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The Establishment of H.S.A. (Holy Spirit Association)
and My Role as One of the Original Participants

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in the U. S. A.

It seems entirely logical and appropriate to me to preface this account with a brief, but nonetheless comprehensive description of my family, social, and diverse religious background prior to my dedication to The Principle Movement, since they are clearly relevant to my conversion to the Movement.

I was born at Seoul, Korea as the only son of an only son (my father was an only son, too). I graduated from the American Missionary University in 1939, having majored in English Literature, during the period when our beloved land of Korea was under Japanese domination. My family and I were fortunate to be able to maintain a fairly good social and economic status within the existing society, despite its domination and exploitation by the Japanese. During the period beginning in 1945 (Liberation of Korea) until 1959 (the year I left for my mission to the United States), I had been employed by the Korean National Government (Federal Government), holding high-ranking positions. However, uppermost in my mind was always my concern and special interest in religion, and I continued to study and research religious matters unceasingly. Although I was serving as a deacon and choir director at one of the Christian Presbyterian Churches located in Kunsan City, and also was holding the position of National Disbursing Officer of Ministry of Finance, socially, I was day-dreaming of uniting the established Christian and Buddhist religions, gathering many faithful friends in order to discuss my ideas on religion. We would all meet at my beautiful western-style residence, called "Wol-Myung Chang" (Mansion of Bright Full Moon), which was, in later years, dedicated to our Movement. Many religious persons from Confucianism, Buddhism and Christianity, as well as other small devoted religious groups from the mountains--Buddhist Priests, spiritually-gifted individuals, astrologers, physiognomists, etc.--visited me and stayed privately all the time. At that time my idea was to re-formulate a new religious structure, incorporating the good points of other religions based on Christianity, and I freely discussed this with my close friends from the Presbyterian Church at which I served.

We also discussed spiritual phenomena in general, and also as it related to the prophecies dealing ~~the~~ the appearance of "True-Man" from the Korean prophetic book called "Chung-gam Rok" (Ref. Text page 178), and with the appearance of the Second Coming of Confucius, and with the appearance of "Miruk-Zonbul" in the Buddhist doctrine as the New Age Ruler, and finally with the appearance of the "Lord of the Second Coming" promised to Christians as related in the Bible. After intensive and comparative study, I reached the conclusion that the four persons to come, prophesied by these different Oriental religions must be one and the same person who would lead all people to a United Religions or United Faith, and the main forces to unite these should come from the reformed new Christian concept, based on the ideal of the doctrine of the Second Coming of Christ described in the Bible. Clearly, then, I had already formulated an idea very similar to that which is the basis of our Principle Message, even before I met Our Master. Furthermore, I taught this concept before becoming personally involved in our Movement.

My grandmother, who was very spiritual, possessed deep wisdom in all matters, and was a very devout Buddhist. My father was a student of Confucianism, and in his younger days had been brought up as a Christian. My mother was a follower of Buddhism. My wife, Eui Hong, was brought up by very devoted Orthodox Christian parents, originally from North Korea. She gave the Kim family the valuable and beautiful gift of five wonderful children before I converted to The Principle Movement--one daughter and four sons, who are now in the United States. Even though my wife had an Orthodox Christian background, she did not oppose my new idea to unite all religion which was considered definitely heretic at that time; on the contrary, she was very cooperative, especially after she had witnessed a very remarkable spiritual healing, performed by a Buddhist Priest, one of the frequent visitors to my home, as previously mentioned. He succeeded in accomplishing a miraculous cure by his spiritual gift of healing, saving the life of the Deacon of our Presbyterian Church after the doctor had already given up all hope for his patient. The religious experience made it possible for her to expand her religious insight. Furthermore, during the Korean War, my life and all my family were saved by this same Buddhist Priest, who used his spiritual gifts to communicate with the spirit world to receive a message as to how to save us from a terrible crisis when we were at a mountain which was surrounded by Communist guerillas who were searching for my family and me with the grim intention of killing us all. These stirring religious experiences by my wife influenced her strongly toward conversion to The Principle in later years.

