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TOWARDS A CIVILIZATION OF MAN

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With the explosion of the first atomic bomb Professor Einstein is reported to have said that everything had changed but the thinking of man. Since then has been coming a steady awakening to the realization that the political systems and arrangements of the pre-atomic era, both domestically within states and externally among nations, reflecting fragmented approaches to common human problems, can only serve to lead mankind further along the path towards ultimate self destruction. Indeed, it seems at least arguable that the entire course of human history to this very moment has been tending in the same direction and that only with the nuclear age is the all time truth of the matter becoming, so to speak, new and clear to man in our generation.

It is in this setting that a newly published book, "The Politics of God" (Hutchinson & Co. Ltd., 40/-) bears exceptional significance. Dr. Hugh J. Schonfield, noted especially for his scholarly studies connected with Biblical research and Christian origins, poses in this remarkable book the question whether there is some kind of evolutionary process working its own way out in human affairs, shaped and directed in some degree by man himself, or whether there is in fact a Divine Plan for World Government working inexorably towards a predetermined end, despite obstructions and delays in its fulfilment due to man's obtuseness and lack of faith and understanding.

Dr. Schonfield's theme might be described as Messianism for modern man and his understanding of and dedication to his subject makes this a study which all who are seeking basic solutions to the problems of our times can scarcely afford to ignore. Although the author sees religion and politics as being interrelated the book is neither a religious nor a political treatise but builds upon the tradition of a Divine Plan being unfolded in the affairs of men and throws considerable light on certain historical events which, so the author maintains, have been misinterpreted and misunderstood to such an extent that humanity as a whole is farther removed than ever before from the sense of purpose and mission which alone can give real meaning to our lives. There is special

emphasis upon the true role of Jesus in the affairs of humanity and how in the author's view his real significance as Messiah became blurred if not destroyed by a Christianity which viewed him more as God and as a personal saviour than as one whose main purpose was to rekindle the faith of responding individuals in the reality of the Fatherhood of God and in the Divine mission of a people of God, a people of Man, who would act as the saving leaven in the entire body of humanity: in other words the mission of the People of Israel was henceforth thrown open to all who would accept the sense of mission to be the corporate means of raising up fallen humanity. Only in such an understanding of a continuing sense of corporate mission could an effective link be maintained between the Old Testament and the New, between the Jews and the Christians, and to this day that link has not been present in the minds of most Christians and Jews.

Among those who share Dr. Schonfield's concern in regard to a Christian teaching 'which had taken Christianity out of the proper orbit of Messianism' is Father Lev Gillet, Archimandrite of the Orthodox Russian Church, whose views on the subject, quoted by Dr. Schonfield from 'Communion in the Messiah', we give below:-

'The Christian attitude in relation to Messianism is rather strange. Christians believe in a personal Messiah. Notwithstanding this belief, they are far less Messianically minded than the Jews. Their lack of Messianic consciousness takes two forms. They have largely lost the sense of Jesus' Messiahship. And they have largely, also, lost the Messianic vision. The Greek name Christos means "Anointed" and is the literal translation of the Hebrew Meschiah. Now the idea of the Anointed is a specifically Jewish idea. It fell decidedly into the background when Christianity left its Palestinian home and became a Gentile religion.

'Christians who think or speak of Christ almost always forget the Semetic word and the ideas which this name translates: in fact, they forget that Jesus is primarily the Messiah. The very idea of Jesus' Messiahship has passed away from their minds...having lost the original sense of the word "Christ", Christians (or, to be exact, most of them) have also lost the Messianic vision i.e. the expectation of the divine future, the orientation towards "what is coming"...It is true that an important revival of eschatology has recently taken place in theological thinking, but this revival has hardly affected the Christian masses and their practical piety.'

Father Lev goes on to say: 'Nevertheless, a real "Messianic communion" would be possible between Jews and Christians if both were inspired by a common Messianic hope and expectation...and perhaps more easily than through the medium of thought, this

"Messianic communion" could express itself through the way of practical co-operation of "life and work". Much could be achieved by Christians and Jews Messianically minded and acting together.'

