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Finding Time For Happiness

by Frank B. Gilbreth, Jr.

They don't teach courses on happiness in school. But perhaps they should. Because, although it's true that a certain amount of happiness comes naturally, the amount can be increased if a person consciously strives for it.

Yes, it's important to take time out for happiness. It's important to recognize happiness, to court it, to pursue it, and above all to be grateful for it. Almost everyone agrees that people can make themselves unhappy by being unkind, selfish, moody, afraid of living, and even more afraid of death. Isn't it possible then, for people to make themselves happy by being the very opposite of these characteristics?

Also, almost everyone seems to know in his own heart what constitutes unhappiness. But when it comes to defining happiness, there are hundreds of variations. Happiness can be the contemplation of past pleasures; doing a good deed every day; counting blessings; a Beethoven symphony; a stamp collection; loving God; a new car; a grand slam doubled and redoubled. Happiness, Joseph Addison wrote, "arises in the enjoyment of one's self." Happiness, Robert Ingersoll wrote, "...is to make others so."

Incredible as it may seem, my parents believed that happiness was a dozen (shudder!) children. Being pioneers in scientific management, they were convinced that efficiency schemes devised for factories would also work in homes. As early as 1912 they were telling industrialists it was their duty to create "Happiness Minutes" in the lives of their employees by making work less exhausting. The Gilbreths also were the first to insist that workers be given rest periods--the forerunner of today's coffee break. And they had a raft of statistics, time studies, and motion pictures to prove that elimination of fatigue resulted not only in "Happiness Minutes" but also in faster, better, and safer production.

So in our house, when I was growing up, we had "process charts" on the walls that told each child the exact time he was supposed to roll out of bed, brush his teeth, take his bath, play his French- and German-language lessons on the phonograph, make his bed, report for breakfast, etc.

It sounds mighty regimented when summarized like that. But my parents were psychologists as well as efficiency experts, and they managed to convince us that it was a game which would get our chores done quickly and leave us more time for leisure and for happiness. "All people are supposed to be awake about 16 hours a day--960 minutes," my father wrote to the heads of the firms that employed him. "Let everyone devote a minimum of one percent of his time, or nine and six tenths minutes a day, to causing happiness to others and to himself."

Can happiness really be budgeted on a person's actual or figurative time chart? One has visions of 10 thousand people lined up to tiptoe through the tulips for nine and six-tenths minutes every day, while loudspeakers order them to enjoy the beauties of nature-- or risk the consequences. But it doesn't have to be like that! And the first step is for a person to convince himself that he can consciously create happiness for others and himself, if he sets his mind to it.

My mother used to illustrate that point by quoting Douglas Malloch's poem: "You have to believe in happiness...Or happiness never comes...Ah, that's the reason a bird can sing..On his darkest day he believes in Spring." Corny? All right, the same idea was expressed 200 years ago by Samuel Johnson, who wrote, "No man can enjoy happiness without thinking he enjoys it ." And, going back to the first century before Christ, Publilius Syrus wrote, "No man is happy who does not think himself so."

The point is that if your "pursuit of happiness" is collecting stamps, then take time out every day not only to work on your stamp collection but to relish working on it. A new car? Save for it. And when you get it, take especially good care of it, polish it, keep it looking new, enjoy it.

Of course the best kind of happiness is that which, as Ingersoll said, makes "others so." If everybody practiced happiness of that genre, there'd be an accumulative force which would push the world in spite of itself right into Utopia. Nobody expects Utopia. But if it's too much to ask every man to strive to make others happy, it shouldn't be too much to ask him to strive to make himself so--to take "time out for happiness."

Utopian or not, it's worth the effort. And even if everyone isn't willing to make the effort, it will work for the individual. It will work for you.

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The following are some excerpts taken from

JEANE DIXON New Predictions

In an exclusive interview with The ENQUIRER, Jeane Dixon, one of the world's most famous psychics, predicted:

"A slow, steady growth toward a new prosperous era, spanning the last quarter of this century, will begin this year. Unemployment will be eased. I see that the country's economic base is firm for the present.

"The next administration in Washington will be much more conservative, America is going to become much more conservative. It's going down the straight-and-narrow path. It's not going off to the right or left, but will be balanced in the middle. This growth of conservatism will mean less campus violence, but not a lessening of violence in other ways.