Soon after the Korean War broke out in 1950, the Korean Government had to retreat to the city of Pusan, at the South-eastern end of the Peninsula. I was transferred from the Ministry of Finance to the Ministry of Social Affairs. Even after the Korean Government returned to Seoul, Korea in three months, I continued to think about my new religious idea. Oneday I met one of my University Alumni, Mr. C. W. Lee, who agreed with my religious

idea, and with whom I had many private sessions at Seoul. He had already contacted one of Our Master's classmates Mr. D. M. Um, who was associated with Our Master from college days, and His recent Second Coming Ministry in South Korea. He is the one who opened my door to the Principle Movement. At that time, Our Master was released from a North Korean Communist Prison by the Miraculous means of God's special intervention to save our Master from the dungeon of the Communist prison in North Korea; and in South Korea. He was beginning His work all over again, gathering new flocks at the city of Pusan. As soon as He began His Ministry in South Korea, the established Christian churches started their persecution, compelling Him to move to the city of Taigu, located north of Pusan. Thus, despite persecution, His work was expanding in both cities, Pusan and Taigu, in South Korea.

Mr. C. W. Lee, who already knew about our Master's group through Mr. D. M. Um, who was introduced to me, suggested that I make a short trip to Taigu to meet the advanced spiritual group that composed the core of Our Master's early followers. However, I countered with the proposal that Mr. C. W. Lee visit the group with Mr. D. M. Um, and inform me of the meeting, because I was over-confident in my new religious idea, had too much self-pride, and believed that I was the only one in the world who knew everything on religious and spiritual matters. According to the report from their trip to Taigu, there appeared the Lord of the Universe with the most powerful spiritual group and new ministry centering in him was already on the way. Even after hearing the report, I did not respond, and continued to display an attitude more arrogant than ever. With this kind of attitude, the group in Taigu must have received information about me, and one of Our Master's followers from the North Korean Prison, Mr. C. W. Park, was sent to Seoul to engage in a discussion with me on religious and spiritual matters. Mr. C. W. Park and I had a serious discussion, but he was unable to persuade me to recognize the group when he failed to answer several profound questions which I posed. This session between us took place at a certain hotel in Seoul, Korea. This made me feel more proud, stubborn and arrogant than ever, believing that I was the only specialist in the Universe on religion and spiritual issues. Of course, the result of our session must have been reported immediately to Taigu, and they regarded me as a mighty big fish at that time. Within a week, Mr. H. W. Eu, (President of H.S.A. at this time) was sent to Seoul, and he introduced me to the Principle Message. Even if I heard the entire message, I was neither surprised nor elated, nor did I oppose it, but, instead, agreed with the general contents of the message, since they were so similar to my ideas on religion and spiritual matters. In other words, I was already prepared, a ready-made vessel for the message of the Principle, at that early date. Very recently, Mr. H. W. Eu wrote in his report, during his world tour with our Master that I was so easily converted to the Principle in 1954 that he did not believe that I would follow through in this Movement up to the present. I recall my attitude of self-pride, arrogance, and over-confidence in everything.

Mr. H. W. Eu, Mr. C. W. Lee, and Mr. D. M. Um exerted a great deal of pressure upon me to visit the city of Taigu for the purpose of meeting a spiritually-advanced group under the leadership of Our Master, until I finally agreed. In January of 1954 I traveled from Seoul to Taigu, by myself. The few family members in Taigu showed me great hospitality and treated me like a state guest in the world of politics. It was on this occasion that I met Mrs. S. H. Ok, one of Our Master's earliest followers from North Korea, who is a very spiritually-gifted woman. Before my arrival at Taigu, she had seen a vision about me in the morning who was talking to her in English, which she did not understand at all. At that time, Our Master was forced to move to Seoul as the authorities were searching for him, having been instigated by the established churches. I was disappointed, as He was supposed to see me. In my mind, I had the same attitude of self-pride and arrogance, and I planned to leave for Seoul the next morning. Before going to bed, the Voice of Heaven came to Mrs. S. H. Ok about me and my attitudes:

"Dear Sang Chul! Since you have been searching Truth and God for 30 years, I have prepared for you and led you to this place. Why do you not obey and believe?"

"Your mission is foreign missionary work to spread the Truth to the whole world, and your role is KING DAVID to fight the sinful world. I have been preparing for you for long years. So obey and believe."

God's voice through Mrs. S. H. Ok was actually scolding me like the Old Testament speaks of the time that God spoke through the prophets to criticise the Israel people. With this testimony on the Heavenly Voice, I obeyed and believed on the very spot. During the early morning hours in my dream, Our Master, with a big smile and brightness on His Face, received me, and as soon as I touched His Hand, the most powerful electricity passed through my entire body, and it made me wake up immediately. Even though I did not meet Our Master up to that time, already I knew who He was, and I made up my mind to follow Him. By that time, there was no longer any need for me to seek further spiritual proof and evidence. In comparison with my past spiritual experiences, the one I had in Taigu was the most powerful spiritual experience in my life. When I returned to Seoul and met Our Master physically, I was not at all surprised to see that He was the exact same person I had seen in my dream in the city of Taigu.

