

United Temple Bulletin

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Comparative Religions

(cont. from previous news bulletin)

Chapter 3

RELIGION DEVELOPS MANY GODS

This chapter traces the evolution of religion. It explains how certain primitive people came to venerate various deities in animal form such as the lion, tiger, eagle, bear, bull, buffalo, serpent, and others. Deities were also conceived of in combinations of human and animal features. For example, in early Egypt, Anubis, the guardian of the dead, had a Jackal's head and a human body. Horus, the sun-god, bore the head of a hawk.

More generally, the deities took on the appearance of humans and there are various theories to explain why. Some seem to think it was the result of the tribe's appealing to the spirits of former heroes who were felt to possess special powers. Undoubtedly, among the Greeks, Hercules had enjoyed such a heroic existence before the people made him a divinity. Others believe that it arose out of the worship of the souls of dead ancestors in general.

Or perhaps, as a great many more think, the gods came into being when people began to project some of their own characteristics upon the spirits so that deities eventually appeared as "superhumans." Thus, in early Egypt, the god Re was pictured as a tremendously powerful hunter paddling himself in a boat across the reedy marshes. And in Greece, Hera, originally perhaps a cow-goddess, was seen as a constantly jealous wife, seeking to protect her marriage the the powerful sky-god.

Various natural forces especially were deified, like the sun and rain. In Egypt, Re was a sun-god, and Osiris is thought originally to have been the "life-giving water." The Greek god Zeus, who began as the great sky-father, became the ruler of the upper heavens and giver of rains, and at one time Pallas was the thunder-goddess.

At what point in the development of prehistoric man all this started we cannot be sure. But that it had already taken place by 3000 B.C. is clear because we have ample evidence of actual

gods and goddesses who were then worshiped in Mesopotamia. Through archeological discovery, we know, for instance, that the ancient Sumerians, who inhabited that region more than 5,000 years ago, carried on a religion that centered about the worship of a large group of deities with human characteristics.

THE GODS AND THEIR WORSHIP The number of gods multiples rapidly. In ancient Sumeria, we hear of nearly 4000 different god names representing practically every phase of nature. It was also usual for male gods to be linked with goddesses.

Like the humans who worshipped them, the gods were eventually gathered together into a full-fledged family. The sky was the powerful Father-god; the earth was thought of as the great Mother-goddess. Among the ancient Sumerians, Anu, god the encircling sky, was called "father of the gods," and another of the more important deities was named Ki, "earth," or Nintu, "the lady who gives birth." Among certain peoples the natural forces of sun, rain, sea, storm were no longer isolated deities, but became the divine offspring of the parent gods.

Numberous myths about the deities also came into being. Thus, the world, said the Sumerians, was born out of the struggle between the dragans of darkness and the gods of light, headed by the warrior-deity Ninurta. A particularly common myth, told of Osiris by the Egyptians, and of Tammuz by various peoples of the Middle East, accounted for the revival of nature in the spring through the god's resurrection from a tragic death.

The development of humanized gods stimulated artists to produce visual representations of them, sacred images of the deities in human and semi-animal form. It was not long before these became objects of worship in temples and other special places set apart for the purpose. Carried over, too, were most of the practices of earlier religion, such as the professional priesthood, prayer, sacrifice, taboos, and a variety of rites. Charms, amulets, and talismans or "good-luck pieces" were also cherished. Like the rabbit's foot or four-leaf clover today, they were supposed to bring success and good fortune to the possessor.

With the appearance of so many deities, the process of specialization which had produced the professional priesthood also set in among the gods. More and more, individual gods were assigned specific duties. Among the early peoples of India, for instance, Surya, originally the sun-spirit, became the god of birth, and it was to him that petitions were addressed by those seeking children. Among the Sumerians, Enki was the lord of the life-giving waters, and Enlil, the god of storms. Among the Greeks, Poseidon was lord of the sea, and Demeter, goddess of the earth. Those seeking help were expected to turn to the appropriate god or goddess with prayer and sacrifice. Though often several gods might be expected to do one job, they tended more and more to be put in control of specific areas of nature and human activity.

Not every civilization reached this stage. Where it did, we call its kind of religion "polytheism," a word coming from the Greek and meaning "belief in many gods."