"In about the latter part of August this year, the world will have a catastrophe on the scale similar to those in Peru and Pakistan."

"I see some advancement for the women's liberation movement this year in some areas women will achieve equality, but they will remain a minority in business, politics and religion.

"At the same time, I see that women are going to take greater interest in their homes and children and make a greater effort in bringing about spiritual understanding in their families and communities.

"I see war in the Middle East," she told The ENQUIRER. "I see Soviet agitation of the Palestinian guerrillas; more Syrian incursions into Jordan and a loss of power for Jordan's King Hussein. Jordan will ask for more U.S. aid.

"The USSR is determined to deny us oil from the Middle East. America will forstall this plan and stop some the bloodshed in the Middle East if she completes the Alaskan Pipeline system as soon as possible. This would force a change in Soviet planning for war and dissension in the Middle East.

"The Palestinian guerrillas will disappear once Soviet aid is withdrawn.

"I have felt for a few years now that Fidel Castro is no longer in power in Cuba. Moscow is the full power behind Cuban leadership.

"I see no drastic change in Vietnam for 1971. Just more war and bloodshed because the Soviets are determined to keep us engaged in Asia until at least 1975.

"I see no new South Vietnamese leaders emerging in 1971, but do see a favorable symbol over Vice President Nguyen Cao Ky. Because of Ky, the lives of many American boys will be saved.

"Many people are asking questions about the fruitless foray by American soldiers into the POW camp at Sontay on Nov. 21, 1970.

"Apparently my previous warnings of a weak link in America's security chain of command fell on deaf ears, so I must repeat that information about U.S. military operations will continue to be passed on to the opposing forces by highly placed officials in two civilian agencies in Washington.

"These officials have been cleared for handling top-secret information.

"There is no doubt from the vibrations I get, that the camp at Sontay was deserted hastily as the result of a tip-off from these civilian officials, just as the Soviets also were alerted to the Cambodian invasion. I sense that the reason our commandos came out of the Sontay raid safely was only because the exact time of the mission was not set exactly until the last minute and the Washington officials couldn't transmit the information."

There will be a number of new developments in science and business according to the noted seer.

She said: "A new science will develop based on findings which will come from our explorations in outer space. Radio astronomy and what I call radio astrology will open up new scientific worlds.

"The secret forces from the radio galaxies and quasars will prove a boon to mankind. The application of this cosmic power to human cells will bring medical cures for heart disease, cancer and relief from mental illness.

--Frank Foster

(Source: NATIONAL ENQUIRER, Feb., 14, 1971)

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COMPARATIVE RELIGIONS

(cont. from Feb. N.B.)

Chap. 8

The Rise of the Catholic Church

The Christians Face Martyrdom a ragged band of people stood huddled in the arena of the giant Colosseum of Rome. They watched anxiously as attendants moved to the opposite side of the stadium.

A shout went up from the crowd. Christiani ad leones! "Throw the Christians to the lions!"

Now Emperor Nero gave the signal. He and his court sat forward with mounting interest as the attendants moved quickly to the task.

A series of roars rent the air as several huge lions sprang into view. "Attack the Christians!" the spectators began shouting.

The lions looked about nervously. They had been kept without food and tormented for nearly a week, and they were in a vicious mood.

Suddenly, they spotted the group of people in the middle of the arena. For just a moment they eyed them; then they sprang forward. The victims dropped on their knees in prayer as the lions tore at them.

A wild, exultant shout from the crowd drowned out the snarling of the beasts below.

Why the Romans Persecuted the Christians. Many such scenes occurred during the first three centuries of Christianity. According to church records nearly twenty thousand Christians were martyred in Rome alone. The most severe of the persecutions took place around 65 C.E. during the reign of Emperor Nero, who accused the Christians of having burned Rome. During the next two centuries other outbursts against them occurred. Finally, in the period following 270 C.E., and especially under Diocletian, who ruled at the start of the fourth century, persecution once more became intense.

