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The Situation In KOREA

by Gen. Charles H. Bonesteel III

The immediate past commanding general in Korea gives us a look at what's happened since 1950.

Twenty years ago this June 25, North Korean armies swarmed across the 38th parallel in an unprovoked invasion of the new-born Republic of Korea. Armed with better weapons and Russian built tanks, they quickly broke through the ROK defenders, captured the capital city of Seoul and drove on to try by force to bring all of the free South Korea under Communist rule. The long, destructive Korean War had begun.

Now, twenty years later, the Republic of Korea has survived. Its achievements as a rapidly developing nation make its record one of the most remarkable success stories in free Asia. Many of us in the United States have not been fully aware of what has been happening recently in that proud, small nation which we helped to defend in the Korean War. I have just returned from three years in Korea and I would like to bring you up to date.

The Republic of Korea...is today a hardworking, progressing nation of over thirty million people with a sword over their heads. They have had to overcome practically all of the basic challenges of the modern turbulent world. In most cases the challenges in Korea have been more extreme than those in many other parts of the globe. To build a rapidly developing economy, international prestige and social progress from the ashes of the Korean War is a remarkable achievement. To have done so in the face of the constant threat to South Korea from Communist North Korea is even more impressive. The United States has profoundly helped Korean energy and initiative to make this possible.

One of the clearest lessons of Korea is that without a genuine feeling of confidence in its continuing national security very little could have been done. Many Koreans highlighted this to me when we were going through the tense days of 1968 and 1969. The Korean War did not end in a formal peace treaty. After two years of frustrating negotiations at Panmunjom, while the war still raged a military armistice was signed in 1953 only by the military commanders of the opposing sides. The Armistice brought about a cease fire and set up a new demarcation line and the Demilitarized Zone between the North and the South, not greatly different from the

38th parallel which had become, after WW2, the dividing line between Communist North Korea and the free Korean Government of the South. The Armistice Agreement anticipated a peace conference to establish the terms of an enduring peace, but thanks to the Communist regime in the North, that conference, although held in Geneva in April 1954, produced no solutions....

The story of Korea today begins in long-ago history. Those who now populate the rugged peninsula came from a civilization built thousand of years ago, it is generally believed, by tribal people who originated in the Altai-Ural areas of western Asia, from whence also came the ancestors of the Finns, the Hungarians, and the Turks. Some who slowly migrated east joined with Mongol nomads and began to live in the Korean peninsula perhaps as long as 5,000 years ago. The tough, strong and hardworking Korean of today springs from ancestors who had to be tough to settle a cold, inhospitable wilderness and preserve their integrity against encroachment by the Chinese on the west, the Mongols on the north and the Japanese on the islands to the east.

Korea has always been an embattled land. Invaded by or under the influence of the Chinese, the Mongols or the Japanese at numerous times in history, and later coveted by the Russians, the Koreans have always managed somehow to hold together. History has bred in them a deep devotion to freedom and liberty.

The new, free and independent Republic of Korea today is in a very real sense a culmination of centuries of hopes and dreams. It highlights and inspires the pride and drive of its people which underpins so much of the Republics current achievements. And it heightens the tragedy of the Korean people as a whole, divided by the aftermath of WW2 into two segments, the Communist North and the independent South.

This division came about in 1945 when V-E day ended not only WW2 but nearly half a century of Japanese occupation and the later annexation of Korea. The Soviet Union entered the war in the Pacific when Japan was in a state of collapse, a few days before her surrender on Aug. 14, 1945. Soviet troops poured into Korea and rapidly moved south beyond the Imjin River, while the nearest American troops were still 600 miles away on Okinawa. As a matter almost of desperation it was rapidly arranged that the USSR would stop its southward movement and accept the surrender of Japanese troops only north of the 38th parallel, while American forces rapidly being moved in would accept the surrender of the Japanese south of the parallel.

It had been an Allied declared intent, agreed upon at Cairo in 1943 and reaffirmed with the Soviet Union at Potsdam in 1945, that with the end of WW2, all of Korea was to become, in due course, free and independent. But the Soviet Union immediately treated the 38th parallel as a political boundary and began to "sovietize" the North.