THE BIRTH OF NATIONAL GODS All the while the number of tribal communities continued to multiply. With good harvests providing a regular supply of food, with plenty of water, adequate shelter from the heat, rain, and cold, and greater protection from wild beasts and other enemies, many of the tribal communities prospered. Eventually some sizable cities came into existence.

Expanding population meant that some communities outgrew their supply of land. It now became necessary to conquer the territory of neighboring tribes in order to survive. At the same time, the more a community thrived, the more envious grew the less fortunate people of nearby areas. The result was an increase in tribal warfare.

For mutual protection or conquest, we now think, it became common for several tribal communities to band together. As time passed, they often found it to their advantage to remain together, first in loose federations, and later in more tightly-knit nations. In the beginning, nations may have consisted of only a few tribes or several cities. But gradually they came to contain larger numbers of people, including many who were defeated in battle and were absorbed into the conquering tribal community or nation.

Where nations came into being, new religious problems arose, for within the nation each of the tribes or cities continued to worship its own gods. Rival claims were made for them which sometimes created confusion and friction. However, as members of the various groups continued to intermingle and the peoples gradually merged together, religious beliefs and practices tended to fuse into a more-or-less common faith. It generally provided for a single family of gods who represented a collection of the deities of the various tribes or communities.

Usually special prominence was given to the main gods of the more powerful tribes or cities, and they often became the chief gods of the nation. So, among the Sumerians, the gods of the six largest cities were the most important, and three of them, Anu, Enlil, and Ea, became a trio of national deities in control of the whole universe. Sometimes chief gods came into being through a merger of several powerful tribal deities. Among the early peoples of India, the gods of fire, rain, and sun, each with his own particular name, were amalgamated into one supreme god. However, the people of various localities continued to call him by his different names.

Often, too, important cities continued to worship their own gods as well as those of the nation. So in ancient Egypt, the city of Memphis carried on with its worship of Ptah, the creator who made the world out of mud, even though the sun-god was the national deity.

Each nation, of course, had its own particular collection of deities. The gods of the Aztecs in Mexico, for instance, were Huitzilopochtli, god of agriculture and war, Tezcatlipoca, god of law and justice, Zuetzalcoatl, god of culture and good living. They were not the same deities as those worshipped by the Incas of Peru, the sun-god and gods Viracocha and Pachacamac. Similarly, in the Near East, the Canaanite people worshipped their own particular gods; so did the Syrians, the Assyrians, and the Egyptians.

And with the development of national deities, somewhat different religious ideas appeared.

to be continued.

(See last page of bulletin for source of material.)

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"By The Way, What is Happiness?"

by Deanne Herndon, Walnut Creek, Calif.

"What would you say you want most out of life, Charlie Brown... to be happy?"

"Oh, no...I don't expect that...I really don't. I just don't want to be unhappy!"

"Life is difficult, isn't it, Charlie Brown?"

"Yes, it is. But I've developed a new philosophy...I only dread one day at a time!"

One only has to read the comic strips to know that most of humanity is unhappy, and is afraid of being so. We hear it daily in our news; we see it daily in our lives. Few people seem willing to admit, even to themselves, that they are unhappy. Most people attempt to ignore these feelings in some way. Any attempt to ignore one's feelings is an attempt to escape from those feelings. And any escape is only temporary. The American poet, Robert Frost, once said, "The only way out, is through".

For those who seek a detour, or an easy way around a problem, the promise of Instant Happiness is everywhere. All things are advertized as troublefree, painless, quick, and easy, and everything has its price. "Happiness" is bought in a package; "Heaven" comes in a pill. Sadly, we see this trend in all aspects of our lives, from TV dinners to LSD. The promise is everywhere, but where is the fulfillment?

The definition of 'fulfill' is: "to realize or manifest completely." This means to make real, concrete, obvious to the senses and the understanding. Anyone who has swept a very dirty floor knows the satisfaction of fulfillment, seeing, concretely, the results of their labor. Sweeping the dirt quickly under a rug is not satisfying, because the fulfillment of sweeping is not accomplished, completely. The dirt is still there, and still must be dealt with; it is just temporarily out of view. The fulfillment of any task comes only with sufficient labor: "What ye sow, so shall ye reap."