On my return to Seoul, a Trinity was formed, centering in Mr. C. W. Lee, Mr. H. W. Eu and myself, the three of us being actively engaged in witnessing to recruit new members from the Seoul area, distributing both English and Korean tracks. Thus, members of three cities--Pusan, Taigu and Seoul--were expanding Our Master's work in South Korea, despite all manner of persecution and hardship.. From the month of March, 1954, at which time a strong foothold was achieved in the Seoul area, the need to set up an organization for the work was seriously discussed. In a small rented room, on May 2, 1954, the formation of an organization was initiated. Five Heavenly Family Members were present--Our Master, C.

C. W. Lee, H. W. Eu, David S. C. Kim, and H. M. Eu (a cousin of H. W. Eu) It was in this tiny room that Our Master submitted to us 3 names, asking us, in all seriousness, to choose the one most suitable for our new organization. They were all written in Chinese letters, and two of them I do not even remember now, probably because they were not relevant to our Movement; but the third name is the one that we all agreed upon, that which we now use for identifying our work--"Holy Spirit Association for the Unification of World Christianity" (HSA-UWC). I translated our final choice into English for a small sign board on which were written both Chinese and English letters. I had a little difficulty in translating it, because Holy Spirit implies one of the Trinity as taught in Orthodox Christianity, but in Korean it means Holy or Spiritual Association for "Sil-Yung". I could find no other way to translate the original Chinese letters. After this was accomplished, we moved to a tiny, 2-bedroom house called "The House of 3 small doors." The small signboard was hung up on May 3, 1954, but nobody in the world realizes the significance of the birthday of our H.S.A. in Seoul, Korea at this tiny, cottage-type of small house, located at Book-Hak Dong, Seoul, Korea, and from that day, our Movement began officially, in order to unite world Christianity, and further unite all souls and all faiths. Our Master announced the official date of dedication retrospectively as May 1, 1954, even though the signboard was hung up on May 3. Mr. C. W. Lee was the 1st President of H.S.A.-U.W.C. Before I went to England, Mr. C. W. Lee left The Principle; since that time, Mr. H. W. Eu has been President of our Organization, up to the present. Even after the official formation of H.S.A., repeated, unbearable persecution and hardships confronted us. The tiny signboard was damaged by vicious vandals, knocked down to the ground many times by opponents, betrayers, and our enemies, but that same signboard has endured through all these tribulations, and today hangs at our Headquarters in Seoul, Korea, since 1954, as a symbol of our victory, and hope for the future of all mankind. Our Master, Our Movement, and the small signboard have all been sharing common tears, toils, and sometimes Heavenly joy, too. Of all the accomplishments I have been able, with God's Help, to achieve, I am most proud of the fact that I was fortunate enough to have been one of the five living participants who were the originators of the establishment of H.S.A. in the year of 1954, with Our Great Master, in Seoul, Korea.

I would like to tell you next about my missionary trip to England in 1954, as the first missionary of The Principle Movement to a foreign country, carrying over with Our Master's Heart and The Principle Message. Realizing my Heavenly mission, I tried to find out which channels to pursue in order to be able to go abroad to spread our new message, while I was still in a Korean Government position. Finally, I explored the possibility to obtain a United Nations Scholars Program for 12 month study and research in the field of social welfare and administration, recommended by the Korean Government to the United Nations, as one of 3 chosen representatives of the Korean Government. In August, 1954, I was enrolled at Swans College, University of Wales, for one year. During my stay in England, I did not neglect my Heavenly mission to find people to spread our new message. Every week-end,

I worked hard, visiting many churches and contacting many people wherever I went.