Although an Allied Joint Commission was set up to work out arrangements for a freely elected democratic government for all

of Korea, this effort foundered on the rocks of Soviet obstructionism. The United Nations was then given the job of unification. When it tried to carry on the task, its Commission was denied entry to the North. Consequently, elections were held only in South Korea, and in 1948 a Government of the Republic of Korea took office with Dr. Syngman Rhee as its first President. Although the U.N. recognized it as the only legal government in all Korea, it controlled only that part south of the 38th parallel. At about the same time a Communist "People's Republic" formalized its iron control of the North and began to increase subversive efforts to upset the Republic to the South....

The United States helped the new government as best it could with the resources that were available before 1950. For defense, lightly armed Korean ground forces were organized together with small naval and air elements to provide some security against the pervasive Communist threat. But in June of 1949 the last of the U.S. combat troops who had moved to Korea in 1945 were withdrawn, partly at least for economy's sake. A small U.S. Army Advisory Group remained behind. In 1950, one year almost to the day after the last U.S. troops left the Republic of Korea, the North Korean surprise invasion took place and the costly and destructive war was on.

The U.N. Security Council in quick succession demanded that the North cease its aggressive attack, resolved to assist the ROK, and asked member nations to provide troops to reestablish peace and to set up a U.N. Command under an American commander.

Gen. Douglas MacArthur was designated as the first commander. Twenty-two nations responded with help of some sort to the ROK. Fifteen of them provided combat forces, with the United States giving predominant support in both troops and resources. By November of 1950, prior to the Chinese intervention in the war, the U.N. forces numbered about 400,000, of which half were ROK forces. American troops then numbered 177,000. Even greater forces were needed later, when the Red Chinese entered the war and had to be turned back.

We cannot here review in detail the ebb and flow of the violent conflict that raged up and down the peninsula, or describe the heroism and the dogged courage of our men, the U.N. allies and the ROK forces who fought under the greatest of hardships to defend the integrity of the ROK. The Korean War was called a "limited" war, but to the Koreans and all who fought in it, it was total war. The Communists suffered nearly a million and a half casualties in dead and wounded. The U.N. allies suffered proportionately. In the ROK, nearly every family lost loved ones and property, and about four million persons became refugees, including nearly half a million who fled south from North Korea. It is estimated that something like 400,000 homes alone were destroyed on the peninsula.

The cease fire under the Armistice came into effect 17 years ago, on July 27, 1953. Since that time the Republic of Korea has lived under its state of uneasy truce, so it is not hard to see why every citizen of the Republic is determined that his country

must be so strong that the scourge from the North will never again dare openly to attack. They intend that history shall not repeat itself in their land.

The Republic of Korea at the war's end faced an appalling task of reconstruction and development, far greater than it had in 1948, even with continuing and now very substantial American economic and military support and assistance. Some U. S. troops were to stay on in Korea as a manifest to the Communists that the ROK would never need stand alone against renewed aggression. The ROK Armed Forces were to continue to be maintained, modernized and assisted in training to take on the primary task of defending against attack. But the really gigantic tasks were in rebuilding and then improving the economy, the social fabric of the country and its political and administrative structure.

Destruction to the works of man in Korea was far more severe than what has taken place in Vietnam. It was more massive and it was more crippling. The Korean winter is long and temperatures often fall below zero. The simple need for basic housing to protect against the cold is vital, and the elemental needs for survival are quite different from those in tropical lands.

For example, Seoul, the capital city of the ROK, was fought through four times, shelled and bombed and almost totally damaged. Yet the new Seoul today is a rapidly growing and modernizing city of over four million inhabitants, one of the larger cities of the world. To those visitors who come back to Korea, having last viewed Seoul at the end of the war, it is impressive to see the new construction and growth: modern multi-storied business buildings in the center of town; new schools, colleges and universities; block after block of low-rent apartments; and literally thousands on thousands of new Korean style houses. New thruways and elevated highways in the city are keeping up with the increasing traffic. But the progress that led to such results in Seoul and throughout the country was slow to get under way.

--to be continued

(Source: The American Legion Magazine, May, 1970)

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LOVE AFTER DEATH:

The Strange Experience of Bishop Pike's Wife

Life for Diane Kennedy changed dramatically and irrevocably when she enrolled in a summer course at Pacific School of Religion in Berkeley, Calif., in June, 1966. It wasn't the course content that altered Diane's life, but rather the teacher--Bishop James Pike.

Diane was 27, Bishop Pike 53. They were strongly attracted to each other and an affection, a love, grew that transcended both the age difference and, finally, even death.