Sowing and reaping are not fulfilled in a day or a season, nor are they easy or painless. Patience, loving labor, and active concern for the gradual growth of the crop are required for the fulfillment at harvest time. Happiness cannot be bought and sold, nor can it be guaranteed in an instant and painless form. Happiness comes not with striving for itself; it comes only as a by-product. As stated in the Chinese Book of Changes, the I Ching, "The Superior man seeks simply to be free from insincerity, and leaves the questions of happiness and calamity to Heaven." In order to fulfill our own individual potential, we must be sincere. We must acknowledge to ourselves who we are, and we must appear to others as we are. To appear as we are, is to be sincere. To be sincere is to be happy or unhappy, as the moment dictates.

Because I am an imperfect, finite being, I cannot always be happy. Even God is not happy in these days, indeed, in all the days since Adam! If I am sincere with myself, unhappy feelings will warn me to "Take heed" to myself. This is a signal that something is wrong, and needs my concentrated attention. This is a sign that I need to grow. I should not fear my unhappiness; I should trust it. Emotions are God-given, and serve a purpose, indicating the state of our spiritual beings. We should not sweep our emotions under a rug. If we do, we cannot learn from them. And if we do not learn from them, we cannot grow.

Because I have a spark of the infinite within me, and have the hope of perfection, I want all men to grow spiritually. But if I am sincere with myself, I will not seek instant results. This is especially difficult with those I am closest to. For the very reason I care so much, I am tempted with impatience, and want to judge another's lack of growth. My natural reaction is to think, "If you don't care, why should I?" This is an accusation. This is shifting the blame to the other person (fallen nature). If I am sincere, I will look to myself. I am the one who has allowed evil forces to use my mind to cause negative feelings about the other person. Evil forces exist, but they cannot work through me unless I allow them to. I am responsible, not helpless. I am capable of exercising patience.

Patience, like all virtues, must be cultivated. To cultivate means, "to devote time and thought to; to raise or foster the growth of, by tillage (preparing soil for seed)." To cultivate is to work to help something to grow; to nurture and sustain it; to keep the soil rich and healthy; and to kill the weeds which impede its growth. To cultivate takes time, thought, and energy. Patience is a quality that needs cultivation, in order to take seed, grow, and bear fruit.

Patience grows from the seed of trust; impatience from the seed of doubt. Sincerity grows from the seed of love, insincerity from the seed of fear. If we completely trust and love God, we will automatically be sincere and patient. If we fear and doubt God, we automatically allow a condition whereby we'd may crowd-out whatever patience or sincerity we may have had. How patient God must be, to have waited 6,000 years for mankind to grow to understand His Heart. Anyone who thinks their patience has been tried beyond his endurance, should consider our Father's infinite patience.

To cultivate patience with those we love, is vital for the spiritual growth and well-being of those people. We cannot, however much we may want to, do someone else's growing for them. Wanting to only causes us frustration. If we accuse or judge another's growth, even out of love, we are doubting God. If we trust in God, we can freely express our true feelings of love and concern for others, even at the risk of rejection.

In the New Testament, Peter denied Christ 3 times, out of doubt and fear, and we read that he wept bitterly. Peter's sorrow was a necessary warning for us all. Peter fully felt his unhappiness, thus he was able to learn from it and to grow. When the resurrection was accomplished, Christ asked Peter 3 times, "Do you love me?", and 3 times Peter answered, "Yes, you know I do." And Christ answered each time, "Feed my sheep." Not judge or accuse, but feed.

God gives us clear warning against judging others. Christ said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." Christ's mission is to judge; ours is to feed. If we judge others, we are deceiving ourselves (fallen nature). We are hindering our own growth, as well as the other person's. We are seeking escape from emotions, rather than using them. We are seeking escape from a problem, rather than solving it. We are seeking instant relief and happiness.

Christ said, "Seek ye first the Kingdom of God, and all these things shall be added unto you." God's kingdom will be filled with perfect people. If we seek for perfection, then we are truly seeking the Kingdom of God. Only then will happiness and all things be given to us by our Father. This is the fulfillment of the promise of happiness. Only through perfection is happiness guaranteed, because only through perfection may we be truly fulfilled. For to be fulfilled is to realize God: to make God real in our own concrete existence; to make God evident to the senses, and obvious to the understanding, of all people we encounter in life. "The Kingdom of Heaven is within you." If we become the substantial Temple of God, how can we have misfortune? And if we all share His essence, how can we be unhappy?