We may wonder why the Romans were so hostile to Christianity since they were generally tolerant of other religions. The answer is that they looked upon Christianity as a subversive, traitorous religion because its followers refused to take part in certain official rites of the Empire. While by Roman law the Jews had long been declared exempt as a nation, all other peoples were expected to place a pinch of incense or offer a sacrifice in honor of the emperor. But, like the Jews before them, the Christians viewed this as a form of idolatry since the Roman emperors were also considered gods. They even refused to take the Roman oath in the name of the "divine" emperor. As a consequence, the Romans looked upon them not only as unpatriotic but downright disloyal. And because the number of Christians was increasing so rapidly, the new religious movement seemed to pose a threat to the very security of the Empire.

Ugly rumors now circulated about the Christians. It was said that none of them would serve in the Roman army or accept public office. They were believed to worship a king other than the emperor, and it was rumored that in offering the Eucharist they practiced cannibalism. The result was that Christians became all the more suspect, and they suffered punishment, imprisonment, and martyrdom at the hands of the Romans.

The followers of Christianity identified their suffering with that of Jesus. In fact, they pointed out that this had been predicted in the Gospels. Therefore, to endure martyrdom bravely became an act of the highest faith. Though some Christians did give up their religion, most remained fiercely loyal. And the more they endured persecution, the more the people were impressed with their faith and courage. The result was that Christianity began to attract even more converts.

The Church of Rome Becomes Dominant By now the Church was already calling itself "Catholic." This was a term first employed by Ignatius of Antioch, one of the early Church "fathers," or leaders, who lived during the beginning of the second century C.E. He used the word in its original meaning of "universal," "world-wide," to describe the whole of the Christian movement, as contrasted with a local body of worshippers or "church." Eventually it was applied to the overwhelming number of Christians found in the one strongly united Church, in contrast to those who subscribed to the teachings of certain smaller sects.

Recognition of a "Catholic Church" encouraged the development of a highly organized leadership, or "hierarchy." The word "hierarchy" comes from two Greek words, Hieros, "sacred," and arkes, "ruler." Hence it means "sacred rulers," or Church officials.

In earlier times, the movement had been led by men called "apostles," such as Peter and Paul, and "disciples," like Barnabas and Timothy, the fellow workers of Paul. Local churches came to have their own officials, too, known in the ascending order of their importance as deacons, elders, and bishops.

With the death of the apostles and disciples, an ordained clergy gradually succeeded them. In local churches, the epicopoi, a word meaning "overseers" or "superintendents," but later called "bishops," became the chief members of the clergy. Each local church came to have its own bishop, and he in turn ordained the deacons and elders by "laying hands upon them," a practice followed by the Jews in ordaining their rabbis. Now all the officials of each church, clergy as well as laymen, were held responsible to its bishop.

Eventually, certain bishops began to assume control over all the churches in their area. Each important locality had its own bishop. There was a bishop of Antioch, a bishop of Corinth, a bishop of Rome, and so forth. By the third century C.E., Christians were generally described as being under the leadership of the bishop of an area. All bishops were considered to have equal authority, although the decisions of individual ones were subject to review by various councils of bishops.

The bishop of Rome gradually was turned to as one of the more important leaders of the Church. Rome was not only the capital and most influential city of the Empire, but beginning about 100 C.E., it had the largest community of Christians. Moreover, Church tradition contributed much to his authority. It was believed that Peter, the chief disciple of Jesus and the person who led the original Christians, was the founder of the Church of Rome and hence its first "bishop." Later bishops viewed themselves as Peter's direct successors and, therefore, responsible for the well-being of Christianity as a whole. Thus, during the second and third centuries C.E., it was the bishop of Rome who led the fight against those who deviated from the official doctrines of the Church. During one of these disputes he even ousted a number of churches in Asia Minor.

Sometime in the early part of the fourth century the title of "pope" came into being to describe the Bishop of Rome. The word is taken from the Greek, pappas, and Late Latin, papa, meaning "father," a term originally applied to all bishops but increasingly used for the Bishop of Rome. Julius (337-352 C.E.) and Innocent I (402-417), both Bishops of Rome, wrote letters to bishops in Antioch and northern Africa reminding them of the authority of the Roman church over all the Christian churches. Succeeding bishops in the East and West came to look upon the papacy as the chief religious office of the Catholic Church; local bishops were considered subject to its sacred authority. Thus the Roman Church gradually became dominant.