Diane, a teacher of education and theology and director of youth work at First Methodist Church in Palo Alto, Calif., and James Pike, former Episcopal Bishop of the Diocese of California, were married in December, 1968. Their life together was short but filled with meaningful work, love, religious dedication, discovery --and tragedy. Out of the tragedy came, for Diane, a feeling that death need not be final, can indeed be a beginning to a new spiritual communication.

The story which began in an air-conditioned classroom at Berkeley and reached a climax in the searing desert heat of Israel sounds almost too fanciful to be true. But Diane Pike tells of her experience with the utmost conviction:

"Jim and I went to Israel last year to drink in the origins of Christianity, to get a feeling for the wilderness where the Dead Sea Scrolls were found and where the New Testament reports Jesus spent 40 days fasting."

The Pikes started out for a short drive from Jerusalem and Bethlehem that day in late August, preliminary to their planned expedition with guide and supplies. The rented car broke down in an inaccessible, untravelled spot. After an exhausting two-hour hike, unprotected from the 120-degree temperature, they knew they were lost. They lay down on the rocks and waited for what they felt would be certain death.

However, toward evening, Diane felt a sudden surge of determination; she must not give up, she must try to get help. Relying on God for strength and safety, she started out on an incredible trek alone, with no food or water, walking, climbing, falling, crawling, through the jagged cliffs and canyons of the barren Israeli desert.

Ten hours later, bruised, bleeding, weak, and dehydrated, with a broken ankle she'd had to ignore, she stumbled into a small construction camp. She had no idea in which direction she had come. A search party was organized, its efforts ending six days later when Bishop Pike's body was finally found on a wilderness cliff.

In 56 years this remarkable man had lived fully.... He had been both a devout Roman Catholic and an agnostic before he joined the Episcopal Church and began a career in its ministry.

...Midst controversy, aroused in large part by his questioning of the total validity of the terminology of some of the basic doctrines of Christianity, he had assumed an inactive role in the California Episcopal Diocese he once headed and become a staff member of the prestigious Center for the Study of Democratic Institutions. He had taught and written books on law, theology, and ethics.

Bishop James Pike was buried in the Protestant cemetery in Jaffa, Israel, beside the Mediterranean Sea. His young widow returned to their home in Santa Barbara, Calif. They had been married eight months.

Back in California, members of the board of directors of the Foundation for Religious Transition (since renamed the Bishop Pike Foundation) urged Diane to share her unique experience with the world...while memories remained vivid. The result is her book, "Search--The Personal Story of a Wilderness Journey," published by Doubleday.

Diane has also been busy adjusting to yet another way of life. In her widowhood she is very much alone. Yet she speaks as if her husband were still with her. She continues her story:

"I feel there are three levels of adjustment to grief one has to make,--spiritual, emotional, and physical. "Spiritual has to do with the question of death. Everyone's death, his, mine. What does it mean? What does life mean? Of course, neither Jim nor I feared death. We both believe in God and life hereafter. Jim looked forward to life after death with joy. Part of the future for me will be learning to know and relate to Jim in a new way through the 'barrier' of death, an experience which has already begun.

"I don't hear words, and I have not 'seen' him, except in dreams. The best way I can describe the communication is this: I tune in on Jim's 'vibrational channel.' When I knew him in the flesh, I became very sensitive to a sense of his presence; now that Jim is no longer able to be physically present, if I open myself to a sense of his presence, I feel that same vivid sense of communication. It is easier to tune into that than a facial image; I know Jim no longer looks like he did.

"In the first weeks after Jim's death, most of the messages which came through dreams had to do with my adjustment to the absence of his physical body, and the nature of the relationship we could have now.

"There was one specific message of quite a different nature, however, that came to me after I had decided to write the book. I woke up one morning, having had a dream, and received the titles of the last three chapters and a sketchy outline of their contents. So that when I wrote them up, I had the strong feeling I was writing what Jim would have said, as well as what I wanted to say myself.

"I have also asked him about persons who have died and about his relationship with them and have had what I felt was a direct response to these questions.

"I am not going to bother him with things that are not essentially his concern any more, such as running the foundation. However, if I needed a level of insight or understanding in a larger sense, I would feel free to ask about that.

"As a matter of fact, I have a request in to Jim now for a name for our book on "the historical Jesus." We had worked through the book in synopsis form; now I'm writing it up according to what we had planned to do."