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State of Confusion

by Joan Isert, Oakland, Calif.

Around and around the world goes,
Where it stops nobody seems to know,
Like busy little bees,
Everybody seems to flee,
No ~~the~~ for sitting under a tree,
No time for sitting by the sea.

What is this world of strife
What has happened to all the fun things in life,
Why has everyone gone astray,
Our world seems to be in the state of dismay,
All of us are looking for love, harmony, peace & joy,
For we are like small children searching for a new toy.

Oh! Father, help us to open our ears,
Help us to understand so we can be rid of our fears,
If only we were made to listen,
I know in time our hearts would glisten,
We plea for help, please hear our call,
Save us Oh! Heavenly Father before we fall.

NEWS REPORTS

Clearfield, Utah

David S.C. Kim

As I pointed out in last months report, the month of November has been very busy, active and encourageing to and all of us in many ways. First of all I flew to Oakland International airport on Nov. 8, to attend Berkeley chapel dedication ceremony of Nov. 9, 1969 which fell on my birthday. For an hour and a half we in the Bay Area Family participated in the event and I shared many things after dedication was over. My children, along with American family, try hard to help our work in several ways. For the first time in long years I spent the evening for my birthday dinner with my wife and my 5 children. I could not believe it when actually it took place this year. So many years we were physically separated and too much I put my time and energy on this work for our Master & our Faith even too much sacrificing my own family.

Joan Isert read her poem to me with her love and respect to me on my birthday, and also all family who particapated in Berkeley dedication ceremony on the same evening gave me an encouraging note in a card which gives me great honor and comfort for my future work. I like to share them with the rest of the family with good spiritual reasons:

A Very Special Person

by Joan Isert

A very Happy Birthday to you, Mr. Kim,
Before I met you, my life was dim,
Had it not been for the "Principle," I would have never known,
What life is all about and how much I have grown.

You were always there in times of need,
Through your guidance and wisdom, I now pay heed,
Through prayer, struggle, pains and woes,
This is the way I began to grow.

How wonderful it is to know a person such as you,
Who has shared my problems and has made my life anew,
I sincerely plan to share whatever I have learned,
For in this life time there are many who have yearned.

My heartfelt wished go out to you,
God bless you for being so true,
My heart is filled with joy and this I cherish,
For the love I have for our Father, I know will never perish.

"On Our David Kim's Birthday"

Nov. 9, 1969

Out of sight is out of mind....

As people sometimes say....

But that's not true,
With a man such as you!

Our leader, counselor, advisor,
Evangelist, missionary, priest and monk,
With your help we will discard all our 'old junk,'
With your patience, love and wisdom--
And discipline too!

And our individual concerted effort
For planned studies, witnessing and lectures---
All that is necessary
For Individual preparation!

That we, too, qualify ourselves
intelligently to relate
Master's New Truth
To all the world!

Then someday, we, from our old fallen natures
Likened to a cocoon--
Will emerge into the beautiful spiritual creation
That God intended, in the Beginning---
Likened to that of the butterfly.
This, is our pledge to you!

For tho' we seldom see you as often as we would like.
We think of you----
We pray for you---
As tho' you were here (both physically as well as spiritually).

It is our Fervent desire and prayer,
that we bring comfort to you
On this, your birthday,
November 9, 1969.

We wish for you a most happy
and memorable Birthday, with
The Dedication of this
Berkeley chapel.

Our love to you, in
Our True Parents Name,

Signed by 12 family members in Bay Area.

I will not report on the dedication of the Berkeley chapel
since Marie has report on the details.

On Nov. 15, I had to fly to Seattle to attend another meaningful dedication ceremony. It was inspiring to see the original Seattle chapel is returned to God, and that few members came back from their derailment from our faith. This means that hidden labors by Dianne Pitts and Galen Brooks for few years is admirable. Dianne's future goal is to purchase that property for our work. Also Mrs. Christine Hilts endeavors in spirit world to restore this original chapel was another factor to bring the beautiful result. During my stay in the chapel, Mrs. Hilts was with us all the way. Dianne at the moment is living at the chapel by herself, and she needs prayer support to find few young people to live there and study our truth.