Before I left for England, Our Master gave me a special Bible passage to keep in mind, instructing me to write my missionary diary in which He gave His autograph beside the Bible passage (the diary has been kept by me up to this very day). I can recollect the scenes in front of the "Bando Hotel" where many Heavenly Families, in addition to my own family, gathered to say good-bye, and to pray for my success; and the scenes at the airport to see me take off. They encouraged me to fulfill my mission, handing me the autograph book in which more than 70 members signed their names for me with many kind and encouraging words. At that time, there was no English edition for The Principle available, and all of the families shared the message, copying from each other's notes, fragmentally. Still, we were studying at least some part of the Principle. Even Mr. H. W. Eu was studying hard and learning day and night from Our Master. At that time, not even lecture forms were available, yet. Mr. H. W. Eu's contribution in organizing the difficult message so that it could be presented in lecture forms for each chapter, must be acknowledged and greatly appreciated, and will be recorded in the history of our movement as a tremendous achievement. Also, those of us who later followed, should be ever grateful to Mr. H. W. Eu for his never-ending effort to make possible the compilation of the message into a book, which then enabled the Korean missionaries to translate the message into English, so that the Western world could also read and benefit by this powerful Truth.

One of the highlights of my missionary trip to England was my speaking engagement to 3,000 delegates and congregations from all over the world, who were attending The Apostolic Church International Convention held in South Wales, England, in 1955. I took advantage of this opportunity to tell them about our movement and our group in Korea. Originally scheduled to speak for 15 minutes, I actually spoke for 30 minutes, appealing to the world delegates gathered at the Convention, about our persecution, God's new revelation, and the established Church's responsibility to protect our group by sending representatives from the "Apostolic Church" to set up a mission to study this new message, and to help our movement. The result was, unexpectedly so great that unanimously they decided to adopt my suggestion and to send someone as soon as possible to Seoul, Korea. The contents of my speech were widely publicized in their organ paper, "Apostolic Herald" which had world-wide circulation at that time. Finally then, Headquarters finalized the suggestion by sending an Apostolic missionary from the Australia Mission, Pastor McCabe, to Seoul, Korea in June, 1956 to see Our Master and our group, to learn about The Principle.

During my stay in England, severe persecution began to be leveled against Our Master, His Followers, and our movement, from September 1954, when professors and students at the Ewa Women's University, established by an American Methodist missionary, began to convert to our Principle movement, and it threatened Korean Christian Churches established by American missionaries. I heard and read about the persecution through the Korean newspapers at the Korean Legation in London, and got letters from my family, too.

Very often, Heaven revealed many things to me during my prayers and meditation, on what was taking place, centering in Our Master, in Seoul, Korea, and was well-informed spiritually not to be disappointed, regardless of the situation in Korea, centering in Our Master at that time. By the time I returned from England, the period of persecution was over and the present location of our Headquarters building was already obtained, and now the remaining families were working hard to restore the work that was undermined by the persecution. Of course I participated in the work of the recovery of our movement together with the remaining original members and additional new members.

On June, 1956, the above-mentioned Pastor McCabe from the Australian Apostolic Mission landed at Seoul, Korea to study The Principle, and to investigate our movement, and to find out the best way to protect our Heavenly Family from suffering and persecution to come. He stayed upstairs of Elder S. C. Chung for 83 days. Miss Y. O. Kim, Mrs. W. B. Choi, and David S. C. Kim worked hard to try to convert him, teaching the Principle. He reported back to his Mission Hq. in detail, on what was taking place in our movement, centering in Our Master, its church system and activities, and the contents of The Principle Message, putting his reports in the worldwide circulated "Apostolic Herald" several times. Pastor McCabe helped Miss Y. O. Kim's English translation and suggested to her to use the title "The Divine Principle" for her book, when he was asked by her. Nearly 700 copies of the First English edition were printed for distribution during Pastor McCabe's stay in Korea. The Apostolic Church, started in England, was based on extreme conservative theological doctrines, showing many conflicts and gaps between the Principle teachings and their doctrines, as we experienced in established Christian churches in both Korea and the United States. Because of the doctrinal differences, the original purpose of helping our movement by foreign missions was not fulfilled. Thus, my mission to England was ended.

I was transferred to the Ministry of Foreign Affairs from the Ministry of Social Affairs on my return to Korea from England. During my four years of service, I was again searching for a second chance to travel to a foreign country as a missionary. With continued correspondence to schools and friends in the United States I was able to obtain another chance to be enrolled at one of the extreme conservative Baptist Seminaries in the West, as a seminary student. I landed in the United States at Portland, Oregon, on September 19, 1959, while Miss Y. O. Kim, in the same year, landed at Eugene, Oregon on January 4, 1959. With new zeal and enthusiasm, my missionary work began at Portland, and St. Helens, Oregon. On January 6, 1960, (Lunar) the United Chapel of St. Helens, the 1st Church outside Korea, was officially dedicated to Our Master, on His meaningful birthday and the Year of the New Age Dispensation from 1960, centering in Our Master. Since 1959, when I first arrived in the United States, I have been under constant persecution and have traveled some mighty thorny roads. It was all I could do to survive and to remain in this country in order to continue to fulfill my heavenly mission. Later, I was expelled from the Seminary because I started teaching The Principle, which was, of course, con-

tradictory to their doctrines, and a few betrayers from our group reported to the Seminary with false accusations, and to the Immigration Department, in order to cause me to be deported back to Korea as soon as possible.