Meditation is the preparation essential for spiritual communication, according to Dianne Pike. This practice undoubtedly enabled her to experience her vivid, detailed vision in Israel the night before her husband's body was located....

In it she saw her husband's death as peaceful, willing, and full of joy, a wonderful religious experience. She also saw his reception into the afterlife of "the communion of saints"....

"I remember thinking after I identified Jim's body, I could understand why non-believers are so tormented. How could anyone without faith adjust to death if you thought your loved one really ended in that horrible physical state. Yet I never even had a nightmare over it. I felt I'd loved this body when Jim was in it; he's not using it now, so it's good and proper that it go back to the earth so it can be used for new life. Ashes to ashes, dust to dust.

"After Jim's death, I found myself not only wafting prayers to God, but also sending little thoughts to Jim, such as--'I'm okay, don't worry about me...wish I could be experiencing what must be a marvelous experience for you...I love you.' And I felt that I was heard....

"The second level of grief, emotional, has to do primarily with how one feels about oneself. It has nothing to do with life after death, but with our philosophy about relationships. And guilt. Many people in grief torture themselves with what they should have done or said--like clearing up misunderstandings or voicing loving thoughts....

Diane would skip in and out of the present tense when speaking as if somehow Bishop Pike were still alive.

"Jim and I are very expressive persons. We always told each other our feelings. There were no words left unsaid, no hostilities unaired....He had always believed a relationship should be this way, though he never experienced it. I had acted it out more.

"I was fortunate that I didn't suffer on any of those levels, but I suffered greatly on the third, the Physical. It is the most painful. It has to do with your body adjusting to not being close to another body with whom there has been an active interchange of physical energy. It is especially so in a husband-and-wife relationship, though I think it would also be so for a mother, on the death of a child, having carried it in her body. The pain affects the emotions because our body and emotions are so directly related. The extrasensory communication is a comfort, but is not a substitute for the person, for Jim being there. You are single again, and that's a difficult adjustment.".....

Bishop Pike's widow's main energies now are devoted to continuing his work. She is president of the Foundation, which has the aim, "to be of help to many persons, both clergy and laymen, who are conscious of the fact that they are in a period of very difficult transition with regard to institutional religion and/or

their personal faith and beliefs." She is also continuing their original plans to bring small groups of interested persons to Israel, to walk where Jesus walked. In August, there will be a two-week study tour "to discover the roots of our Christian tradition."...

"I know God is there before me," she concludes. "The future will unfold its meaning and promise."

(Source: Family Weekly, June 14, 1970.)

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Comparative Religions

(cont. from previous News Bulletin)

The Growing Religious Unrest.

With the arrival of the Common Era, the tempo of Jewish missionary activity mounted. The times, it seemed, were ripe for Judaism's distinctive teachings, for it was a period of considerable religious unrest.

Actually, doubt about the merit of the existing religions had arisen several centuries earlier when certain of the Greek philosophers began questioning various beliefs. Ultimately they even challenged the very existence of the gods themselves. Some poked fun at many of the ancient myths about them, and Plato, who lived during the fourth century B.C.E., spoke of the "Idea of the Good" as the supreme force in the universe. For him, however, God was simply a lesser deity who had created the world.

A century after Plato, one school of Greek philosophy, the Stoics, began teaching about a universal force, really representing nature, whom they called God. They sought to apply to all men rules based on "Natural Laws" and thereby to unite them in one great brotherhood of humanity.

Thus, though Greek philosophy did not arrive at a conception of ethical monotheism, it did succeed in undermining belief in existing religions.

Meanwhile the triumphant armies of the Greeks under Alexander the Great were spreading these teachings and others to the various lands they conquered. The victorious Romans who followed carried Greek thought to practically every part of the ancient world. With it also went the general discontent of the conquered peoples with the stern and often brutal rule of Roman emperors who demanded that they be worshipped as deities. All the while, the influence of Judaism, with its condemnation of idol-worship and of gods that behaved like sinful humans, began to be felt.

Slowly, more and more people were affected by the sweep of these new and different ideas. Though they continued to worship their old gods, many began to doubt old beliefs and practices, and over the years the power of the gods was sapped. Nor was the imperial religion of Rome able to replace the old national faiths, for it offered nothing more than the same set of gods with new names.

A Vacuum to Be Filled

Thus, the period around the beginning of the Common Era was a time when many people were prepared to abandon their old beliefs and observances for something else. Many were searching for a more satisfactory answer to their spiritual needs than that offered by their national cults.

