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SARAH WITT ADDRESSES "THE GROUP" - 100 plus PEOPLE

My Dear Heavenly Family,

Last Tuesday night, June 16th, at a meeting called "The Group", I gave my first public address to about 100 people. I was the last speaker of three on the program and when I was finally given the floor the people in the audience were bored, tired, and disgusted at having to listen to a lot of empty words which told them exactly nothing. And they were at the point of getting up and leaving before I had a chance to say even one word. So I sized up the situation fast, got up quickly, told them that I was just as tired as they were and that, since we all had to go to work in the morning, I promised to be brief and to the point. Then I proceeded to do just that!

The title of my presentation was "The Utopian World of Edward Bellamy....Man's Higher Destiny" and "THE PRINCIPLES OF SUN MYUNG MOON.... The Spiritual Means to Achieve That World".

I told them about the three revelations I had experienced which prepared me to recognize the New Truth in the teachings of Sun Myung Moon. The first revelation came to me as I read the book called "Looking Backward -- 2000-1887", by the American author, Edward Bellamy who described a perfect society of mankind which he prophesied for the year 2000. This was a Utopian world in which the nations were organized into an Industrial Army in which each citizen served for a period of 24 years, from the age 21-45, at which time he retired. The citizens of this perfect society were motivated by patriotism and love of country and God, just as our soldiers are in the military army (in theory anyway). There was complete nationalization of industry, such as would be found in a system of Christian socialism or Christian communism.

Wars were outlawed and men had at last learned to live with one another in peace. This world was accomplished in Edward Bellamy's religious fable by a new party called "Nationalists" whose standard was solidarity and who spread the gospel of benevolent nationalism based on "newly discovered truth which was the ideal of the whole people bound together not as an association of man for merely political functions, but as a family, a vital union, a common life, a mighty heaven-touching tree whose leaves are its people fed from its veins and feeding it in turn."

There was a massive shift of psychic energies to a spiritual pole.

Many contemporary readers of "Looking Backward ..." saw in his picture of a perfect society, a blueprint for a house for practical man, instead of a palace in the clouds.

Bellamy's followers included such distinguished men as a group of retired army officers, theosophists John Storer Cobb, Henry Austin, and John Ransome Bridge. Also, Edward Everett Hale, William Dean Howells, W.D.P. Bliss, Vida Scudder, Jessee Cox, and Clarence Darrow in Chicago.

The book was translated into dozens of languages, and appeared regularly on lists of Ten Great Books issued by publishers.

Judge Ben Lindsay & Norman Thomas ranked Bellamy with Saint Francis of Assisi as great lovers of mankind. Edward Bellamy seems to have been far beyond his generation in understanding of the dual nature of man, and the spiritual essence in man's nature.

On page 15 of the Introduction by John L. Thomas, permit me to quote one sentence which will help to illustrate the link between this great American prophet, and Sun Myung Moon, the great Korean sage, and founder of the Principle Movement:

"If culture could be consciously directed toward the discovery of a new spiritual dimension to life, then for the first time Utopia was distinctly possible."

On the inside of the cover of our textbook, in the upper left-hand corner, appears a brief description of its contents:

"THE PRINCIPLES," a new concept of world religion based upon reason, logic, and proper application of universal laws, are discussed and interpreted. Within these pages lies a new dimension of life and religion for those who seek further understanding of God and all things.

I then proceeded to draw diagrams #1 and #2 of David Kim's book, and gave them a short lecture in the ten minutes left of my presentation.

Before I gave them the details of the Utopian world, I told them about the other two revelations I had had, one which occurred about 5½ years ago, and which told me that I was to tell something to many, many people, and the last one about three years ago, while I was re-editing our textbook, and I was suddenly bathed in a pure white light and transported to the place where Jesus was being executed, and I was shown the truth, and then suddenly transported back to my kitchen where I was working alone in the house that Yom Kippur day, which is the holiest day of the year beside the Sabbath for Jewish people. I said that it took me quite a while to understand why I was so fortunate as to have had this beautiful spiritual experience, and finally realized that I was given a spiritual rebirth to Jesus and the Holy Spirit in order that I might be justified and acceptable to God as one of His representatives.

After the short lecture, I invited people in the audience to study with me, and gave out many copies of the articles I had prepared. Thus far, I have not had any definite commitments, but I certainly had a very gratifying response to my presentation which lasted just one-half hour, and in which I was able to say everything I planned to say. After I had finished, many people came up to me and told me how much they had enjoyed listening to me and that I had made the entire evening worthwhile to them. Also, I was told that I was very specific, and didn't waste a word, at which I answered that I didn't have time to waste any words. I had to make every word count. I was grateful that I had been able to prepare

for this evening very carefully since everything depended on my knowing exactly what and how I was going to say.