I drove down to St. Helens chapel and Portland with John & Marie, Vernon, Maxine and John Rummung, and spent 1 night at Portland. I had to come back on Nov. 17 to work. After few days spiritual lift, I have to struggle again with problem young people on the job as I have been for 3 years.

I am very sorry to announce that Gerald Johnson was sent to his parents in Oregon on Nov. 24, 1969, from Oakland Chapel for his serious personal adjustment problem. I hope that he can be helped by Portland family in future if he hangs around St. Helens.

Galen is assigned to State of Utah as State representative of our movement. He is making missionary trip to Vancouver, Canada; Portland, Oregon; Eugene, Oregon; Oakland and Berkeley, California then to Utah. He arrived at Utah on Nov. 24, 1969. Let us pray for his future successful ministry in his new missionary field.

Oakland, California

Joan Isert

Once again we had the privilege of Mr. Kim's presence at the Berkeley dedication ceremony. It was most inspiring & indeed our spirits were lifted.

We are now concentrating on lectures at our weekly meetings. These are given by members & it has helped us so much more. It is surprising to find how much more you get out of a lecture when you yourself have to prepare for one. Bob Sparks brought in a new member to our Family. Her name is Linda Graves. We are happy to have her with us. Everybody has grown so much in spirit and the give and take between the members has become so evident.

We also celebrated two very special occasions. One was John's birthday at the Berkeley Chapel and the visit of Galen Brooks. It was a pleasure for us to meet him and see how dedicated & sincere he is. Our prayers are with him for his heavenly mission in Utah.

Berkeley, California

John and Marie Schmidli

A most memoranle evening for each of us present at the dedication ceremony. This special occasion was compounded by having our Teacher and counselor, David Sang Chul Kim with us to preside over the functions for the evening.

The 9th of November - being Mr. Kim's birthday - held an additional meaning for our dedicating our Chapel on this chosen date. After all his struggles, trials and etc.; but he never gave up, but continues to forge ahead! Can we do less?

We have begun the study and lecture practices and the spirit world is indeed co-operating. There were thirteen persons present last nite.

Friday a.m. Nov. 14th, we departed from Berkeley to attend the Seattle dedication. We stopped and visited Sacred Ground in Hendricks Park in Eugene, on our way to Portland, where we stayed overnite. We were fortunate to have the opportunity to hear Vernon lecture that evening. He was excellant. Vernon knows his Principles and knows how to relate them enthusiastically.

We all departed for Seattle, Saturday a.m. It was a grand re-union with the family in the North, having the privilege of attending their re-dedication ceremonies; visiting Sacred Ground, etc.

Again, we departed for Portland Sunday, visiting St. Helens Chapel and Sacred Ground at Mt. Tabor in Portland before returning to the Portland Chapel. Monday am. we each departed to our given areas.

Our 'ride' over the Cascade Mountains in eastern Oregon was just beautiful--more liken to flying than riding. Master was really with us all the way!

Portland, Oregon

Vernon Pearson

November seemed like a good month. It was good to see Marie & John Schmidli whom we had not seen since our trip to Washington, D.C. They stopped here on their way to Seattle, Washington where we all spent a very meaningful day witnessing the rededication of the original Seattle chapel.

Thanksgiving Day we tried something quite different. We invited young people from different colleges and the YWCA & YMCA. Three young men responded--one from Reed College; two from the YMCA. Vernon's mother came and helped with the cooking. John's brother Roger Rumming came over. We have yet to see how many of them will return to hear the lectures, but we have bright hopes for at least one of them from the YM.

Roger Rumming has been coming to the lectures and will soon be hearing the conclusion. We need your prayers that he will grasp the full meaning and will want to join his brother in our work. There are a couple of others who also need prayers as they hear the conclusion.

Maxine & I want to thank each of you for your prayers as Maxine faces possible surgery on Dec. 10th. She sees the doctor again on Dec. 2nd and at this time will know whether or not she has to go ahead with the scheduled surgery.