There was the possibility, of course, that Judaism might become that religion. Jewish missionaries were carrying the teachings of their faith to all parts of the Roman Empire with increasing effect.

However, as things turned out, Jewish missionaries were simply setting the stage for the birth of a new religion. For certain events were taking place among the Jews of Palestine that were destined to fill the religious void of the ancient world....

Chapter 6

THE BIRTH OF CHRISTIANITY

Jesus--The Messiah?

The discussion between the two farmers who had traveled to Jerusalem to celebrate Passover grew more heated.

"I tell you, Isaac," a red-faced peasant from Galilee in northern Palestine was saying, "I saw this man Jesus myself. He says the Kingdom of God is coming soon...."

"Nonsense!" shouted his companion, a small man whose face was also weather-beaten from work in the fields.

"No, Isaac. His followers claim he is the Messiah. The real Messiah, do you hear?"

"Claims!" the second man said contemptuously. "Ignorant peasants! He's not the first they've called the Messiah...."

"Well, he could be," answered his companion. "How do we know they're not right this time?"

"Jonathan, don't be a fool! This man's a poor carpenter, not a mighty descendant of King David. Sure, the poor Galileans who listen to him would like to believe he's the Messiah. But wait until the Romans get wind of it. They'll kill him for being a troublemaker, just like they've done with all the others who thought they were the Messiah."

"Maybe you're right," the red-faced man admitted. "But who knows? You could be wrong, too...."

"Not me!" Isaac shot back. "You're wrong, you and all the others who are ready to believe anyone who comes along and says he's the Messiah. And what more proof have you about this Jesus? Why, he doesn't even promise to get rid of the Romans!"

Jonathan was silent. Perhaps his friend Isaac was right. After all, what did he really know about Jesus? And how different was he from all the other "Messiahs"?

Jewish Hopes For Deliverance

It is very likely that among some of the Jews of Palestine such arguments took place during the period around the turn of the Common Era. Undoubtedly they centered not only about the man called Jesus, but about others who were looked upon as the long-awaited Messiah. For who knew? Perhaps one of them was the descendant of King David of old who had come to deliver the nation out of the hands of the Romans and usher in the glorious Kingdom ruled by God!

These were troubled times for the Jews. Roman rule was harsh, taxes were extremely high, and the Romans were quick to strike down anyone who dared to object. Moreover, the conqueror did not always respect the Jews' religious feelings. Sometimes their military leaders mocked the most cherished Jewish beliefs, and on occasions they deliberately provoked the people by bringing the image of their emperor-god into the holy city of Jerusalem.

How the Jews longed to be free from Roman rule! Surely, they felt, deliverance must come eventually. Didn't the prophets promise that some day all of the Jews would live undisturbed in their own land? Then God would establish His Kingdom on earth, and all people of Israel in the new age of peace, justice, and righteousness.

But when would this day come? The Jews believed that first, as God's servants, they would have to be purified through suffering. Then, at "the end of days," when conditions became completely unbearable and the Jews had been thoroughly tested, God would send the Messiah, His "anointed one." The wicked would be destroyed, and God's Kingdom established forever. So the Jewish masses thought, and they found certain statements in the Books of Isaiah, Hosea, and Daniel which seemed to bear out their hopes. One such passage put it this way:

I saw visions in the night,
And behold, with the clouds of heaven,
There came one like a son of man,
And he came to the Ancient of Days
(God)
And was presented before Him.
And to him was given dominion, glory
and a kingdom,
That all peoples, nations and languages
Should serve him;
His dominion is an everlasting dominion,
Which shall not pass away,
And his kingdom one
That shall not be destroyed.

--Daniel 7:13-14

Though such ideas probably had originated earlier in the Persian period, they found wide acceptance during the later troubled times of Roman rule. Thus many writings dealing with "the end of days" come from this period, and some present strange visions of what was to happen before and after the establishment of God's Kingdom. Some even attempted to predict when the great event would take place.

These writings are called "apocalypses," from the Greek word meaning to "lay bare" or "reveal," and an example is the book named "Revelation" found in the Christian Bible, but based upon originally Jewish material. Here, among many other visions of "the end of days," the writer pictures a war in heaven between the angels who are supporters of Jesus, and the dragon Satan and his followers.

--to be continued.

See last page of bulletin for source of material.