I am very grateful to God for giving me the help I so sorely needed to begin a successful career in public speaking in which I intend to show, beyond a doubt, the Utopian World of Edward Bellamy as the Kingdom of God, and the Principles of Sun Myung Moon as the spiritual means to achieve that beautiful, harmonious world which will actually be the perfect society planned for perfect man by God in the beginning.

The response to my talk was very encouraging, since I had spoken to many people during the eighteen years from the time I had first read the book until the day I was first introduced to the Principles and could not find one single person who had the courage and foresight to see that here was, indeed, the future destiny of mankind. Yet, here were 100 people in the audience who responded to my description of Utopia in such a positive way, that all were seemingly anxious to get this book and read it for themselves. Now I understand what my second revelation meant -- that I was to speak to as many people as possible and tell them about the Utopian World of Edward Bellamy, one of their own countrymen, and then show them how to prepare themselves to build that world by achieving perfection through the Principles of Sun Myung Moon, the New Truth which transforms the mind and spirit of man.

We must always keep in mind the fact that a perfect society cannot be built by imperfect men. Therefore, there must first be a nucleus of perfect men to build the perfect world in which the mass of humanity can then proceed to accomplish perfection also.

WHAT THE COMMIES SAID 51 YEARS AGO -

If you think most of the problems that beset the world and our nation today just happened that way; if you think it is a natural trend born of a modern age; if you think that it will suddenly all dissolve when we, the people, get tired of being bothered, then read an excerpt from a file on "Communist Rules for Revolution", published before 1919! The file was obtained by the armed forces in Dusseldorf Germany. These were the instructions issued to those who were to bring about world revolution:

- A. Corrupt the young- get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness
- B. Get control of all means of publicity and thereby:
 1. Get people's minds off their government by focusing attention on athletics, sexy books and plays, and other trivialities.
 2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.
 3. Destroy the people's faith in their natural leaders by holding the latter up to contempt, ridicule and obloquy.
 4. Always preach true democracy but seize power as fast and ruthlessly as possible.

5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

6. Foment unnecessary strikes in vital industries, encourage civil disorders and foster a lenient and soft attitude on the part of government toward such disorders.

7. By specious argument cause the breakdown of the old moral virtues: honesty, sobriety, continence, faith in the pledged word, ruggedness.

C. Cause the registration of all firearms on some pretext with the view of confiscation of them and leaving the population helpless."

NEW REPORTS:

Clearfield, Utah

David S.C. Kim

The month of June has been moving forward (very active and mobile) in our Master's work in our area. Uncle John spent his vacation, nearly 10 days, at Layton, Utah with me and Galen. Galen had several new contacts from other states and other country - New Zealand and Ireland. Vernan, Maxine and Young John set up a missionary trip to cover our entire territory, covering Montana Idaho, Utah and California and Oregon states. While Vernon and Maxine finished the course at Idaho, and proceeded to California, Young John spent a few days at Utah then I and Young John made a special trip to the Bay Area, having a special time to share with one another. Fortunately he had a chance to see "Korean Night" in San Francisco and "Ideal City" project by the San Francisco Japanese family. He was very glad to ~~see~~ powerful move of Japanese family.

Recently, I received an official letter from Headquarters, Seoul, Korea in regards to 700 couple blessing as I mentioned in last report. It is signed by Mr. Y. W. Kim, Director of Administrative Affairs Department, H.S.A., Seoul, Korea. The letter shows the qualifications as follows:

- (1) Man over 23 - Women above 21
Singles, not married as of Sept. 1, 1970.
- (2) At least 24 months in our Faith and Principle Movement.
- (3) At least three converts to our Faith up to now, but in case that one is not met for three converts, if the leader of the group recommends with distinguishing factors in other areas, they can be considered as candidates.

The candidates should send their photos (wallet size) with name, date of birth, date of conversion, etc., not later than August 30, 1970.

Even if you may not have partners from your group, Our True Parents will decide the final matching when all candidates gather at Seoul, Korea. One group or other country may have all girls while the other group or other country may have only boys, and visa-versa. I suggest that you leave all trouble to Our Parents, and if you think you are eligible, let me know as soon as you've made up your mind.