Christianity Becomes the Official Religion Strengthened by the determination of its followers, Christianity had been able to withstand even the most intense persecutions. Now, a growing and well-organized Church was prepared to meet the final assault.

Though for about a half-century there had been practical toleration of Christianity, one last attempt to root it out was made at the beginning of the fourth century C.E. Ruthlessly, the emperor Diocletian, spurred on by his son-in-law Galerius, burned its churches, confiscated its literature, and executed thousands of its followers. But he failed in his efforts to destroy Christianity, and with this, Roman leadership finally realized that it could not defeat the "enemy." Instead, it decided to make the Church its ally.

In 311 C.E., therefore, the Roman leaders who came after Diocletian, chiefly the Emperor Galerius, now a sick man, issued an "edict of toleration to Christians" which permitted them to practice their religion so long as they did nothing contrary to the welfare of the Empire. A year or so later, Constantine and his co-emperor, Licinius, published a decree that gave Christianity full legal equality with all other religions of the Roman world and ordered confiscated Church property to be returned.

Gradually, thereafter, other edicts issued by Constantine gave Christianity a preferred position in the Empire. An early act of his, for example, was a prohibition of all conversions to Judaism, which had the effect of limiting the growth of a rival religion. Slowly the Jews and other religious groups found themselves subject to the authority of the Church, and ultimately, in 380, Theodosius I made Christianity the official religion of the Roman Empire.

Constantine had not been particularly interested in the Christian religion; rather, he was concerned with uniting his Empire. With this in mind, he summoned the Council of Nicea in 325 to compel the Christians to settle a dispute that was threatening to split the Church, and hence to split the Empire.

As it had developed from the earliest days of the Church, the accepted doctrine of Christianity was that God was not just

two aspects or "persons," but three, and, at the same time, still only one God. To God the Father and God the Son (Jesus Christ), had been added the belief in God the Holy Ghost (the Spirit of God through which He appears to men). Christians believed that all the aspects of God found in the Trinity--Father, Son, and Holy Ghost--were one, the same, and equal.

But Arius, an official in the church of Alexandria in Egypt, was teaching that Jesus Christ was not one and the same as God, his Father. The Father was truly the Supreme Being; Jesus was a lesser Being created by the Father before the beginning of the world. Arianism, as this belief was called, quickly spread throughout Christianity. Especially in the eastern part of the Roman Empire did the Church find itself badly divided over the issue.

At Nicea, where the bishops and other clergy gathered, the Church decided against Arius. His teachings were declared a "heresy," an opinion held in opposition to the accepted doctrine of the Church. For this heresy, he and the two bishops who supported him were promptly banished from the Empire. Thereby, Constantine was successful in restoring the unity of the Catholic Church and through it, of course, that of his own Empire.

- to be continued -

(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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NEWS REPORTS:

Seattle, Washington

Dianne Pitts

February has been a good month for us. We have seen lots of steady progress in many areas and some delightful answers to prayer. Hearts and minds are really opening for the Truth. Our 40-day campaign is going well. We have had 6 new people to our meetings so far and certainly intend to increase that number before our campaign ends March 7th. Particular thanks for its success goes to our Seattle twins Karleen (Hilts) Gonzales and Sandy Hilts. We are particularly pleased to have the Glasgoow (Jack, Madelyne, and their son Gordon) back with us; Gordon has just recently returned from a 4 month stay in Oregon.

Glen Hilts and his family visited Vancouver, Canada in mid-February carrying our prayers to that city. Glen has a strong feeling for Vancouver and we hope to see some special progress there by summer.

As March comes in "like a lion" let us take on the same approach--really charge into our Fathers work. And as for "going

out like a lamb" let that represent the calm of fulfillment that comes from a month of accomplishment.

A great and early spring to you all!

Boise, Idaho

Marilynne Brooks

This month has been quite exciting for me. February 6th and 7th I had a visit from Mr. Kim and Galen. Saturday (the 6th) we went to the Sacred Grounds in Julia Davis Park and released three heavenly pigeons. Then we went over to the Boise State College Student Union Building (SUB) and talked for a while. While we were there Mr. Kim met one of his students from the Clearfield Job Corps Center who has completed high school and is now a history major at BSC. He says he eventually wants to teach in Australia. After Galen, Mr. Kim and I left the SUB, we had pizza for lunch. Sunday we had breakfast together and we said our farewells.