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WORDS

Galen Brooks

The following is an excerpt from a letter I sent to a friend that I would like to share with you all.

Denise, Denise, Oh, How goes your life? Do you weep, do you cry, do you feel all alone. Do you long to be a wife?--Do you cry a tear you can not share, and advise the birds who fly pain by pain? Do you feel alone in your secrete heart, and think and feel of this "big ole world" I can not be a part. If this is how you feel if this is how you think, then a new world between us we will share and make.

There are two basic ingredients essential to know. The meaning and purpose to Life and how Love must flow. All learning and knowledge, and wisdom and thought, and experiences shared are all for naught, if the meaning of these two words cannot be known and taught.

The first of these two is often confused, most would say Love, but I say Life to you. Love is emotion and sometimes emotion run wild, while Life is purpose to adult from child. Love gives emotional depth and feeling. Life is purpose direction and meaning. Life brings meaning and purpose to know, of knowing why to ones very soul. Life has responsibility. Love often has not. Without responsibility Love and Life are naught. So we must know Life its place and position of being, to know the meaning of all we are seeing and feeling.

Life is first giving us form. So it is life first which must be known. That which created us that caused our being must first be known before the greater of Love can be seen. We must first know life and all that it means, then adding adding Love to Life we can create new beings.

Life is your relationship and position to all you are a part. While love compounds this relationship, adding the element heart. Life says I am with form and being. Love says I am beyond what you are seeing, Love is the autumn, colored leaves falling and fleeing. Life takes you walking along meadow and brook. Love is your sensing as you hear and look. So first know Life is Love you should know. So for the fruit of the seeds you may someday sow.

Many have said to me what of your own self a wife? to this I reply she must first know Life. Could I have a wife who depended on my being? Who depended on me for all she was feeling and hearing and seeing? Who would be comforted with Love, but who could not comfort me. She cannot be a child and I a man, For we must

During the month of July our pigeon family had 2 new born babies. The grown-up 3rd pigeon was dating with a white pigeon from outside, finally went away, and other outside male pigeon came in so there was no loss. For few days all original pigeons rejected him and finally accepted him as part of pigeon family. He occupies the 6th pigeon box now. Very recently 1st and 2nd grown-up pigeons (twins) began to prepare nest, picking up all twigs. A few days ago I and Galen peeped in the box and found 2 eggs were laid on the nest. One of the twins (maybe female) lies on the eggs all the time. The pigeon babies to be born will be the 3rd generation of original father and mother pigeons (grandchildren). Since 2 new born pigeons, the 4th baby pigeon has some trouble in growing-up. Parent pigeon neglects to feed him, he became skinny, does not know how to eat rice and drink water; and was rejected by parents and sibling's when he tried to get in their boxes by mistake. The rest of pigeon family tried to teach him how to fly when he began to fly on 1st day out of parents box, and how to get in his new 5th box, but he is too weak and immature. He stays on the roof all day under hot summer weather. A few days ago I took him inside the house to protect him. He is getting better every day. I and Galen have to train him to stand by himself for survival. Altogether we have 6 pigeon boxes, having 8 pigeons including new born babies. If 2 eggs of 2nd generation are hatched, there will be 10 altogether in pigeon family by the month of August.

Galen has been employed at the Clearfield Job Corps Center as counselor on June 23rd, the day of Young John's arrival at Utah. Already he is winning the hearts of the students in short period, and he is enjoying the challenging job as counselor.

Galen Brooks

Things have been going and happening almost constantly. We have been privileged of late to be visited twice by Y. John and once by Uncle John. Seeing them was like greeting an old friend and feeling the uniting of our Heavenly family.

And then again to have the privilege of being in Boise with Vern, the sharing and the witnessing together was tremendously spiritually uplifting. I can not begin to tell you what it has meant to see these family members after so long a time.

Just last month, the 23rd of July, I started a new job at the Clearfield Job Corp Center as a counsellor. It is quite a challenging job, and very demanding. But I really enjoy it-- the working and being involved with people, and with other cultural and racial backgrounds. I am looking forward to what I might learn here.

Well, I am going to have to go and get back to work. I have made several spiritual investments in people, and must now follow them up.

Portland, Oregon

John Rurming

The Trip After Montana & Idaho

The reason I have titled this report the trip after Montana

and Idaho is so that I can relate to you my experiences in Utah and California with Mr. Kim. For an excellent rendition of the missionary trip to Mont. and Idaho that Maxine, Vernon and I took refer to Vernon's report in the last issue of the United Temple Bulletin.