Our chapel pigeon family had another (2) birth during the month of June. They were growing fast even under hot weather. Altogether seven we had until a few days ago. But one of the two baby pigeons died under excessively high temperatures of 115 degrees. I and Galen and Young John all felt bad for this incident. Even the mother and father pigron showed their grievance through their activities for the loss.

Since Uncle John returned to California, from Utah, Berkeley situation is beginning to revive again. Vernon and Maxine had a chance to meet the old members in the Bay Area before I and Young John arrived on the same day. Pray for Berkeley chapel to regain the spiritual strength which has been lost since last December up to now. Pray for the individuals in that area-- John, Bob, 2 Jims, Adrian and Joan. Our Heavenly Barbers are great spiritual assets in our work in that area.

Portland, Oregon

Vernon Pearson

Friday, June 12th, Maxine, Young John and I began a six-state trip which centered on missionary work in Montana and Boise, Idaho. Friday morning was spent getting things together and packing the Toyota with clothes, food, and camping gear. We finally got out of Portland in the afternoon. For a while it seemed like we would never get going.

On this trip we were fortunate to see many beautiful places: the rolling hills and pine trees of eastern Washington, the rugged mountains and rushing rivers of Idaho and Montana, the majestic Sierra Mountains raising above the valley floor of western Nevada like giant cathedrals, the splendor of the giant redwood trees of northern California, the picturesque southern Oregon coast with its beautiful wild flowers. It was a trip that will always be very precious in our memories.

When we were in Montana we spent most of our witnessing time on the University of Montana campus in Missoula. We were able to make a few good contacts. One of the best contacts made there was a young man from Washington. We gave him Dianne's address with the hope he will contact her. We have a couple of people there who have asked us to stop in on our next trip. Most of the time we were in Missoula it was cloudy and rainy.

We arrived in Boise about 1 AM, June 19, at a campground about 18-or 20 miles northwest of Boise. We were put to sleep by the sound of a rushing stream and the gentle sound of the wind whistling through the pine trees. Galen Brooks knows the exact spot. While camping here, one could not help but think how uncomplicated the world could have been if there had been no Fall. In the mountains there are no problems such as air pollution (at least not here) strains and frustrations of fallen mankind. One could sense here the serenity and perfection of God's creation. It was a place to refresh our spirits and think of the ideal world to come.

During the day, we witnessed at Julia Davis Park in Boise. As time went by, we seemed to pick up momentum in our witnessing. Everything seemed to become more alive. People seemed a little more receptive. We sold a few books and passed out tracts. One young fellow seemed especially prepared and seemed very joyful that the Lord was on the earth. We witnessed to him for at least two hours and sold him a book. He said he has been studying various religions. He also has had many dreams--is spiritually gifted. We only hope and pray that the Word will grow in his heart. We also sold a book to a Morman couple I knew while in Boise. They were very kind to me while I was there.

Before we left Boise, we all prayed at the Sacred Grounds that I love so well. Deep emotions were felt now because of the memories in ones heart. We left reluctantly with a resolve to come back and evangelize this area or send someone here soon.

After leaving Sacred Ground, we took John to the Greyhound Bus Depot. John went to Layton Utah to visit Mr. Kim and Galen while Maxine and I proceeded to Oakland, California. Tuesday night we camped at least 7000 feet up in the Sierra Mountains of California. Wednesday afternoon, early evening, was spent visiting Maxines father and step-mother. We arrived in Oakland late Wednesday night and were greeted by the Kim family. It was good to see all of them again and to meet Hung Soo, Young Soo, and Bong Hee, Sung Soo's lovely wife.

One of the highlites of the trip was to see Bob Sparks new-found dedication. We were thrilled to see his zeal and love for God and Master. It also was good to meet Joan Issert, Jim and Linda Blades. Of course it always is good to see John, Marie. It seemed like a long time since we had seen them.

We can see a real hope for a breakthrough in all our Northwest work. We cannot help but believe that some tangible results will be seen in the near future.

We wish you all success in the battle against the dark forces which are destined to fall. Our love and prayers are with you all as we look to the task ahead.

COMPARATIVE RELIGIONS, Cont'd.

The Return to Palestine

Loud cheers for Cyrus, the great Persian general, king, and conqueror of the Babylonians, rang out in the streets of Babylon. As the chariots and horses of Cyrus' mighty army thundered past, a roar went up from the many thousands of captives whom the Babylonians had deported from their homelands.

"Home, we're going home," sighed an old man, a Jew who had been taken off to Babylonia as a youth from the ruins of Jerusalem.