At the present time, I am working at the Job Corps Center as senior counselor, having been there for four years. This Job Corps Center is programmed by the Federal Government at Clearfield, Utah, to help problem youth in the United States, but my prayers, heart and energy are devoted to my Heavenly mission. I am now responsible for a portion of the West Coast in The Principle Movement, and am working together with Mr. S. I. Choi, of San Francisco, California, and Miss Y. O. Kim of Washington, D.C., on the East Coast. My final wish is to be a full-time Missionary of the United Faith Movement, and I am determined to devote the rest of my life for this sacred cause, and am now preparing for the time to come sooner.

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Comparative Religions

(cont. from previous News Bulletin)

Chap. 5 Judaism Becomes a Missionary Faith

Disaster Strikes the Hebrews

Wedged in between the mighty powers of Mesopotamia to the east and Egypt to the south, the small Hebrew nations of Palestine had little chance of survival. For the Kingdoms of Israel and Judah stood directly in the path of the two great rival empires of the ancient Middle East.

The Northern Kingdom of Israel was destroyed first. In 721 B.C.E. its people were taken captive and were dispersed among the lands of the victorious Assyrians. It was there that the so-called "Lost Ten Tribes" disappeared from history. Evidently believing that their national Deity had failed them, the captives probably turned to the worship of the more powerful gods of their conquerors, and were finally completely assimilated into the Assyrian population.

The people of Judah were not taken by the Assyrians. Prophets like Jeremiah pointed to the example of Israel and promised the Judeans the same fate as their northern brothers if they failed to remain true to the covenant with their God and worship Him according to His demands.

Some listened to the prophets. In fact, it was during this period that the sweeping religious reforms inspired by the discovery of the Book of Deuteronomy in the Temple took place. As a result, local shrines which had been centers of Baal-worship were closed, and special laws to protect the laboring man and

the poor were introduced. However, the effect of these reforms was only temporary. Once more Jeremiah began to prophesy the eventual destruction of the Kingdom of Judah.

Unfortunately his words proved true. In 586 B.C.E. mighty Babylonia, the successor to the Assyrian Empire, captured Jerusalem and carried off most of the Judeans as captives.

Thus twice within a period of 135 years disaster struck the Hebrews. Now the people of Judah seemed about to suffer the same fate as their kinsmen of the Northern Kingdom.

Two Prophets Save the Jews

Belief in their God grew fainter as the weary captives trudged toward Babylonia. To most of them it was plain that He had failed them in a time of national crisis. Either He had abandoned them because of their faithlessness to the covenant, or perhaps it was true that Marduk, the chief god the Babylonians, was more powerful than the Lord.

As they caught their first glimpse of the great cities of Mesopotamia, the reality of their situation sank in. Now they were helpless exiles, far from their homeland of Palestine, far from the soil over which their God had control. What choice had they but to relinquish their own religion for the faith of the Babylonians?

Undoubtedly these were some of the thoughts that passed through the minds of the captives. We catch their mood in this passage from the Book of Psalms:

By the waters of Babylon,
There we sat; yes, we wept
When we remembered Zion.
There they that took us captive...
Asked of us mirth...
But how can we sing the Lord's song
in a foreign land? Psalm 137:1-4

This indeed was the question. For even if they wanted, to, how could they continue to worship their own God when they now lived so far from His only sanctuary?

Except for two prophets the question might have remained unanswered, and the Jews and Judaism might have disappeared.

The first prophet was Jeremiah, whom the Babylonians permitted to remain behind in Palestine. He wrote to the captives, advising them to settle down to a normal life in Babylonia and continue to worship their own God there. The Lord, he explained, had not really forsaken them; He was only punishing them for their failure to keep the covenant with Him. But the covenant itself would never be destroyed. Because of it, eventually He would bring the exiles back to their native land.

Thus Jeremiah made the people understand that they could carry on their religion even though they lived on foreign soil. He based his message in part upon the teachings of the earlier prophets who had taught that God's power extended over other nations. But Jeremiah also voiced a new message: punishment did not put an end to Israel's relationship with its God, and the Lord would some day restore the Jews to their country.