I arrived in Ogden, Utah by bus close to 8:30 pm over two hours late from Boise. The bus driver had experienced trouble with the bus on the way. A radiator hose broke and thus the engine overheated leaving us stranded in the desert, while the bus driver hitched a ride back to the nearest town to find a replacement for the old hose. Mr. Kim came right on the bus to meet me. He had a big smile on his face and we shook hands. It was great to see him (the fourth time) and I attempted to apologize for being so late as he enquired into the reason the bus was late. I told him about the radiator troubles and he said that the problems were spiritual and that Satan didn't want me in Utah with he and Galen. I agreed and told him I understood what he was saying. (but certainly not as deeply as he).

As Mr. Kim took me to dinner that night he told me that Galen had gotten a job as Counselor at the job corps that very day and was at work (swing shift 3-12). This was very good news indeed. The next morning I greeted my brother Galen and we brought each other up to date on our most recent histories. We hadn't seen each other for a few months.

I relaxed from my journey the next few days and met some of Galen's friends (contacts) there in Utah. Then Mr. Kim asked me how I'd like to go to Calif. and meet his family and the other groups in the Bay Area. I said wow! that would be great. Mr. Kim's allergy problems were at the time sapping him of much energy and he knew that in the Bay Area his allergies would be reduced to a minimum, because there is less dust and air borne pollen in the damp environment of Oakland, Berkeley and San Francisco. So he put in for sick leave and soon got it--one week off for recuperation.

Friday 26th we set off for California in the afternoon. We experienced lightening and thunder the entire drive through western Utah and all through Nevada. In places the freeway of Nevada was drenched in water and the temperatures dropped as the rain cooled the area. I remember hundreds and hundreds of frogs leaping on the highway joyfully partaking in the waters reward. Mr. Kim and I took turns driving and drove about 8 hours apiece. We finally arrived in Berkeley about 1PM Sat. and visited with Uncle John and had lunch. Later that afternoon I was privileged and proud to be able to meet Mr. Kim's wife, daughter, daughter-in-law, and four sons. That same day Mr. Kim, Uncle John and I visited the San Francisco Center where Mrs. Choi invited us in and prepared some Barley tea for us. She and Mr. Kim chatted in Korean for a while and soon Mr. Kim revealed that most everyone including Mr. Choi was up near Booneville working on the international ideal city; a project I am very much interested in--being a social scientist, anthropologist type person. Mrs. Choi invited us to Korean night which would be the following night (Sunday June 28th). We accepted with excitement.

Korean night was given in honor of the Korean people and their culture. I found that the Korean performers exhibited the

customs and characteristics of their mother country through their performances in an elegant way. After dinner various honored guests spoke to the people gathered at the event including the honorable Sang Yung Soh Consul General for Korea. Then the performances began with the Chango Chum (or Drum Dance) done by two pretty young Korean girls under the guidance of their teacher Mrs. Kyu Wha Park from Korea. This dance is doubly difficult in that the girls not only dance but at the same time play and balance drums which are carried in front. Also they must keep in rhythm with each other. They performed brilliantly and received a warm round of applause. Mr. Rogin Park, a tenor born of Korean & Japanese parents in Japan was next on the agenda, with his rendition of Arirong. He showed tremendous vibrato so much in fact that I wondered in my mind the significance of this. Later he did an Italian number in the European tradition of voice (moderate vibrato) and then I understood that the Oriental stress on the wavery or vibrato voice was a distinct cultural trait and that their taste in music is quite different than that of Europeans. Perhaps one might think that the difference in voice is trivial but I assure you the impact of this discovery on me was very very real and enlightening in its own specific way.

The two Korean girls performed the Pu Cha Chum or Korean Fan Dance which was tremendous. During the next dance, the Salpuri or Scarf Dance, Mrs. Judith Van Horn who served as a peace corps volunteer in Korea joined the girls and performed admirably.

The Korean Dance was performed by Jeena Whang by far the most knowledgeable and graceful of the performers that night. Her dance was an example of the Korean tradition of dancing as pure art and gracefulness rather than telling a particular story characteristic of the dancing of other peoples. Jeena Whang has received a prize as a member of the Ye Grin National Dancing team and has recently taken up residence in the bay area with Miss Yeon Soo Im a Principle leader, after a dance tour with the USO in Japan, Hong Kong, Viet Nam and the Philippines.