This month and last I have been talking to people from various religious faiths--Catholic, Christian Science & Bahai. I have found that the Bahai and Christian Science people have some very interesting ideas about God and man.

But the most exciting person I have met this month was Mr. Silas Whitman, a Nez Percé Indian from Idaho. He was once a Christian, but could not find himself or God (The all Powerful One) in a white man's church. So he left the white man's church, town, and society and turned to his own Nez Percé Culture. He has organized a group of Indians called the Young Eagles who are trying to revive the Nez Percé religion. I was surprised to find that this religion has many of our concepts and Principles in it though they aren't stated in our words. The most impressive thing about the Nez Percé religion is that it is so very personal. I was very impressed with Mr. Whitman when he said that "You (the white man) will have to conform; we (the Indians) will not. I think many of us have conformed, that is, come over to the Indians' way of thinking. We in the Principles have the chance to help the Indian. Mr. Whitman stated that Jesus Christ's teachings and the Bible are not bad in fact they are great, but the "Christians" do not live Christ's teachings nor practice them. This is what has gone wrong with the Christian religion. Mr. Whitman said that Christianity could be a good religion for people if it were reformed.

The group that brought Mr. Whitman to speak is an honor student class studying all aspects of religion. I think this would be a great opportunity to introduce the Principles to this group.

Clearfield, Utah

David S. C. Kim

Finally the last day of my work at the Job Corps had arrived on January 29 (Friday). That day I had 4 meetings where I talked and delivered farewell greetings to staff as well as the students.

I received 2 letters of commendation from my bosses and fellow supervisors afternoon. In the evening fellow supervisors invited me to delightful dinner, and in the evening all counseling staff gave me farewell refreshment to give their 2 gifts.

For your curiosity, I attach 2 letters of commendation in me report and one of my brief farewell remarks that night.

I was unable to leave Utah right away because there were several things taken care of by myself before I turn everything to Galen. One of the plans was to visit Boise to see Wayne Knapp and Marilynne Brooks before my departure to California. Galen & I drove to Boise after midnight on February 4 and arrived at Boise on Saturday morning. We released 3 pigeons to the air at Boise Sacred Ground and they flew away together to the high sky. We had special session with Wayne Knapp who had trouble still with his wife, and even Galen visited his house to see his persecuting wife. We drove back to Utah on early Sunday morning, February 7.

Just 1 week left for me, so I followed up all contacts with Galen & Larry within few days. Unexpectedly old contacts were very responding.

My wife came to Utah in order to accompany me to California, and on February 14 (Sunday), we left Utah with a small trailer in which we put all books and some luggage. I and my wife arrived at Oakland on February 15, 1971 (Monday) afternoon. We carried 3 pigeons with us and released them at San Francisco Sacred Ground (Twin Peaks), as soon as we arrived at Bay Area. Thus I am now on new missionfield, Bay Area in California after I spent 5 years in Utah, and I joined my immediate family after long years separation.

The rest of report after 15, Feb., 1971 will be written under the heading "News report, Oakland, California."

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2 letters of Commendation from Clearfield Job Corps Urban Center to Mr. David S. C. Kim

CLEARFIELD JOB CORPS URBAN CENTER

January 29, 1971

TO WHOM IT MAY CONCERN:

Mr. Sang C. Kim has been employed with Thiokol Chemical Corporation, Clearfield Job Corps Center in Clearfield, Utah, since September 6, 1966.

From the beginning of his employment, Mr. Kim demonstrated a unique ability to communicate and work with the young men who were assigned to this Center for training. Mr. Kim further established complete responsibility for the completion of any assignments that he was given.

In addition, Mr. Kim possesses very special abilities as an Administrator. He was advanced very rapidly through the ranks of Associate Counselor, to "C" Counselor, "B" Counselor, "A" Counselor and then to Counseling Supervisor. His effectiveness in these positions has been enhanced by his ability to work in complete harmony with all levels of staff at this Center. By their association with Mr. Kim, both the staff and corpsmen have learned a great deal, and without doubt, have gained a better understanding of Mr. Kim's country. By the same token, I am sure that Mr. Kim has gained a vast knowledge of the customs of this country.