Some thirty-five years later another prophet appeared, this time, many believe, among the exiles in Babylonia. We know him only as the Second Isaiah since his message was simply added on to the writings of the original Isaiah who had lived two centuries before.

The Lord, this prophet told the people, was by no means a national god, the deity of a particular land or people. He was the God of the entire universe, the God who created the world and everything in it. This is how the Second Isaiah stated it:

Thus God the Lord says,
Who created the heavens and stretched
them out,
Who spread out the earth and all that
comes from it,
Who gave breath to all the people
upon it,
And spirit to all who walk upon it....
Thus says the Lord, the King of Israel,
And his Redeemer, the Lord of hosts:
I am the first, and I am the last,
And beside Me, there is no God.

--Isaiah 42:5; 44:6

What did this prophet have to say about the captives from Judah? Their suffering in exile, he taught, was intended to purify them for their great task as God's "servant." He explained:

I am the Lord, I have called you in
righteousness,
I have taken you by the hand and kept
you;
I have given you as a covenant to the
people, a light to the nations....
You are my witnesses, says the Lord, and
My servant whom I have chosen....

--Isaiah 42:6; 43:10

Now the captives have been charged with a "mission" to all mankind. They must spread the truth that the Lord, the God of Israel, is the one and only God of the universe, and His will is supreme!

Champions of Ethical Monotheism

Thanks to the teachings of Jeremiah and Second Isaiah, the Jewish people were able not merely to survive, but also to become the bearers of "ethical monotheism" to all mankind.

What is the meaning of "ethical monotheism"? The word "ethical," of course, means "doing the right thing," or "being Righteous." "Monotheism" comes from two words, Greek in origin, mono, "one," and theos, "god." "Monotheism," then, means "one God." Thus the term "ethical monotheism" describes that form of religion which believes in the existence of only one God, a God whose power extends over the entire universe and who, completely righteous Himself, demands righteous conduct from His followers as an essential part of their worship.

Though this concept is quite familiar to us today, it was a new and revolutionary idea in the ancient world. It required the surrender of the old notions about a variety of national deities and the substitution of a single God who could be worshipped everywhere. It also insisted that religion extended beyond the boundaries of the nation, that the same code of conduct applied to everyone, and that the well-being of all mankind was the concern of the worshipper.

For if the Deity was indeed the God of the entire universe, then He was equally interested in what happened to all peoples. Consequently the proper worship of Him meant seeking the good of humanity, everywhere striving to overcome evil, which always produces misery and suffering, and helping all men to live together in brotherliness and peace.

- to be continued -

(see last page of bulletin for source of material)

How the Russians Raise Their Children

by Joan Beck

Does the Soviet Union do a better job of caring for its children than the United States?

In many ways, yes, suggests a disturbing new book, "Two Worlds of Childhood," by Dr. Urie Bronfenbrenner, professor of psychology and of child development and family studies in Cornell University (Russell Sage Foundation, 185 pages, \$7.95).

In the U.S.S.R. "a nation of working mothers," all of the child-rearing practices and institutions are geared toward producing the kind of future citizens the state desires: obedient, orderly, co-operative, submissive, self-disciplined, conforming to the group, and sold on Communist ideology.

The process is a loving--if smothering--one, according to Dr. Bronfenbrenner. Soviet babies are breast-fed, hugged, kissed and cuddled far more than American infants. They are held more often and more tightly than infants in this country and have less opportunity for freedom of movement or initiative.

Soviet youngsters are surrounded by loving concern to a far greater degree than Americans. Older children, relatives, non-

related adults, "upbringers" in nurseries, teen-agers in Soviet youth organizations, all are ready to step into child-rearing roles.

As soon as they start to school, even in nurseries, Soviet children are exposed to the doctrine of "mine is ours; ours is mine." There is great emphasis on teaching children to share and to engage in joint activities.

Soviet children are much less likely to engage in anti-social behavior than are American youngsters, observes Dr. Bronfenbrenner.

"Soviet children of the future will continue to be more conforming than our own," says Dr. Bronfenbrenner. "This also means that they will be less anti-adult, rebellious, aggressive and delinquent."

In contrast, Dr. Bronfenbrenner finds much that is worrisome about American child care practices in recent years. He sums up the change in a single chilling sentence: "Children used to be brought up by their parents."