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BERKELEY DEDICATION CEREMONY

November 9, 1969

Opening - singing - "Love Lifted Me" (three times)
"This Land is Your Land"

1. Silent Meditation
2. Hymn - "Wonderful Words of Life"
3. Opening prayer by David S.C. Kim
4. "Song of the Garden" by the Kim brothers, alternating verses - Korean first then American family in English.
A solo by Joon Soo Kim, titled, "My Lord and I"
5. Short History of Berkeley Chapel:
 - (a) 1966 - at Vine Street
1967 - at Merced Street
1969 - at Shattuck Avenue (permanent)
 - (b) Marie Schmidli's testimony on dreams and visions pertaining to Master and the new Berkeley Chapel
(these were printed in November news bulletin)
6. Statements of dedication were read by:

1 - Marie Schmidli	
(This will be printed at end of	2 - John Schmidli
this article)	3 - David Sang Chul Kim
7. "Song of Heavenly Soldiers", sung by the Kim brothers and again alternating verses, first in Korean, then in English.
Linda Blades read her article: "Who Will Follow?"
(Found in November news bulletin)
Joanne Iserts read prose titled: "Roses That Bloom"
(Found in November news bulletin)
8. "My Dear Lord Is Come," by Kim brothers - alternating first in Korean then in English.
9. Announcements.
Benediction by David Sang Chul Kim
Refreshments
Nineteen persons were present.

STATEMENT ON ESTABLISHMENT OF UNITED CHAPEL
OF BERKELEY, CALIFORNIA, U.S.A.

November 9, 1969

We, hereby, proclaim the official dedication of the Berkeley Chapel, on this ninth (9) day of November 1969, to Heaven and Earth on behalf of our Master and our True Parents.

After a long and hard working period, we are very glad to dedicate this Chapel to our Heavenly Father. We are determined to go on in order to win the battle against Satan, who controls this world, and bring new children to God through our precious message of The Principles, on which our United Faith Movement is based. This Movement is now spreading over the West Coast and all America.

On this special occasion, we pledge to our Heavenly Father, to advance our work in the Bay Area and fulfill our Mission given to

us by our Master. The road is not easy; nor did we expect it to be easy but we have no other choice. We are the only ones chosen by our God, as Heavenly soldiers to do the job while we stay in this planet.

We believe that all Heavenly Saints in the spirit-world are with us. We have a dynamic message to preach to this Nation and the whole world. We have a close kinship in our Faith, with our United Family. All, of whom are working very hard to restore man and the universe to God, centering on our great Master and our True Parents. We have a clear purpose and goal in our life.

Today, we are privileged in announcing this dedication to Heaven and Earth. Many people will come and go, as it has been in the past; but we all shall remain steadfast in our Faith. We shall overcome all obstacles!

May our God Bless each of us, this Chapel and those who are to come to our Heavenly Family through our precious message and centering on this Sanctuary.

PROCLAIMED on November 9, 1969

by Norma Marie Schmidli
by Hans John Schmidli
by David S. C. Kim

STATEMENT OF DEDICATION OF THE UNITED CHAPEL
OF SEATTLE, STATE OF WASHINGTON, U.S.A.

November 15, 1969

We are here to announce the re-dedication of the United Chapel of Seattle, State of Washington, U.S.A. to heaven and earth on this day November 15, 1969.

Seven years ago today this chapel was originally dedicated to God's work by Mrs. Chrystine M. Hilts who is now living in the spirit world and works very hard on earth to help our work. After her physical death, this home went through a period of "wandering in the wilderness." But now, after four years of struggle and prayer, it has been delivered once again into our hands that we may return it to our Heavenly Father.

We have reclaimed this Chapel in Your Name, Father, and on this 15th day of November, 1969, we proclaim to heaven and earth the re-dedication and service of this chapel located at 3460 South 148th, Seattle, Washington, all properties and grounds included, to your service. We dedicate everything which it is and can be and we promise to defend it--to keep it in your order as your home, Father. We are determined to go on, under any obstacles to come, to fulfill our mission in the State of Washington and including the State of Alaska and our foreign mission, Vancouver, Canada. As we re-dedicate this Chapel, we re-dedicate our lives to you.

Father, with humble hearts we ask that you accept this chapel property and our lives given in service to you for your Kingdom.