In 'The Politics of God' the author points out the steps by which Christianity sacrificed its identity with the Israel of history, though all followers of Jesus were in fact children of Abraham; and the Church (ekklesia) was not a new institution but a fresh development of the old one, ekklesia being the translation of the Hebrew word Kehillah, the congregation of Israel. The new people of God would be Israel redeemed and purified. However, the parting of the ways was clearly enough revealed in the Emperor Constantine's declaration: 'We will have no dealings with this most hateful people, for the Lord has marked out another way for us' and from that time anti-Jewish decrees were multiplied.

In the perspective of History both Judaism and Christianity are seen to have opted out of their Messianic tasks and responsibilities but the need is still for a reformation of the idea of a God-nation such as that which came into being when Abram was called out of Chaldea. We can look neither to existing political systems nor to existing religious faiths to provide the solution from their own strict adherents, though, as Dr. Schonfield points out, a Jew who is true to his Jewishness must at least be a world citizen, since his whole outlook and ideology identifies him with a world community, just as a Christian who is true to the nature, character and inspiration of Jesus must equally see himself as a world citizen subject to the dominion of the Spirit and as committed to playing his part in an unfolding Divine Plan.

It is evident that the demands made upon individuals by secular governments clash often with the biddings of Jesus Christ and other spiritual teachers, but there is historical precedent for the existence of nations and communities enjoying a measure of internal autonomy and exemption from military service. The question is whether such a nation would in our day be permitted to come into being, grow and develop in the midst of the existing body of nation-states--a true People of God aiming not to govern the world but simply to govern itself under God, thus acting as a prototype--a Christ Nation--exemplifying to the best of its capacity what government in a world community may eventually become. Such a Messianic community of world citizens would be drawn from the numerous individuals and small groups of individuals who throughout the world in recent years have been awakening to the sense of a need positively and actively to involve themselves in the process of bringing to birth the new creation of a universal civilization of man as the systems and institutions, which have served to maintain a divided humanity, yield to the transforming pressures upon response to which the very continuance of the human race depends.

Dr. Schonfield, far from being content with a theoretical exposition of what our time requires, discloses the fact that as the result of a spiritual revelation of life-changing power he

was himself some years ago instrumental in bringing into existence what is today known and formally recognized by some nation-states as the Commonwealth of World Citizens. It exists as a legally constituted nation with a skeleton citizenship in sixty countries. The history of the origin and development of this potential political instrument for the redemption of mankind is related in 'The Politics of God'.

It is evident that there are a great and growing number of forms in this time of revelation through which a risen consciousness is beginning to seek and find expression, and this courageous political venture initiated and sustained by a tiny dedicated nucleus of men and women is designed, for the attraction of right citizenship and the moulding and development of its constitution, to remain open to the same movement and action of the Divine Spirit as was responsible for bringing it to birth.

The time may be near when the nation-states of the world and the United Nations Organization may deem it to be in their interest to encourage the greater development of this infant nation as the corporate choice confronting mankind is clearly seen as doom or regeneration.

(Submitted by Sarah Witt as received from The Universal Foundation in England.)

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COMPARATIVE RELIGIONS

(cont. from December News Bulletin)

Christianity's Debt to Judaism. Despite the growing rivalry and antagonism, the early Christians drew heavily upon Judaism for many essentials of their faith.

At the very outset, they emphasized the Jewish background of their movement. The writers of the Gospels, for instance, pictured Jesus as an observant Jew and even traced his ancestry back to King David. They pointed out that John the Baptist and all of Jesus' disciples were Jews. They boasted of the considerable Jewish knowledge which Jesus possessed, and laid the scene of many of his activities in the synagogue. They linked him with the Jewish concept of the Messiah who would usher in the glorious Kingdom of God. They even quoted from the Jewish Scriptures, especially from the prophetic portions, to justify many of their beliefs about Jesus.

