

# United Temple Bulletin

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## CHINA HAILS YEAR OF DOG--BUT BITE'S BONE OF CONTENTION

"Chinese Astrology sees the Year of 1970 as No Major War"

The Year of the Dog arrives at midnight Thursday and one Asian educator explains that according to Chinese mythology and astrology it will be a year of continued international tensions but not of a major war.

"Since the dog is a loyal animal, it is a year for the United States to cultivate international friendships among her allies," Dr. John B. Tsu, director of Asian Studies at Seton Hall University, South Orange, N.J., said.

"By its nature, the dog is a defensive, guarding animal, not an aggressive one," Tsu added.

This lunar new year, determined by the lunar calendar rather than the solar calendar, comes again at a time when the United States is involved in war in Vietnam.

By the lunar calendar, the Year of the Dog is 4668. The calendar goes back to the time of the legendary ruler known as the Yellow Emperor, the first king of China.

Tsu said there are 12 animals assigned by the Chinese to each year in turn: The animals are the rat, ox, tiger, hare, dragon, serpent, horse, ram, monkey, rooster, dog and boar.

"The dog symbolizes loyalty and honesty," Tsu said. "It is also very conscientious and dedicated."

He said that in the United States, Chinese New Year is celebrated for three days--Thursday to Saturday this year. But in Formosa and parts of mainland China, the celebration lasts two weeks.

Since the 1966 cultural revolution in Red China, the new year has not been celebrated to a great extent. One objective of the revolution was to do away with the old traditions.

The Vietnamese people have been celebrating lunar new year, Tet, for centuries. In 1968, the Tet was the occasion for a bloody Viet Cong offensive in Saigon and other cities.

The Chinese mark the new year with dragon parades, lion dances, the exchanging of gifts and feasting upon sumptuous, traditional delicacies.

New Year's Eve, Thursday, is the day when Chinese traditionally pay all debts incurred during the previous year. The year that is ending is the Year of the Rooster.

In the Year of the Dog, Chinese mythology predicts there will be no major war. During this century, the Year of the Dog has occurred in 1910, 1922, 1934, 1946, 1958 and 1970--years all free of major wars.

Tsu said Chinese mythology forecasts wars for the Year of the Tiger, which comes next in 1974.

During this century, the Tiger has ruled in 1902, 1914, 1926, 1938, 1950 and 1962. World War I broke out in 1914; World War II was only a year away in 1928; in 1950 the Korean War broke out and in 1962 the war in Vietnam was escalated sharply.

by Joseph di Leo, Associated Press Writer

(Source: Salt Lake City Tribune, Feb. 5, 1970.)

#### WHY I BELIEVE IN ASTROLOGY

by Jean Dixon

(cont. from Feb. News Bulletin)

LEO, The Lion: July 23 to August 22. This, one of the strongest signs, is associated with a wish to be "in the know." They are proud and discrimination about their friends, accepting new ones only after they have proved themselves.

Ruled by the Sun, giver of life and power, Leo can produce some magnificent people. They make good actors and kind executives, giving their employees a feeling of security.

This, too, applies to husbands born under the sign of Leo. They are kind, steady, and forgiving in quarrels with their wives, who really find them most often considerate and dependable.

VIRGO, The Virgin: Aug. 23 to Sept. 22. Virgo is an Earth sign but ruled by the mental sign Mercury. So they love order, and a Virgo woman wants things just so before she bestows her love and favors.

There is a tendency among Virgo people to be resigned and uncommunicative, sometimes reserved to the point of hostility. When Pluto and Uranus are strongly placed in the horoscope, their basic strength is brought out, and Virgo is equal to anything life's wear and tear may bring.

Virgo makes good workers since they thrive on work and are willing to serve. Your capable, efficient secretary is likely to be a Virgo. They also make excellent grade-school teachers.

LIBRA, The Balance: Sept. 23 to Oct. 22. Venus, ruler of Libra, makes them lovers of beautiful surroundings, almost

to the point of necessity, otherwise they droop and fade.

They love music and art. Gentle, sometimes timid, they need to be reassured of your regard and affection. Romantic, soulful, Libra men and women are ideal lovers, if not marriage partners.

They consider and weigh before making up their minds and cannot be rushed. The balance, remember, wavers before coming to rest.

SCORPIO, the Scorpion: Oct. 23 to Nov. 21. Ruled by Mars, planet of energy and war, Scorpions are likely to be extreme in their views. Often secretive, they can be spiteful, so watch out for the Scorpion's sting.