But many years were to pass before any sizable number of Jews returned to Palestine. Most of the people never went back because Judaism had found a home in Babylonia, and for many centuries Babylonia continued to be a great spiritual center of the Jewish religion. Many of Judaism's most famous scholars were trained in its schools. Their study and work formed the basis, centuries later, for the famous Babylonian Talmud, the great work that served to reinterpret the teachings of the Bible in subsequent generations.

However, with the consent of Cyrus and the prodding of certain prophets as well as of Ezra and Nehemiah, two prominent Jewish leaders, small bands of pioneers slowly began to return to Palestine. When the first group finally reached Jerusalem, all they found were the ruins of the city. What is more, the inhabitants looked upon them as invaders, rather than as exiles returning home after a long absence.

Nevertheless, with support of their fellow Jews back in Babylonia, the pioneers commenced their work of rebuilding Jerusalem. Slowly, arduously, the walls were put up, and eventually, about 515 B.C.E., the Second Temple was erected. The priestly ritual was reintroduced and the practice of sacrifices restored. Now the priestly class sought to reestablish its authority over the Jewish religion.

But this brought them into conflict with the scribes and, some centuries later, with the rabbis under whom Judaism continued to develop in Palestine as well as Babylonia.

In the religious disputes that subsequently took place, there were numerous points at issue. For instance, in their emphasis upon righteousness, kindness, and charity, the scribes and rabbis reflected the universal teachings of Judaism to a much greater extent than the priests, who were more inclined to look upon Judaism as a national religion. The priests also felt that God's worship should center about the elaborate Temple ritual of sacrifices, but the scribes and rabbis placed great stress upon prayer and study in the synagogue. Moreover, the priests objected to reinterpretations of Jewish belief that were not mentioned by the Torah. So they opposed the teachings of the scribes and rabbis about resurrection, the concept that some day the dead would be restored to life in bodily form.

Eventually, by the first century B.C.E., the two groups formed separate religious parties. The priests, supported generally by the wealthier landowners and ruling classes, comprised a group known as the Sadducees, probably named after Sadok, the founder of the priestly line in King Solomon's time. Those who sided with the scribes and rabbis were known as the Pharisees, a name derived from a Hebrew word meaning to separate or interpret. By and large, the Pharisees had much greater popular support, and, despite the opposition of the Sadducees, Judaism continued to grow through the process of scribal and rabbinical interpretation.

How Judaism Differed from Other Religions

By the time of the Common Era, Judaism differed from the other religions of the ancient world in five principal ways:

First, many of the Jewish practices were unique. Judaism's insistence upon study, nonsacrificial worship, Sabbath rest, circumcision, dietary laws, the various holiday observances, and the like, set the Jews apart from the other peoples.

Second, Judaism was distinctive because of its development of original religious institutions like the synagogue, the Bible, the rabbinate, and the whole process of Jewish law.

Third, Judaism contained a number of beliefs that were in direct contrast to those of other faiths. One was the Jew's insistence upon a strict ethical code of conduct as central to religious practice. Others were the concept of a universal God whose power extended over all mankind; belief in a Deity who could not be seen or represented in any visible form; and the conviction that the people of Israel had been especially chosen by God to live a holy, righteous life.

Fourth, there was the Jew's unwillingness to compromise in matters of religion. In the Maccabean revolt beginning in 167 B.C.E., the Jews had shown themselves prepared to die rather than obey the commands of the Syrian overlord of Palestine, Antiochus Epiphanes, to worship idols or eat forbidden food. While the Jews were willing to carry out his political demands, they refused to accede to any that violated their religious convictions. From the point of view of national religion this insistence upon freedom to worship God in their own way, and unwillingness to accede to the religious edicts of a ruling power was something unheard of. Their belief that their God was really the only God prohibited them from bowing to a mere flesh-and-blood ruler.

Fifth, the Jews' sense of obligation to convert the other peoples to their faith ran counter to the religious sentiments of the ancient world. For it was

customary to accept the existence of the gods of other nations. Hence the contention of any group, and especially of a tiny, helpless people like the Jews, that it alone possessed the true God and that all others must come to believe in Him was looked upon as the height of arrogance.

Futhermore, because the Jews were firmly convinced that this was the "Mission" for which their God had chosen them, they became a missionary people.