However, early Christianity borrowed much more. It adopted practically all of Jewish ethics for its own standard of conduct. Thus the Christians also subscribed to the Ten Commandments, the love of one's fellow man, and the practice of justice and righteousness.

Christianity's belief in monotheism originated, of course, with Judaism. Although the Christians looked upon Jesus as the

son of God, and hence divine, they nevertheless insisted that Jesus and his Father were actually one and the same God--a definition of monotheism Jews have never been able to understand.

Again basing itself on Judaism, Christianity insisted upon the exclusive allegiance of its followers. For in those days it was not unusual for people to be associated with more than one religion at the same time. Thus many who were identified with the official religion of the Roman Empire were likewise followers of one or more of the mystery faiths. However, imitating the example of the Jews, early Christianity maintained that it alone possessed the true faith and that those who wished to be Christians must give up all other beliefs and observances.

For centuries Judaism regarded all of its followers, no matter where they dwelt, as belonging to one united people. Similarly, Christianity also came to view all of its adherents as members of one great universal Christian brotherhood or "church".

The institution of the church itself as the meeting place for regular prayer and observance was patterned after the synagogue. So, too, was early church music. Gradually, the Christians, like the Jews before them, produced their own liturgy and prayer book, and as we have already seen, adopted the Jewish idea of a book of sacred literature. In addition to creating their own "New Testament," they also incorporated into their Bible the existing Hebrew Scriptures, as well as other Jewish writings found in the Apocrypha.

And, though drawing here chiefly upon pagan practice, Christianity was even influenced by Judaism to provide a number of observances that paralleled those carried on by Jews. One was the Lord's Day, observed on Sunday, that came to represent the Christian Sabbath. Easter, commemorating the resurrection of Jesus, became the spring holiday in place of Passover. Christmas, observing Jesus' birth, replaced Chanuko as the mid-winter festival.

Early Christianity Faces a Crisis. The missionary efforts of Christianity grew more vigorous, and its number of followers steadily increased. Gradually, too, their beliefs, practices, and institutions began to take distinctive shape. But now, early in its history, Christianity faced a serious crisis.

The crisis had to do with the matter of Jesus' return. As we know, early Christianity confidently expected Jesus to reappear shortly and usher in the glorious Kingdom of God. In fact, in anticipation of the approaching moment when the son of God would return, the followers of Christianity lived together in a cooperative kind of settlement, sharing their food and other necessities.

But as time passed, many grew impatient. Special problems arose with those who ceased to work and simply lived off the labors of others. Questions were also raised about the fate of those Christians who had already died and therefore would not be present when Jesus returned.

The longer Jesus' absence continued, the more difficult the situation became. In this the Jews saw confirmation of their wisdom in rejecting Christianity and publicly said so. Some of the early Christians, too, were beginning to lose faith in the promises of Paul. Others were so eager for Jesus' return that they believed every rumor that arose. The result was a movement in constant turmoil, with disillusionment setting in each time these rumors proved to be unfounded.

Only after a number of years did the leaders of Christianity find a solution, and it was one that was suggested by certain earlier Jewish writings which dealt with the coming of the Messiah. The delay in Jesus' return, the Christians now explained, was due to various events that had not as yet occurred. Before he could reappear, the world must first undergo a period of intense violent and wickedness created by a powerful evil being called the "Anti-christ." Only after the "Antichrist" had been vanquished by Jesus would he appear.

However, for some unexplainable reason the visit of the Antichrist had been delayed. Therefore, the early Christians were advised to continue working and supporting themselves because the delay might indeed be a long one. And as for those who died in the meanwhile, they would certainly receive the reward of eternal life when Jesus finally appeared.

With this explanation of Jesus' delay, the new religion proceeded to organize itself on a more permanent basis. Now it began to establish the kind of religious life that could be carried on no matter how long his coming was postponed.

Conflict with Rome. Even as the early Christians were in the process of developing their religion, they came face-to-face with extinction. For the Romans were bent on destroying the new faith.