On the positive side, they are powerhouses in accomplishment once they set themselves to do something. They make good surgeons and nurses with real empathy for the sufferings of their patients.

Sex is, of course, a strongly motivation force of Scorpions, but may take the form of religious devotion almost to the point of fanaticism and, at its highest,

a religious fervor that translates itself to millions. I am speaking in this case, for example, of Billy Graham.

SAGITTARIUS, The Archer: Nov. 22 to Dec. 21. Ruled by Jupiter, Sagittarius is jovial, expansive, an athlete and outdoorsman who prefers the country to the city. An idealist, he embraces causes to help mankind and is a religious enthusiast as well.

A strongly placed Sun and Jupiter make for a prosperous, outgoing person, leader of benevolent causes.

Sagittarians wear stylish, colorful clothes that may even be conspicuous, but they carry themselves well, being gracious, often beautiful in a spiritual, noble way.

CAPRICORN, The Goat: Dec. 22 to Jan. 19. Ruled by Saturn, Capricorn often makes his way against odds and through his persistence succeeds sometimes only later in life. President Richard Nixon is an outstanding example

Conservative by nature, they collect and even hoard things. They generally live to a ripe old age, when they finally come into their own. They make good executives and Government officials. Prestige, order, conservatism--these are all Capricorn key words.

AQUARIUS, The Water Bearer: Jan 20 to Feb. 18. The sign of Abraham Lincoln and Franklin Delano Roosevelt. Ruled by Uranus, this can be a sign of potential greatness. The Aquarian is apt, however, to be restless and eccentric, but he makes friends easily, and they are important to him, sometimes more so than wives, husbands, or children.

They are creative and make great inventors like Thomas Edison. The Age of Science is really the Aquarian Age, and great things may be expected from them and for them.

PISCES, The Fishes: Feb. 19 to March 20. Ruled by Neptune, Pisces lives a sad, strangely tragic life.

On the higher level, however, look for greatness in the fields of religion, music, medicine, and spiritual matters, and excellence in business, especially in real estate.

And on the lower plane, psychics, spiritualists, and palm readers are often found under this sign. Weak inebriates and drug addicts also turn up under afflicted aspects of Pisces. Neptune and psychic phenomena go hand in hand. As Neptune goes, so goes Pisces.

"Per asper ad astra" (through tribulation to the stars) is an old Roman proverb. So, in this fast-moving, ever-changing world, astrology can help a man rise above misfortune and change his life for the better. We are being tested every day and if we can learn how to utilize the power of the Divine Spirit, God, we can realize our potentialities to the fullest.

Astrology, I believe, can help you to know yourself and learn how to recover from defeat and from the vicissitudes of disruptive human relationships. Study astrology and use it for good. It can help you fight the battle of life and be a winner.

I believe in astrology because the sun, moon, and stars, and each one of us--together with the interrelationship about which we inevitable will learn more and more--are part of God's Divine plan.

And also, I believe, a part of God's Divine plan is for each one of us to keep our feet planted firmly on the ground, with our fingertips touching the stars!

(Source: Family Weekly, November 30, 1969.)

### Comparative Religions

(cont. from previous News Bulletin)

#### Abraham Requires a New Religion

In the city of Ur, from which Abraham's ancestors came, the Sumerians, and after them the Babylonians, worshipped numerous gods, represented with human faces and forms. Some, as we have seen, were portrayed as men, others as women; and each had certain specified functions. Enlil, for instance, was the god of the storm; Enki, the god of the water that make life and agriculture possible. There were already certain deities who were more widely worshipped than others, chiefly a great Father-god and a great Mother-goddess.

In his youth in Haran, Abraham undoubtedly practiced the religion his family had brought with them from Ur. However, when he and his group left for Palestine, circumstances forced them to adopt a non-agricultural kind of religion. They were unable to settle as farmers in Palestine because of the tight control of the region by the powerful Pharaohs of Egypt of the Twelfth Dynasty. Instead, they had to live on the fringes of Canaan, where the limited water supply and sparse vegetation compelled them to become shepherds.

In this desert-like region, Abraham and his people became nomads, moving about from place to place to feed their flocks. Abraham, himself, became what we see today in a Bedouin sheik, the respected authority of his people. Evidently he also served as the patriarch, or fatherly-leader, of a number of tribes.