- (chart)

THE DEVELOPMENT OF JUDAISM From Exile to Common Era

<u>Events in Jewish History</u>	<u>Developments in Judaism</u>	<u>Other Religious Events</u>
<p><u>586 B.C.E.</u> Destruction of First Temple. Fall of the Southern Kingdom of Judah and Babylonian exile commences. Activity of Ezekiel</p>	<p>National religion gives way to an universal faith based upon ethical monotheism. A return to Palestine promised. Beginnings of the scribes, Bible, synagogue, study of Scripture, etc.</p>	<p><u>About 563 B.C.E.</u> Birth of Buddha</p>
<p><u>Around 550 B.C.E.</u> Activity of Second Isaiah.</p>		<p><u>About 551 B.C.E.</u> Birth of Confucius</p>
<p><u>About 538 B.C.E.</u> Cyrus permits the return of the exiles.</p>	<p>Functions of the priesthood reestablished. Beginning of religious struggles between scribes and priests.</p>	<p><u>From 450 B.C.E. on,</u> Period of Greek philosophy begins with Socrates, Plato, Aristotle</p>
<p><u>About 515 B.C.E.</u> Jerusalem Temple completed.</p>		
<p><u>About 450 B.C.E.</u> Ezra and Nehemiah return to Palestine</p>		
<p><u>331 B.C.E.</u> Alexander the Great of Greece takes over control of Palestine</p>	<p>Beginnings of the rabinate</p>	<p><u>Beginning from about 200 B.C.E. on</u> Growth of the great mystery religions of Cybele, Isis, and Mithra</p>
<p><u>167 B.C.E.</u> Beginning of Maccabean revolt</p>		<p><u>About 4 B.C.E.</u> Birth of Jesus</p>
<p><u>63 B.C.E.</u> Romans take over control of Palestine.</p>		

The Jews Become Active Missionaries

Through commerce, travel, and war, word about the Jews spread among the peoples of the ancient world. But some Jews also took it upon themselves to circulate as much information about their religion as possible.

Living in different parts of the then-known world, they attempted to do this through day-to-day contacts with their neighbors and the circulation of various writings. There were the works of Philo, which presented the teachings of Judaism to the Greek-speaking world, and those of Josephus, which explained the history of the Jews to the Romans. Another was "The Wisdom of Solomon", now contained in the Apocrypha, a collection of writings that were not considered sufficiently sacred to be included in the Bible. Among other things this work attacked the worship of many gods and attempted to persuade their followers to adopt the beliefs of the Jews. For this declared the writer of "The Wisdom of Solomon":

"....All men are foolish by nature, and has no perception of God,
And from the good things that were visible they had not the
power to know Him who is,
Nor through paying attention to His works did they recognize
the Workman,
But either fire, or wind, or swift air,
Or the circle of the stars, or rushing water,
Or the heavenly lights, the rulers of the world, they consider-
ed gods.
And if through delight in their beauty they supposed that these
were, gods,
Let them know how far superior is the Lord of these.....

—Wisdom of Solomon 13:1-3

At first the Jews appeared to others as a very strange group indeed. Their ethical ideas were in startling contrast to the often immoral and superstitious rites of the others; and to those who prayed to idols, the Jew's worship of an invisible God seemed sheer nonsense. Apparently Titus, a cruel Roman emperor, did not believe it, for when he conquered Jerusalem he thrust a sword in the Holy of Holies in the Temple to try to kill the Jewish God who lived there. The peoples were also mystified by the Jew's refusal to worship idols or to bow down before powerful emperors who regarded themselves as gods.

But to the more thoughtful these very aspects of Judaism and the Jews had special appeal, and some adopted the Jewish religion. Many became full converts. Many more, however, accepted only certain portions of Judaism, such as its ethical ideals, or the Sabbath as a day of rest, or its teachings about the one, universal God, without binding themselves to observe the dietary laws or practice circumcision.

Now an increasing number of Jewish missionaries began to travel about the Roman world. The New Testament states that they would "compass sea and land to make one convert", and undoubtedly they did convince many to accept the religion of Israel. Certain Roman authors, including Cicero, Horace, Seneca, and Tacitus, testify to their wide-spread and successful missionary activities. Sometimes they pursued their mission so intensively that they antagonized the authorities. On two occasions at least, Jews were expelled from Rome for vigorously carrying on their propaganda.

(to be continued)

(for source: See last page of bulletin)

Dates to Remember

July 12th - Birthday: YOUNG SOO KIM

THOUGHT FOR THE MONTH:

THE REASON SOME PEOPLE DON'T RECOGNIZE OPPORTUNITY
IS BECAUSE IT USUALLY COMES DISGUISED AS HARD WORK.

Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

by

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