But now, he says, the family is decreasing as a socializing agency in the lives of children because of social forces beyond its control. The role of the church has withered. The school is barred "by tradition, lack of experience, and preoccupation with subject matter from concerning itself in any major way with the child's development as a person."

According to Dr. Bronfenbrenner, "the vacuum, moral and emotional, created by this state of affairs is then filled--by default--on the one hand by the television screen with its daily message of commercialism and violence, and on the other hand by the socially isolated, age-graded peer group, with its impulsive search for thrills and its limited capacities as a humanizing agent."

Peer groups in the Soviet Union, by contrast, are given explicit training for exerting desired influence on their members, the psychologist notes. There, age groups reinforce adult-approved conduct. But here, they "intensify anti-social tendencies."

"If the current trend persists, if the institutions of our society continue to remove parents, other adults and older youth from active participation in the lives of children and if the resulting vacuum is filled by the age-segregated peer groups, we can anticipate increased alienation, indifference, antagonism and violence on the part of the younger generation."

Soviet society, he shows, is careful to provide a wealth of models for children, particularly in older children and teen-agers who work with younger boys and girls. But in the United States, where much of this research on behavior was done, we permit television to supply most of these models.

Dr. Bronfenbrenner cites numerous studies showing how violence and aggression on film and TV produce aggressive and violent behavior on the part of both children and adults.

There is every reason to believe that this mass medium is playing a significant role in generating and maintaining a high level of violence in American society."

If the Soviets have gone too far toward shifting responsibility for child care to the collective, Americans have probably reached the point of diminishing returns in permitting children excessive autonomy, concludes Dr. Bronfenbrenner.

(Source: The Chicago Tribune, April 7, 1970)
Contributed by Mrs. Sarah Witt

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NEWS REPORTS:

Clearfield, Utah

David S.C. Kim

My wife, 2 sons visited me for few days from Oakland. Then my oldest son and his wife visited me for few days. They enjoyed Galen who stays with me with one purpose of doing His work. One of his contacts sent me a poem called "The Way to God" which will later be introduced in News Bulletin in proper time.

About our pigeons, 2 baby pigeons can now fly, eat rice, and drink water, without asking help from the parents. Original father pigeon left mother pigeon, and mother pigeon brought present step-father pigeon. For quite some time the mother pigeon suddenly disappeared, then step-father pigeon took care of 2 baby pigeons all the way by himself--through hatching period and feeding rice juice through their beaks. Two baby pigeons are grown-up now.

Few days ago unexpectedly mother pigeon came back, and 4 pigeon family enjoy walking in yard, sitting on roof, enjoy eating rice. For few days she was very nervous, now she is very relaxed. Yesterday I peeped in pigeon box while one of parent pigeon gone for few minutes. I found another beautiful pigeon egg (1/3 size of large chicken egg) and I convinced myself that was the reason why they pushed 2 grown pigeons out of the box. One of parent pigeon stays in day time in the box in turn to hatch the egg. By next month 1 more pigeon baby will be born, altogether 5 pigeon in the chapel.

Chicago, Illinois

Sarah Witt

Saturday night, April 11, 1970, a long-awaited event took place at the Lawson YMCA in Chicago - the return engagement of Sir Anthony Brooke of England, sponsored by the Space Age Center International, Inc. The previous lecture by Mr. Brooke had been sponsored the same organization last December 6, 1969, at which time I met Sir Anthony for the first time.

Since his last appearance in Chicago, I had written to the Universal Foundation in England for their many pamphlets which consist of study papers and lectures given by Mr. Brooke to various organizations throughout the world. Also, I requested and received two copies of his book, "Revelation for the New Age." Had I known how dynamic the book was, I would have asked for many more copies. This literature is truly inspiring, and is written in such a diplomatic way as to avoid offense to anyone. We need this diplomatic presentation of the Principles to attract more Western people to the various Principle movements throughout the world.

The presentation Saturday night was entitled "Man's Higher Destiny," and was delivered in a most dynamic and convincing manner. Unfortunately, the hopes I had cherished of sharing this gracious man's wisdom with my fellow Chicagoans via television could not be realized at this time due to a very tight schedule which necessitated that he and his traveling companion, Miss Monica Parish, Co-President of the Universal Foundation, leave Chicago early the following morning for an engagement in a city east of Chicago.