The religion that he had known in his native land had been closely identified with agriculture. However, now that he and his people were involved in nomadic life, constantly moving on from place to place, a different form of religion was necessary. For shepherds, the deity must help locate water, increase the flock, provide male offspring, settle quarrels with other nomadic tribes, and the like.

Inevitable Abraham found himself practicing a religion that was quite distinct from that which his forebears had carried on in Mesopotamia.

#### The Religion of Abraham

In developing his new faith, Abraham was unquestionably influenced by the beliefs of the other nomadic peoples among whom he now lived. In the main, their religion stood midway between animism, the belief in spirits, and polytheism, the worship of numerous gods.

For centuries the peoples of the region had believed various localities and landmarks to be inhabited by spirits. These landmarks included certain large stones and pillars, most wells and springs. Trees, in general, were venerated and groves were especially sacred. Many creatures, too, such as wolves, hyenas, panthers, lions, foxes, serpents, and others, were thought to possess dangerous spirits.

As with other primitive folk, some of the spirits had already been assigned human characteristics. These were known as elim (plural of el), "supernatural beings" or gods. Particular elim were associated with certain wells, trees, and even places. So in the Bible we find localities named Beth-El (the home of an el), where Jacob built an altar, and Penu-El (the presence of an el), where he was said to have wrestled with an angel.

As desert peoples travelled about, they tended to find some particular el with whom they established a close relationship. He became a personal, father-like deity to the tribe or group of tribes, and protector of his people. Often he was given a special name, such as Baal, "owner of the land," or Moloch, "ruler." Though his followers continued to believe in the existence of other deities and spirits, it was to this one particular god that they felt especially bound and to him they offered their sacrifices.

Attracted to such beliefs, Abraham and his people may very possibly have adopted as their own deity a god whose name was probably "El Shaddai," "the mountain spirit," He appeared to

them as a desert people might picture Him, powerful, stern, scrupulous, and just, who required strict adherence to the code of desert life. He insisted, for example, upon generous hospitality to strangers and upon honesty in business dealings. He also demanded His share in the increase of the flocks, and perhaps originally even of the children.

Likewise, in patriarchal religion, we find references to "teraphim," which may have been amulets or images of household gods. Thus, when Jacob fled his father-in-law's home, his wife Rachel carried off with her the family's teraphim. We even find hints of possible totemism as well, as, for instance, in Jacob's blessing in the forty-ninth chapter of the Book of Genesis, where some of the Hebrew tribes are identified with particular animals.

Nonetheless, in many respects the religion of Abraham seems to have differed significantly from that of the peoples who lived in the more settled areas of the Middle East. The god of the patriarchs was always a male deity, and he seemed to have control over the other existing spirits. As part of his worship he demanded obedience to a rather strict code of justice. Particularly noteworthy was the very close relationship which he established between his people and himself. For, from the very beginning, it was this tie, this covenant, as later generations called it, that closely bound the Hebrews to one another and to their faith.

In this respect, then, the religion of Abraham foreshadowed later developments in Judaism and justifies his traditional prominence as the founder of the Hebrew faith.

#### The Covenant with Yahveh

The thunder roared and the top of the mountain seemed on fire with repeated lightning flashes. There, near the summit, stood a tiny figure whom the people watched fearfully.

Thick clouds came down and covered the mountain-top. The man could no longer be seen.

Down below, the people waited anxiously for his return. The more the thunder roared and the lightning blazed, the more frightened they grew. So powerful was the storm that the very ground under their feet seemed to be quaking.

Then out of the midst of the cloud the man reappeared. In his arms he carried two large stone tablets engraved with letters. Slowly he made his way down the mountain.

The people were reassured. Their leader was returning. The covenant with the great mountain god has been completed.

This, in essence, is the scene the biblical writers described as the Hebrew people stood at the foot of Mt. Sinai.

Here they had entered into a covenant, an agreement, with their god. The letters of his name were Y-H-V-H, and we think it was pronounced "Yahveh." (Jewish tradition has never read this name as written, but said instead, "Adonoi," "My Lord." However, the early Christians mistakenly read it as "Jehovah.")

Moses, some believe, discovered Yahveh through his marriage into a tribe of Kenites, a nomadic people similar to the Hebrews. Apparently Yahveh was a powerful mountain god who was thought to dwell in the region of Mt. Sinai, in the southern part of the Sinai Peninsula, between Egypt and Palestine. Because El Shaddai, whom Abraham probably worshipped, had also been a mountain deity, scholars conclude that the Hebrew people identified Yahveh, or "the Lord" as He came to be known, with him.