Almost from the start, as we shall shortly see, the Roman authorities regarded Christianity as a threat to the Empire. Consequently, they tried to stamp out the new religion by beating, imprisoning, and even executing its followers. Many early Christians were martyred, and among them, according to church tradition, were Peter, the leader of the Jewish Christians, and the Apostle Paul.

For nearly three centuries, Roman persecution continued. Yet not only did the Christian religion manage to survive, but it grew even stronger. In the process, the Catholic Church came into existence, and it was through its efforts that Christianity overcame its enemies and eventually became the official religion of the Roman Empire.

With this, the foundations were laid for Christianity to become the faith with the largest following in the present-day world...

(Source of Comparative Religions: "Our Religion and Our Neighbors" by Milton G. Miller and Sylvan D. Schwartzman. Copyright 1963, Union of American Hebrew Congregations - New York, New York, Edited by: Rabbi Eugene B. Borowitz)

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When the going gets tough, the tough get going.

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3 Psychiatrists Explain...
THE AMAZING APPEAL OF BILLY GRAHAM

Evangelist Billy Graham reaches out--and holds--millions of his followers because he has the rare gift of sharing his spiritual powers and is that exceptional human being who seeks nothing for himself.

For these millions he has made the language of truth simple.

These are the major convictions of three distinguished psychiatrists who made indepth studies of Billy Graham for the ENQUIRER as they examined the man who had persuaded at least 1.5 million people to make a public commitment to the Christian life.

Billy Graham receives 25,000 letters a week. His weekly broadcast is carried by 975 radio stations. He has addressed some 30 million people around the world. He is a close friend and adviser to the President of the United States.

In separate studies the psychiatrists agree that Billy Graham is far more than spellbinding and dramatic. They agree that he has an honest magnetism. They agree that he is much more than a dedicated man who is a remarkable preacher of the Gospel. They see him as a kind of genius who makes hope and serenity real and available to the lonely, lost and bewildered.

Millions of his followers who watch him on TV, listen to him on the radio and read what he writes have never seen him personally. Yet they are drawn to him. They are moved toward God. They act to change their way of life.

Dr. Jean Rosenbaum,...says there have been other religious leaders in history with special appeal but very often they used it to exalt themselves or satisfy a need to exercise power over the minds of others.

"This is the difference between Billy Graham and many other religious leaders," Dr. Rosenbaum said. "His special appeal or special awe that he has about him is used for the benefit of others, rather than for just feathering his own nest.

"It would be a relatively simple matter with his millions of followers for Billy Graham to be elected to any governmental polit-

ical post at his whim. But that would not cross this man's mind. Not that Billy Graham is not patriotic, because he is. And frequently he makes the point out of simply stating that this is America...we live in it and we must save it. That is one of his characteristics.

"Another is his sharing of his special powers with others."

This latter characteristic is a vital key to the stunning impact Billy Graham has on the millions of people seeking a solution to the riddle of life.

His followers are quick to sense that Billy Graham does not wish to wield power but to give it away. He does not try to "move the world" but asks the unhappy, the spiritually lost and the skeptics to join him, to face the ups and downs of life with him.

Billy Graham polished the image of President Nixon among the youth of nation, according to Dr. Rosenbaum.

"When Nixon's image was fading very badly, especially among the youth of the country, he arranged with Billy Graham to appear at one of his rallies. Graham got much more of a response than the President of the United States did."

Another psychiatrist is certain that Billy Graham has a stirring magnetism that is radically different than any other church leader. Billy Graham is compassionate. He has "empathy with the feelings and sufferings of people.

Billy Graham has a very special kind of magnetism, Dr. Har-togs said. He has a "spontaneous, limitless willingness" to be a selfless intermediary between God and mankind.

"Graham attracts followers because he talks about the Gospel, the Christian way of life which leads to peace of mind and happiness. What makes the appeal of Billy Graham different from other religious leaders is that he points out the origins of weaknesses, the fears, the shortcomings and the guilt anxieties of individuals.