After the conclusion of the performances The Re-Education Centers new age band took over the festivities with well done renditions of popular music. The band played and many people stayed on to dance until 12.

Monday it gave me much pleasure to meet Bob Sparks and Jim Blades and his wife. Our heavenly barbers are doing a mighty work in the Bay area. Recently Bob opened up a new United Barber Shop in Alameda. It's great to have brothers like Bob and Jim in the Bay Area.

I stayed with Uncle John Schmidli in Berkeley for a few days and enjoyed conversing with him and people on the Berkeley campus. Uncle John really took care of me and I want to thank him again.

I stayed with the San Francisco family one night and saw their great spirit of adventure in the International Ideal City of which I wish them much luck. I was also privileged to attend one of their street meetings where I distributed many leaflets and talked to many people.

Yeon Soo Im had Mr. Kim, Uncle John and I over for dinner one night and she's a fine cook of Korean food which we really enjoyed. Miss Im and her group are doing many things for our movement in handling the Korean air guns one of which we took back to Utah. We wish her much luck and send our love. We hope that if any of them are ever coming to Portland we wish and hope they would spend some time and stay with us here at the Portland Chapel.

Later in the week (approx. Wed) I visited Edwin Eng's group and found them really together and with much love for one another. I felt perfectly at home with them. Marie Eng is a wonderful person and it was so nice to visit with her and her husband. Mr. Eng's gentleness of personality was quite becoming indeed.

The Wed. meeting at Uncle John's was tremendous. Attending the meeting with Mr. Kim, Uncle John, Bob Sparks, Linda & Jim Blades and I was Miss Im and a few people from her group. The subject Mr. Kim talked on was very enlightening. He gave us his reasons for titling his book Individual Preparation for His Coming Kingdom: Interpretation of the Principles, the second coming being a focal point of attention. The discussion centered around the last part of his book "How can we be ready for his Second Coming," this is what makes Mr. Kim's book unique--hes gone on to show people how to prepare or best be prepared for the second coming. Towards the close of the meeting we each read in turn the words in this last part of Mr. Kim's wonderful book.

The night before Mr. Kim and I departed we had a memorable evening with his family. His lovely daughter Sook Hee took us all out for Chinese dinner of which we enjoyed heartily. The next day Mr. Kim's wife fixed us a wonderful lunch and we were off to Utah. We arrived the next day early in the morning, and within a week with more dedication I returned to Oregon. I wish to again thank all who made this trip possible especially Vern, Maxine and Mr. Kim.

* * * * *

The following was sent to us by the San Francisco Family

International Ideal City Project

A model world community is beginning in Northern California under the sponsorship of the San Francisco Re-Education Center. Six hundred acres of land in Mendocino County was purchased last March and is being developed as an International Ideal City.

The purpose of this project is to show that through mutual co-operation and understanding a peaceful society and world is not only possible but can be practical and prosperous in every way: spiritually, culturally and economically.

(1) Social change begins with the self. Constructive social change begins with a high standard of character development. A deep and practically applied philosophy based on the individual's conscientious common sense shows us how.

(2) The model community will be offering a creative setting for conferences on urban development, educational reform and international relations. The city will provide a practical environment for constructive interchange between business, academic, artistic and scientific communities of every race and culture. The project bridges the generation gap.

(3) An International Pioneer University will be established to teach the humanities, education, politics, and economics to prospective international citizens.

Eight acres of tomatoes, cucumbers, squash and corn are being irrigated with work on additional acreage planned to provide a self-supporting farm. Future plans include research laboratories, computer and electronic centers and recreational facilities.

To further the progress of the International Ideal City, a benefit was held on Saturday, June 25, at 6:30 p.m. at the Unitarian Center. There was dinner, program, entertainment and dance with an international theme and setting.

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SPECIAL NEWS:

On July 17, 1970, a new prince was born to our True Parents. His name is Heung Zin. Our congratulations go to our Beloved True Parents for this happy occasion.

Mr. David Kim received on the 25th of July the following sad news:

President Hyo Won Eu deceased July 24 due to liver cancer.

Mr. Kim sent the following cable on July 25th:

"I and all American family extend deepest sympathy and condolence to True Parents and the remaining members of the family of the deceased."

From David Kim and northwest Family.

DATES TO REMEMBER:

August 2 Birthday of John Rummig

Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

by

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