Successful in leading the Hebrew tribes out of Egypt where they had been slaves, Moses saw behind this deliverance the power and love of God. It was He who had compelled the Egyptians to free Israel. But now the Hebrews must once more agree to accept Him as their God, as had the patriarchs. To this end Moses had led the tribes to the deity's mountain to establish the covenant.

As His part of the agreement, the Lord accepted the Hebrews as His people and promised to protect them and help them in battle. In return, the Hebrews pledged themselves to worship only Him and to obey His commandments. Not only did he demand certain types of sacrifices, but a particular code of conduct which may have also included the Ten Commandments, as later tradition has made them known to us. Worship of Him was to center around a special symbol of the presence of the deity, a portable "Ark of the Covenant," which the Hebrews promptly constructed. The people of other nations might continue to worship other gods, but not the Hebrews. They were pledged only to the Lord, and their belief in Him was strengthened by later victories under Joshua which made it possible for the tribes to settle in Palestine.

Loyalty to this covenant with their God was, therefore, basic to the Hebrew religion. Moreover, the Deity was a "jealous" God, who threatened the destruction of His people if they should adopt the worship of other gods.

- to be continued -

(see last page of bulletin for source of material)

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#### NEWS REPORTS:

##### Clearfield, Utah

David S.C. Kim

During the month of February I had mixed feelings--happy and discouraged. The situation of the Bay Area in relation to Berkeley family problem has been getting worse and was almost at the verge of our total failure, but John & Marie's stability and dedication have prevented further damage as far as our Master's work is concerned. Pray for Marie's health and for

those who are still in spiritual problems. So that they could come back to "Original Sâves" who were dedicated to this cause and abide in a more broad vision, getting out of the status of trouble and problems; overcoming all things based on the faith in God.

We remembered and celebrated Galen's and our Master and Mother's birthdays. I also sent a cable to Korea on behalf of our American family in the West. Galen obtained his job--land surveying. He applied to several jobs before and on our Master and Mothers birthday (Feb. 11) he began to work after long months of waiting. He is doing wonderfully, pushing himself to meet many new faces in Utah, attending many spiritual churches and other religious groups at Salt Lake City. He will begin new small study group very soon.

Sarah, Illinois State representative made new brochure on our movement distributing them to many important people in the state. Soon she will get good results. Let us pray for her success in her mission.

In Korea, the 1st Anti-Communist conference was held recently at Seoul, Korea, having many representatives from many countries. He have to prepare for this direction in addition to our Principle movement. Also college student study groups on campuses are becoming very active in Korea and Japan.

You may be curious about 2 pigeons in our chapel. For 2 weeks the male pigeon acted very strange, refusing to be near us, and finally he disappeared suddenly. After 3 weeks the female pigeon brought another partner (male pigeon) to fill the vacancy. They work together as a team. Recently we noticed that in turn one of the pigeons stays at pigeon house, evidently to hatch eggs. Even if one partner left with no good reason, both pigeons seem to work together for the good in order to maintain their pigeon home in the chapel. Of course I stopped to train them lest they should go away. I and Galen are disappointed with the situation, but no other choice for me and Galen.

This April 6 (March 1 by Lunar calendar) falls into "Parents Day" which our Master set up on earth as one of heavenly days. Keep it in mind. I still pray when I can make short trip to Korea to see our Master and Real Mother.

### Portland, Oregon

This month Vernon spent some time with a religious survey questionnaire which consists of 18 questions (What is your God concept, Christ concept, Do you think man can find new truth in religion for this advanced age, etc.). As usual people seem to have the same prejudices, but it has provided a new way of contacting people.

We have been spending some time with a contact -- a young college student -- in Corvallis. We are hopeful he will spend some time with us during his spring vacation.



"Young" John may spend his spring vacation in Layton, Utah with Mr. Kim and Galen. The end of winter term will be his sixth consecutive term of school.

\* \* \* \* \*

DATES TO REMEMBER:

March 24	Birthday, Glen Hilts
April 6	Parents Day

THOUGHT FOR THE MONTH:

The darkest hour has but sixty minutes.

God will mend a broken heart if you will give Him all the pieces.

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Source of Material For "Comparative Religions"

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by

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