"But at the same time he also makes it quite clear that salvation could be forthcoming if the individual listener just would embrace the religious views that Billy Graham suggests to him.

"Graham seems to first discover people's needs on the basis of what he, Billy Graham, felt at one time were his own needs, his own liabilities. He has an awareness of these. He can develop hope in people because he himself has been able to develop this hope for improvement and strength, for correction of weaknesses and liabilities."

Psychiatrist Jack Chernus...points out that Billy Graham, phenomenal as he is, emerges from a long line of illustrious evangelists and revivalists. Graham is an extension of the typical American religious tradition of direct approach to God without dogma.

Dr. Chernus agrees with his two colleagues that Billy Graham is a "magnetic, forceful man of great leadership, who inspires a great deal of following."

Dr. Chernus adds: "Let us assume there is a universal quest amongst all people for peace of soul. Or, for the peace of soul that comes with the inner sureness of having gotten on comfortable terms with God."

"This is something that people would all like to have. Graham evidently has this. And he displays it in such a way people can identify with it."

--Jacqueline Himelstein

(Source: National Enquirer, January, 1971)

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NEWS REPORTS:

Boise, Idaho:

Marilynne Brooks

The Four Day Visit to Utah

Friday. Vern, Maxine, Dara Katherine Pearson and I left Boise and arrived at the Layton Chapel on December 25th. When we arrived, we were greeted by Joon Soo and Young Soo Kim. Then Mrs. Kim came out to greet us and they helped us get our belongings into the chapel. Inside I renewed acquaintances with Larry Trenbath, Dianne Pitts, and Sandy Hilts. We learned that Sandy's brother Glenn Hilts would arrive at the Salt Lake airport from Seattle about 11:30p.m. Mr. Kim and Galen Brooks came home from the Job Corps. Later, we had a phone call from Justin Fleischman saying that he and two boys from Berkeley and a boy from Denver were coming through Utah on the way home to Berkeley and wanted to visit.

Saturday. We met Justin Fleischman, Gordon Sawyer and Chuck Anceny from Berkeley and Richard from Denver. After breakfast we sang hymns and then had a regional meeting of the Northwest family in which Mr. Kim gave us all some new information--supplementary lectures to the Principles lectures in his book. We had one break before lunch. After lunch we got more material and then a short lecture by Dianne Pitts on the different schools of Bible interpretation. Then we had a rap session about individual problems in communicating the Principles to others. We also discussed teaching techniques. Mr. Kim decided that a session of role-playing would be helpful. Mr. Kim played an ex-Mormon Black Panther on a bus to Berkeley. Chuck was also on the bus, struck up a conversation with him and tried to find a way to introduce him to the Principles. After dinner Mr. Kim showed us slides of his trip to Korea in August 1970, of the Sacred Grounds in several states, and of various Principle members.

Sunday. In the morning Maxine Pearson, Dara Katherine & Glenn Hilts had to leave on 9:30 planes to Portland and Seattle. Chuck and his friends got started to Berkeley (after having car trouble)

and Richard left on the bus to Denver. Mr. Kim, Galen, Larry, Dianne, Sandy & Vern & I went to the national park at Promontory Point. After we saw all the exhibits and took pictures, we headed for a Chinese dinner at the Jade Terrace in Roy. We had a family style Chinese dinner and then headed home. Later, Larry had a girl friend come over and Galen, Sandy, Dianne & I sat in on a Principles lecture. Later we rapped about the session and then tried to list and define the Principles.

Monday. Larry, Sandy, Galen, and I went with Dianne to the airport at Salt Lake. On the way, we visited Mrs. Tribole, a spiritualist. After Dianne left for Seattle, we went out for lunch and then to visit the Sacred grounds in Salt Lake. When we got back to Layton, Joon Soo, Young Soo, Sandy, Larry & I decided to go bowling. We only had time to bowl one game before league night started.