May the Lord help our work, Bless this Chapel the Seattle family members and those who are predestined to come to our Faith in our territory.

In the Name of Our True Parents,

Proclaimed and Signed this 15th day of November, 1969 at Seattle, in the State of Washington:

Dianne A. Pitts
Galen L. Brooks
David S. C. Kim

* * * * *

"Galen Brooks from the New Mission Road"

Galen Brooks

Clearfield, Utah

I would like to share with each of you the events and feelings of my move and journey from Seattle to Utah. I began my journey on November 19 from Seattle. But actual preparation began much earlier. There were many hours spent talking and discussing my move and new areas of responsibilities on this state level. Many hours were spent in prayer, and personal preparations both spiritual and physical.

As part of the preparations and actual journey, two of us went to Vancouver, B.C., Canada for 3 days to witness, to pray, and to leave our Masters word there. We felt like 2 angles in Sodom and Gomorrah as we looked and watched trying to find spiritual heavenly children in a world ruled by Satan. Because we came as Gods front line we could feel the presence of Satan opposing us. Our 3rd day we were able to witness to several persons. So our trip turned out to be very successful and a time of deep spiritual growth and happiness that comes with doing God's work.

Before my final departure we were able to have the re-dedication of the Seattle Chapel, which meant much to all of us connected with it. And to be able to have members of the family from Portland, California and Utah there to share with us only increased our joy. It had been quite some time since we had been together.

Then the time for leaving came. It was a time of great sadness for I had been here a long time and had gone through many hardships and trials, and shared many wonderful times with all of these here. But it was also a time of great inner warmth and joy, which comes as we see this work go forward. We had our last meeting, visited Sacred ground for the last time and parted with cries of victory in our hearts.

In the morning I left with a rising sun on my journey, with light heart and happy spirit, and soon was in Portland. I spent the time in prayer, thought, and study. That evening we attended a meditation meeting and shared in fellowship. These friends

had brought me great joy many times and our closeness will continue into the future. The next day the 20th we went witnessing and visited sacred ground. Once more the spiritual atmosphere rose higher. As I left here the next morning I felt how much a part of me this family was.

On my way to Oakland I stopped in Eugene, Oregon to visit the blessed ground there to pray for that place and the people, and God's continuing and future work there. As I continued my journey I kept noticing the ever present beauty of nature, of mountains, rivers and trees and how in harmony they were, with but man continuing to remain out of harmony with all of Gods creations.

That evening I arrived at the Oakland Chapel. I found it spiritually restful and joyful to be able to spend some time with Mr. Kims family there. The next day all of us went to sacred ground high atop Twin Peaks, then for a picnic lunch in Golden Gate park, and on a tour of some of the interesting and famous sights of San Francisco. Then that evening I was able to go to Berkeley and meet all the new family members there; I had known some of them only by name. It was very good to finally meet them in person and talk with them. They gave me a greater spiritual strength. I stayed at the Berkeley Chapel my last night and left the 24th early Monday morning.

As I traveled this final leg of my journey I thought of each city, and sacred ground, each chapel. Of the joys and happiness the spiritual growth, that took place at each. Remembering all that had happened over the years. I thought of each individual what I felt for each one, the things we had shared, and what I had seen in them and was a part of from the oldest member down to the youngest. If I could have stopped the clock I would have gladly spent an entire week with each and every one. I thought of each and how we were truly all one family and prayed for the day when the entire world knew this feeling and we would all be one family. As I drove I thought of this new mission field in Utah, my new responsibilities, what the future would bring and how God's work centering in Master could be done through me.

As I speed across the Salt Flats of Utah. It begun to grow dark. The Sun Set, the sky acolor in pinks and orange and gold. The moon begun to rise before me low above the mountain huge, orange, and full. And the Moon guided me home.

* * * * *

My Testimony

Linda Blades

Hayward, Calif.

John and Marie thought it would be very interesting if I shared my testimony with each and every one of you. So I hope you will bare with me, for I am not much of a writer.

First I will start off by telling you my nationality. I am Irish, English, Scotch, French and Japanese. I am 23 yrs. of age and have 3 beautiful little girls.