Among the more than 160 people attending this lecture was Mrs. Eileen Welch (with whom many of you are familiar) and her party of six. For the benefit of those who do not know Eileen, let me briefly state that she has been following Master Moon's Principles since approximately 1959, and has studied with Miss Young Oon Kim and Mr. David Kim, and has lectured to many groups throughout the country. She brought me into this work, for which I will be ever grateful to her. After the lecture, Eileen was asked to say a few words about our Movement, and she did so, with great diplomacy and wisdom, giving what amounted to an extemporaneous brief talk on the ideals of our Principle Movement, and the vital role which was being fulfilled by Sir Anthony Brooke and the Universal Foundation. Surprisingly, although Eileen had heard a great deal about Mr. Brooke, and had lectured about him often, this was the first opportunity she had ever had to meet him in person. I was happy to have had a small part in this momentous encounter.

Saturday night's lecture was in reality a Principle lecture presented in a way that could be understood and appreciated by all faiths. He spoke about the chaos in this world today being actually spiritual symptoms of the death throes of the old evil world and the birth pangs of a new, principled world in which God would be in control. Also emphasized was the fact that we, as individuals, must take a stand at this crucial time and make a decision as to whether we will remain in the "compost heap" (here he obviously was referring to widespread corruption of our present-day society) or lift ourselves to a higher level by seeking and applying new spiritual truths to our daily lives.

After Eileen's impromptu speech, Sir Anthony spoke again, and related an incident in which Master Moon was asked whether or not he was the Messiah, and he answered, "Yes, I am. But so are you, and so are you, and so are you." In other words, we can all take part in his Messianic Mission by accepting, unconditionally, the

responsibility of fulfilling our 5%, supplemented by God's 95% effort. Actually, this means that we must be willing to say to God, and sincerely mean it, "Here I am, Dear Lord, use my body, my mind, and all of my spiritual gifts for whatever purpose, and I will go where You lead me, and do Your Will. Just show me the way," and then proceed to do just that! Furthermore, as Miss Monica Parish stated in her brief talk when Mr. Brooke had completed his discourse, we must always be thankful to God for His Gracious Gifts to us, and not hesitate or neglect to let Him know, every hour of every day that we appreciate the opportunity to be instrumental in building His Kingdom on Earth. We must not wait until trouble strikes to call upon God to bail us out. We must always glory in His Divine Presence within us, and let Him know, constantly, that we realize that He is the Source of everything Good that is in us and with us.

Curiously enough, I had just delivered an impromptu sermon on this very subject to one of the young men in my office, to whom I have been witnessing about our Movement for several months, now. This young fellow, about 26, of Polish descent, had been educated in a Seminary, and now finds it very difficult to pray as a regular practice every night, as he had been taught to do as a child. He has the notion, as do so many others, that attending services at his Roman Catholic church every Sunday is sufficient to supply all of his spiritual needs. I explained to him that it was not enough to go to Church on Sunday, and appeal to God only at those times when his life was not running as smoothly as he would like it to. Every morning I ask him, "Well, did you pray last night," and he sheepishly answers me, "No. Guess I just forgot. Since everything is going so well for me, I forgot to pray."

This is when I delivered my sermon of how we must always remember to thank God for everything, every day, not only when things are going well for us, but also for the trials and tribulations we encounter in our lives. And when our trials and tribulations seem much greater than anyone else's, we must realize that God expects that much more of us because we have the capacity to overcome more than the average person. And this, too, is certainly something to be ever thankful for. But, in addition to being thankful we must also be willing to share that gift by offering it unconditionally to God for His Work in building a Good World for us, His Children.

Portland, Oregon

Vern Pearson

Here in Portland several new contacts have been made. John has been witnessing to 3 or 4 girls at Portland State. At least one of them has been quite receptive to the message so far. He has been exposing these girls gradually to Principles.

One of my favorite places to witness has been on Mt. Tabor near and around Sacred Ground, talking to students, young people and ex-GI's, weather permitting. There several new contacts have been made. As the weather gets warmer I am hopeful of making

many contacts there this spring and summer.

In a week or two the Portland Chapel plans to have a "plant-in" at the St. Helens Chapel. The labor force will consist to a large extent of girls that John is recruiting from Portland State. We hope to provide much of the needs for fresh garden vegetables for the chapels in this area. We are all looking forward to the spring and summer season in anticipation of bearing much "fruit" in God's harvest.

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THOUGHT FOR THE MONTH:

Even if you are on the right track, you'll get run over if you just sit there.

We see things as they are and cry "Why?" See rather things as they ought to be and cry "Why not?"

Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

by
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