Tuesday. Vern and I left for Boise and arrived safely although the roads were very icy.

Wednesday. Wayne came over and with Vern and I we had our weekly meeting talking about the trip and reading and discussing the Principles.

Later this month Galen Brooks visited me on the way home from his trip to San Francisco. I enjoyed his visit very much.

This month was quite exciting and helpful to me. The trip to Utah was a wonderful Christmas present.

Seattle, Washington

Dianne A. Pitts

The first of January Galen (from Utah) visited us for a short time on his way back to Utah from "bringing Sandra home to Seattle" from the conference we all enjoyed in Utah over the Christmas holiday. He brought several air guns with him and left one with the Seattle chapel and sold one to Glen Hilts. As yet, there is no immediate market for them here but I am extremely hopeful of finding one in that one of the men I work for (our Security Director, Duke Livingstone) is a former FBI man and a firearms specialist. In fact he spoke at a nationwide Security conference in Chicago last year on the subject of firearms and has been asked to do so again this year. I do a lot of typing and favors for Mr. Livingstone and hope he will be able to do me one in finding--or at least pointing the way--to a Washington market for our Master's air guns. Your prayers for his help and cooperation would be appreciated.

Although we did not sell an air gun this month, I did sell another book, to the Bahi couple I've been working with. We also have a good start in Amway here in Seattle with Glen and Mary Hilts, and Sandra Hilts signed up and selling! Sandy has attended several large state Amway meetings that were held here in Seattle and is really inspired by the product and the people in Amway. It's a

good Christian business "doing their thing" the American way-- free enterprise. There is no reason Principles can't find a great financial success with Amway.

The last part of January (the 27th to be exact) Seattle launched a 40-Day campaign. We choose this time to synchronize with Mr. Kim's resignation from the Job Corps and new freedom allowing him full time dedication of his time to Our Father's work.

And, finally, February 2nd, the first Tuesday of that month, we begin a new set of lectures with new pupils and are really excited about the potential we have there.

The new year has just started, but even having it on such a short time--it really feels good!

Layton, Utah

David S. C. Kim

As dated on January 4th, I submitted my resignation as counseling supervisor giving notice of 30-day period. My boss and other staff do not understand why I have to resign because I enjoy the work, have excellent 5 years performance up to now, and am making more than \$10,000 annual income and so forth. I had to make big decision in my life to be free to service our Master and to develop the United Faith Movement on the international level. Finally my boss processed my resignation paper read as follows:

"With my personal reasons I would like to resign from the present job responsibility as of January 29, 1971 at the latest date, and it will give you ample date for replacement caused by my resignation.

"My future plans are to engage more actively in so called 'United Faith Movement' on the international level from the month of February, 1971, and also to make short trip to Korea, my country, in early spring months.

"I have been enjoying my work very much, working with all counseling staff and American youth enrolled in the Clearfield Job Corps Urban Center for 5 years since 1966, and I do appreciate for your assistance and guidance you have given to me up to the present during my service on the center.

"Your approval of resignation will be appreciated."

Before I leave the Job Corps, I will get commendation letter from the center.

A few days ago 2 more copies of our book were sold to the staff on their request knowing I have written a book. During my service I obtained several different names from both staff and students in the center: Mr. Kim, Kim, Kimbo, Kimmy, Soul Kim and Kim Soul. I enjoyed them when they call me in different ways,

as the expression of respect, friendliness and good working relationship with both staff and students.

On the 24th (Sunday), I, Galen and Larry released 6 pigeons to both Salt Lake City and Ogden--3 pigeons to each city. Each 3 pigeons were released at Salt Lake Sacred Ground, other 3 at Ogden Health Spa area. We released each 3 pigeons at the same time with the Heart of ancient Noah in the Bible, who released 3 pigeons at different times to accomplish symbolism of God's Dispensation at that time. 3 pigeons are composed of pigeon of 1 red tape (2nd generation) and 2 blue tapes on the right legs (3rd generation), who were all brought up at Layton chapel. So far none of 6 pigeons released, never came back to the chapel. Each 3 pigeons teams flew together to the air and must have settled down in both cities where our prospective contacts live.