Mr. Kim has undoubtedly been one of our most valuable Supervisors and his voluntary resignation will be a severe loss to this Center.

It has been our pleasure and benefit to have had Mr. Kim as a Supervisor of our staff and we can recommend him without hesitation or qualification for any position that he would be considered for.

C. W. "Buck" Brady
Manager, Residential Living

Gene Scott
Associate Director
Residential Living

James G. Bradley
Center Director

CLEARFIELD JOB CORPS URBAN CENTER

January 29, 1971

Mr. Sang C. Kim
Supervisor, Residential Living
Clearfield Job Corps Urban Center
Clearfield, Utah

Dear Mr. Kim:

We, your fellow supervisors, of the Clearfield Urban Job Corps Center, wish to take this opportunity to express our appreciation to you. The past five years of close relationship has been very rewarding. The dedicated service which you have rendered to us, your fellow staff, and to our program, and most of all your concern and dedication to our youth has been of great value.

The talent and objectivity which you brought to our Center has been refreshing. We are especially thankful for your ability to help us be more tolerant and understanding of one another and of people of other races and other cultures.

We will always remember your leadership. Your ability to confront, in difficult situations, and yet maintain an atmosphere of peace.

We will remember with delight your humor and friendliness and will truly feel our loss when you leave us.

Respectfully,
Your Fellow Supervisors

Robert Butler, Supervisor Unit I

Marion R. Lund, Supervisor Unit II

Darnel Haney, Supervisor Unit III

Robert Ensworth, Supervisor Unit IV

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Farewell remarks by David S.C. Kim
--Delivered to Counseling Staff of Clearfield Job Corps
on January 29, 1971--

This evening I have mixed feelings. One is a feeling of accomplishment based on good-will and respect given to me by both staff and the corpsmen such as two letters of commendation from my bosses and my fellow supervisors and the endless applause of corpsmen to resigning staff in my last two group meetings, and also, a most enjoyable dinner this evening with supervisors and farewell refreshments with a presentation of significant gifts.

The other is a feeling of separation. And missing all the wonderful staff and colleagues with whom I have been associated until today for five years. To my objective observation you are devoted people dedicated to improve the welfare of the troubled youth whom the educational system, family structure, and even partially, established religions in your country have failed.

So you, the counseling staff, are contributing something to your nation, and even though the job is anxiety producing, threatening, and very tough, I hope you are proud of yourselves for your work.

I would like to take this opportunity to mention briefly my "counseling frame of reference", the basis with which I have been working, and my five years experience on the job. There is no "one way only" approach in counseling, particularly in the Job Corps setting. I hope my frame of reference and five years experience may help specifically the new and unexperienced counselors. Mr. Kim has been and will be a kind of person who has definite optimism on everything even if I admit that negative or evil forces exist around individuals and any society in general. This "definite optimism" and the application of this philosophy to my job responsibility has been one of my secret approaches in dealing with human relationships.

With this confidence in optimism I have control over any situation in the dormitories and on the center. With this confidence in optimism I guide and lead the corpsmen to the bright side of life for future goals and hope. With this confidence in optimism I won the hearts of the corpsmen in the long run regardless whether they are black, white, Mexican, or Puerto Rican.

I am a firm believer in the "chain of command" on the job. I used to work under a few of the present supervisors and I had a wonderful working relationship with my respective supervisors simply because I believe in the "chain of command". In cases where I found myself disagreeing with my supervisors I would try very hard to understand and when I could not agree in my mind, because of what I felt were mistakes, I would sincerely counter-propose with good supporting reasons.

I mentioned earlier that there is no "one way only" approach in counseling, particularly within the Job Corps setting. Among others, Dr. Rudolph Dreimurs' approach to human behavior has been quite useful to me. In Dr. Dreimurs' book "Psychology in a Classroom" he mentions four types of behavior patterns and four goals or motives behind this behavior. We can help if we identify these behavioral problems properly. Also he emphasizes team approach--teacher, parents and counselor--as we do emphasize in our center.

Before I conclude I appreciate very much the two gifts from all the staff--the American flag pin which symbolizes good will between my country Korea and America. With America's help my country was liberated from Japan in 1945 and obtained independence in 1948. As a child of the United Nations, so the relationship between Korea and America is a permanent one. I will wear this American flag pin always. Also I will carry the other gift of the attache brief case over to different nations while I am involved in an International Youth Faith movement and anti-communist campaign on a world wide level. So I will have this attache brief case in my travels and I will have good luck and success as you wrote "Good luck Mr. Kim" for me on the blackboard this evening.