It is really very funny how I came into the Principle or even accepted it because when I married Jim I was a Catholic and

Jim belonged to the Church of Christ. We had a lot of arguments about his religion and I was forced into it. Which really made me hate religion and turn against it. We were really not very happy and were always in a state of confusion. I remember asking Jim if we couldn't find a religion that we both didn't belong to. But he insisted that his was the right one. So we kept on going on day by day in a terrible state of confusion. There wasn't one day that went by that we didn't argue or get mad at each other, and this went on for almost three years. I used to tell Jim we need help or something because I can't go on like this anymore. I knew we needed "God" in our lives but Jim was so set in the way he was brought up to think and I just couldn't except his way, because there were no answers, and what I wanted were answers not just a bunch of words or scriptures I couldn't understand.

Finally Jim went to work for Jim Coover, which was really a great blessing to us because through Jim Coover, my Jim got into the Principle. How Jim excepted this I don't know. But I'm sure glad he did. I did not learn about this for about a month after Jim got into this. The first time Jim told me about the Principle, I was hateful and resentful because I thought this was another thing I was going to be forced into. But he did not pressure me or mention this any more. Then one Wednesday night he called me from work and said he would not be home because he was going to a meeting. Well, this really had me wondering what this was about. And I had also noticed a great change in Jim (for the better). So one day I asked him what do you do at the meetings? And then again he mentioned the Book. I asked him if I could go to the meetings too and he said first you have to have this book and read it. So I asked if I could read his and he said no you can't. So this really made me mad and I said I could if I want to. He kept on telling me I couldn't. By then I was so angry I said I was going to buy one. So he told me it was four dollars, when I heard how much it was I said what!, there's a lot of things I can buy with four dollars than a stupid old book. After that there was no more said. But that left me wondering, until one day I realized how really changed Jim was, that I went to him and asked him if I could buy the book. I figured if just a book could change him over night and could do what I tried to do and failed, it must be something great. When I finally got the book I was really enthused about reading it. It took me exactly four days to read the book, and I excepted everything it had to offer, because it had the answers that I was looking for all my life. I can tell you with all the sincerity in my heart that I know this is right. I've never been more happy as I am right now. Everytime I go to a meeting I leave so inspired that I want to tell the world about the Principle. To let you know how inspired it's made me I've already witnessed to four people, I've sold 3 books and gave a phamphlet to one person. And everyday I pray that God will guide me to someone that needs help just as Jim and I did.

* * * * *

"The Real Meaning of Christmas"

How beautiful the world would be if they gave with their heart, than thinking of what they can get out of giving.

There are so many ways people can give without giving material things or hate in their hearts. Because the true meaning of Christmas is to give your love everyday, and to give as the Master does in every way. To be thankful for all the things that God has created for you. Just helping one another is a way of showing or giving your love. So when your giving your presents, give with your heart and love.

by Linda Blades, Hayward, California

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Fun Eyed As Foe Of Dope

Ways to show that life is more fun without drugs are being sought by leaders of most Oregon churches in the wake of a meeting at the Statehouse at Salem held this week at the call of Gov Tom McCall.

The meeting, attended by about 40 church executives, was suggested by Andrew G. Hanners of Portland, executive secretary of the Oregon Council on Alcohol Problems.

Hanners told the ministers that churchmen have "become stereotyped - we are the 'no, no crowd.' We have no image as happy people. Maybe we are underselling our greatest commodity - joy, peace, a sense of well being.

"We need to stress the positive things about life and not always to be talking in terms of problems."

At another time he said the problem is "to change the image from what the church is against to what the church is for - and get people to accept it. How do we put fun and happiness in terms that challenge the young?"

District Judge William C. Beers of Multnomah County said church people "must get out and win those with problems - they won't come to church."

Bishop Everett W. Palmer of the Methodist Church said congregations of his denomination would be glad to set aside a Sunday a year to stress drug prevention if materials were furnished.

Bishop James W. F. Carman of the Episcopal Diocese of Oregon suggested that ministers be trained to counsel and help addicts, the troubled and those in danger of becoming addicts.

Several of the leaders said churchmen need to show that members can lead "exciting, happy lives."

(Source: The Oregon Journal, Saturday, November 29, 1969)
The above article was submitted by "Young" John Rummig.

Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

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