I, Galen and Larry are attending Amway product salesman training at Salt Lake City from last week. Very soon we will involve in the sale of the product more actively to obtain financial gains for this work.

I will be free from "1st day of February our Master's and Real Mother's Birthdays," and also Galen Brook's birthday, and I will have enough time for preparation of anti-communism lecture, and for the future missionary work at full time basis. I need your prayer support as I will have lots of difficulty when I have to re-start the whole thing.

Last night my oldest son, Sung-Soo, ^{Gale} called me information that he and Bong-He have new heavenly girl child born at 4:55 P.M. at Oakland, Calif. The child is the 3rd generation in Our True Parents spiritual lineage since Our True Parents blessed 1st generation (I and my wife) and 2nd generation (Sung Soo and Bong-Hee). Soon we will get her name from Seoul, Korea. So I am very proud of my being Grand-daddy as of January 28, 1971.

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Portland, Oregon

Vernon Pearson

January was a busy month for Amway as we looked for new distributors & pushed for sales. We signed up two new distributor teams, a woman & her son from Portland and Glen & Mary Hiltz in Seattle. We are particularly happy to have Glen & Mary as distributors. We cannot help but feel that through Amway the U.F. Movement will be aided financially. Also through Amway many new contacts will be made for our faith.

On the evening of Jan. 2nd Galen Brooks and Sandy Hiltz stopped in Portland on their way to Seattle. Galen spent some time showing us the operative functions of the air gun. They left for Seattle the following morning.

On the evening of Jan. 3rd we remembered Dara Katherine's 100 day birthday. This synchronized with Jesus birthday and the annual anniversary of the Portland Chapel.

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Several weeks ago Seattle students were asked to think and pray about their conception or idea of God. Then they were asked to put in writing their deepest thoughts about God--what they conceived Him to be like.

Below is the response of one student, Karleen Gonzales, to this assignment.

A very big and husky man sitting on a huge throne watching over the earth.

He has much wisdom and patience, understanding and love. He feels these things in the fullest degree, and I don't think that man does.

To me at any time whether out loud or to myself--if I feel like talking to him he is always there to listen. If I am in a good mood, I might say to myself, "my what a beautiful day Father," he smiles at me and says, "thank you, but its for people like you that is so beautiful."

And if I do wrong I can see His eyes & heart are filled with pain. But still patient knowing that someday all will be His way.

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"THE SPIRIT OF CHRISTMAS"

by

David S. C. Kim

=Delivered to the C/M of the Clearfield Job Corps Urban Center, Clearfield, Utah on December 23, 1970=

Dear faculty and Corpsmen!!

It is my great pleasure and honor to give a brief message to you on "The Spirit of Christmas" this evening.

As we are all aware, Christmas is the season to celebrate the birth of Jesus, a man born 2000 years ago in a small town called Bethlehem in Palestine. Jesus never attended high school, went to college, nor had any vocational training such as you are receiving today.

Millions of people, including you and me, are influenced by the birth of this man, Jesus of Nazareth, consciously or unconsciously.

Not only Christians, followers of Jesus teachings, but also non-Christians in some way or other are influenced by and involved in this Christmas Spirit. We express the feelings of love, respect, friendship, and understanding towards others in many ways such as exchange of gifts, cards, and through our family gatherings and special talent shows as we have here tonight.

What this means to me is that this special Man of God must have greater significance to mankind than simply the commemoration of His birth as a Heavenly Child.

He must be giving a more deeper, philosophical, psychological, and religious significance to mankind. I would like to explore briefly the great contributions He has given to mankind through His teachings, and what made Him so great a Man of God.

Through His three year ministry:

1. He emphasized--Peace of individual mind--and Peace among men on earth. One of His official title is "Prince of Peace" and in His Sermon on the Mount He said the peace maker is the blessed one.