I will keep these two gifts that I have received from you with the above mentioned significance and I will remember always this day and the meaningful events.

When I leave, Mr. Galen Brooks is the person who will know where I will be and what I will be doing. If you are interested in my future plans please contact Mr. Brooks. Also, if you should go to Oakland, California please contact me and I will be very glad to meet you there and I will invite you to a genuine Korean dinner in my home.

I thank all of you very much for the gifts and the refreshments.

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Oakland, California

David S. G. Kim

My wife & I drove to California from Utah, arriving at Oakland on Feb. 15, 1971, the day of my new mission, as a full time missionary. I am free and ready now for our Master. After unloading luggage, Sung Soo, Joon-Soo and myself visited "Twin Peaks", San Francisco Sacred Ground where we released 3 pigeons brought from Utah chapel. We had brief ceremony before releasing them to the sky.

Sung Soo and Bong Hee received their daughter's name from our Master from Seoul, Korea, dated Feb. 6, 1971. Breaking the rules, our Master named their daughter and my grand-daughter as "Sooneun Kim". It signifies that the child is "Born through the Word of God and Accomplish Faithfulness and Peace". Personally I have no words to express my appreciation to our Master and True Parents for rendering special heavenly privilege to my Kim's family. At Layton chapel Galen and Larry dedicated a huge rock brought from Sacred Ground At Salt Lake to my grand-daughter "Sooneun Kim" before we left Utah for California. One more spiritual valuable is added to many other spiritual valuables in Layton Chapel.

On next day after my arrival I and John visited all old members in Oakland and Berkeley. Some left the Principle, others withdrawn, for there was no leadership for long time. It was very encourageing to see that Edwin Ang's group and Mr. Chei's group are expanding their work at enormous speed in Bay Area.

All together we have 8 Blessed Family living in Bay Area, and we met together for the first time on 25th Feb. (1st, Feb., Lunar calendar) at Oakland Chapel, and we enjoyed Korean dinner and shared many other things. 2 couples were unable to come this time because of previous appointments. We decided to meet monthly on 1st day of each month according to lunar calendar in order to improve our relationship and to share spiritual benefits from each blessed couples.

Uncle John and I meet every day in order to restore Berkeley chapel from the loss of all members and financial trouble on the chapel property. Pray for us daily.

Our Master and His party are coming to United States in month of April and I urge all of you to work hard to get more members and finance and be prepared for his visit to your states and your chapels. I am glad that I am now ready this time when He comes to accompany Him and His party all the way.

Special Announcement: I was unable to get a P. O. Box at this time and until further notice, please use the following address:

1843 34th Ave.
Oakland, California
94601

Clearfield, Utah

Galen Brooks

The past few months have been very full for me and very active. I have not written because our special guests or visitors to Utah, or Mr. Kim himself have written these things and I would just be repeating what was already said. But now Mr. Kim has left Utah turning over the chapel and all things here to my care, so I will now keep you informed of our happenings.

The end of January and first of February. Larry's 27th birthday was January 26th which we celebrated by a special dinner of his favorite dishes prepared by Laura Thomas. The main dish was wild pheasant. Then we received the news of the birth of Mr. Kim's first grandchild to Sung Soo and Bong Hee Kim, making for the first time here 3 generations of Principal family. When at sacred ground for Master's Birthday we gathered a very large stone which we dedicated to her. Then for my birthday, which this year coincided with Masters Birthday, Feb. 1st solar and January 6th lunar, and which was a very special occasion for me, Laura again prepared a special dinner on Sunday of my favorite dishes, featuring venison or deer meat (Utah doesn't have any steelhead) and a special cake which is a favorite of mine. Then on Master's Birthday we all had a special celebration at the chapel.

Mr. Kim's resignation and departure from the Clearfield Job Corp on January 29th was regarded as almost a special occasion even by the counseling and management staff, though they do not fully understand Mr. Kim or his work, but they paid very great honor and tribute. It was a very good feeling after he had left to see his energies channeled for God's work instead of so much of it going out into other areas.