2. He always taught there is one God, who is the Father, Creator of man and the universe and he taught one brother-hood of mankind before God. No other religious founders or philosophers in the past taught the relation of man to God as a Father-Son relationship--implying we are all created equal. He said we are all His friends, whether we are sinners, troubled people, or oppressors of mankind, etc. His teachings were revolutionary.

3. He taught a new concept of love among mankind. He said love thy neighbor and thy enemy and pray for him as well.

There were no hatreds, no prejudices, and no resentment in His teachings.

His concept of love is revolutionary even today.

4. He emphasized through His ministry, individual value, individuality and individual uniqueness. Jesus said one soul is equivalent or more important than the whole world. He taught a revolutionary idea of human value.

In other words, the above four points, among His many teachings are the most revolutionary nature:

1. Peace on Earth and among men
2. Faith in God
3. Love among men and
4. Individual uniqueness and values

Then what is the relationship between this country and Jesus' main teachings mentioned above?

The above mentioned teachings of Jesus became the foundation principles of America nearly 200 years ago, and all of you in this country enjoy this Christian Spirit ~~imitated~~ *initiated* from the Man of God, Jesus.

This is to my belief, one of the reasons why God blessed this country and has chosen it to be a leader of free nations at this time. Thus, logically speaking, I dare say that the "Spirit of America" is the same as "The Spirit of Christmas" Jesus left for mankind.

Someone may ask how the above four points of Jesus left for us apply to our Job Corps Corpsmen?

I think they are beautifully fit to all of you.

1. Why not try to attain Peace of mind and bring peace and order in your dormitories and on the Center- then you will make your progress and overcome your problems.

2. Why not try to have faith in God? This way you will have more faith in you and your training.

3. Why not try to understand, respect, and love other C/M in your dormitory and on the Center? Through this effort there would be less trouble on Center and our Center will have peace and order.

4. Why not try to develop your individual uniqueness and your potentials God has given you? Then you will grow in speed mentally, socially, psychologically, and academically as well as vocationally.

Before I conclude my brief message, I would like to say this:

1. Christmas time and the coming New Year is the time of personal inventories to be made on one's success or failure over the past twelve months, so that we can set up new success goals for the coming year. So at a quiet time please make an inventory of all items in your mind during the holiday season.

2. Don't give up your program before completion. Even if you have or will have some problems, all the staff want you to stay and are ready to help you. After all, without you C/M we staff would not be here anyway. You have to stick to your program.

3. Instead of giving up or retreating from your problems, you, with the help of staff, have to confront and overcome them- then you will meet with success in your program.

4. So I say:
Let us work together--you and staff. Then we will make it.

Merry Christmas and Happy New Year to all of you!!

Thank you.

THOUGHT FOR THE MONTH:

Take time to think--thoughts are the source of power.

Take time to play--play is the secret of perpetual youth.

Take time to read--reading is the fountain of wisdom.

Take time to pray--prayer can be a rock of strength in time of trouble.

Take time to love--loving is what makes living worthwhile.

Take time to be friendly--friendships give life a delicious flavor.

Take time to laugh--laughter is the music of the soul.

Take time to give--any day of the year is too short for selfishness.

Take time to do your work well--pride in your work, no matter what it is, nourishes the ego and the spirit.

Take time to show appreciation--thanks is the frosting on the cake of life.

(Source: Ann Landers column, The Salt Lake Tribune, Wednesday, January 20, 1971)

ANNOUNCEMENT:

New P. O. Box for Mr. Kim and Galen Brooks is:

P.O. Box 534
Clearfield, Utah
84015

DATES TO REMEMBER:

Feb 1. Master & Real Mother's birthdays

1. Galen Brooks birthday

(Larry Trenbeath's birthday was forgotten last month--It was January 26)

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Our congratulations go to Sung Soo and Bong-Hee and to the grandparents Mr. & Mrs. David S.C. Kim on the birth of the Heavenly Baby on January 28, 1971.