I was privileged before he left to be able to take one more trip (almost a spiritual journey) with Mr. Kim as we had done so many times before. We went up to Boise, Idaho where we released 3 pigeons with the heart of Noah and advised both Wayne Knapp and Marilynne Brooks about this situation, giving Idaho our spiritual support.

As Mr. Kim was leaving we became acutely aware that we would miss this man very much. We were happy to see Mr. Kim going onward and forward once more, and pray for his success in his now mission.

We now have 12 pigeons at the chapel including 4 producing couples. We have released 12 pigeons, 3 at Salt Lake City, 3 at Ogden, 3 at Boise, and 3 at Twin Peaks San Francisco. We have seven more pigeons that have recently hatched in various stages of development and should be flying within the next month or two.

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Larry R. Trenbeath

As a United Faith Family member and as Director of Business Enterprises in the Northwest I am suggesting each of us utilize

four hours a week to further the sales of Amway products. I feel by giving Amway a minimum of four hours a week we will profit some and will discover whether we are to excel in Amway. If you do not excel you will have some additional income, a hobby, and witnessing opportunities. Galen and I have attended plenty of Amway meetings and we are talked out--we are ready to go to work.

For those of you who met and remember Laura she broke her left leg on February 13th. And will be in a cast for about ten weeks.

* * * * *

WORDS *

G.L.B.

This relationship of God to man,--how is it done--what happens--how does it work? (is a light bulb a "light" bulb without electricity?) Is man "MAN" without being, or in other words created by God. There is more beyond just the existance and that is the essence or action. What action, what energy, what takes place to make man "man"? and a light bulb a "light" bulb.

First off they must relate to one another. In a light bulb it is electricity which is a relationship between positive and negative; plus and minus particals, which has certain flow and energy patterns, the energy flows from the positive to the negative, if there is no negative the positive has no place to go, it just sits there, it does not move, but--with the negative the positive has something to correspond with--energy flows from positive to negative, and vitalises the element (which is the light bulb), but there must be a complete circuit before any action takes place, in other words it must go out from the positive (plus) power source to the negative (minus) through the element (the light blub) back to the power source.

In the same way man is meant to function. God is the original power source, which is naturally understood as he is the creator, man being the element which needs vitalizing. There must be some type of relationship some type of relationship to accomplish this. For clarification let's call God the subject and man the object. Subject being (+) and object being (-) which is the same type of relationship as the positive-negative energy, and operates on a principal we know to be fact and to exist. Alright! "energy" flows from God (subject) to man (object) who is activated by it and vitalized (it he is in functioning order) and then completes the circuit by returning the "energy" to God.

I said "if",--for example if a transistor or cathoid ray tube, is not set up properly within itself for the proper relationship and exchange of plus and minus, then the entire system (computer, television, radio, telephone or what have you) will not function. So first man must function properly (perfectly) with in him self, the elements of mind and body must exist with the proper relationship and correspondence with one another.

* This would correspond to the Principle book at the bottom of 1, Chapter 1.

If they are--what happens? The mind and body become a functioning corresponding unit, a single unit, and not two parts, and is then a perfectly functioning element (perfect man) when man is operating properly he then can be part of a circuit and energy flow pattern with God. What happens then?! Man has oneness with God, and would there-fore posses diety and be able to communicate with God (his lines are up, forming a complete circuit) and man would be the physical manifestation or temple of God.

This principal of Give and Take or relationship of Subject and Object, contrary to what you might think,--is not new.

It existed centuries before the first thought of electricity, which only brought it forward in a more sophisticated form, which is easily recognized by us all, also called the Ying-Yang theory of ancient times.

* * * * *

In March of 1970, Jack Glasgow (Seattle) had a serious heart attack. While in the hospital and still coming out of anesthesia he felt so compelled to write the poem you see below that he would not be calmed until pencil & paper were provided him. Its beautiful verse will tell you why.

Once I left my bed
and walked among the stars
And before me God walked...
.... unseen...?
Glorifying the beauty
surrounding me,
too soon the dawn.....
and with slow reluctant steps
I returned.
What Glory did I, all too briefly see?
I do not understand---
---yet.

-John S. Glasgow

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DATES TO REMEMBER:

March 7 Maxine Pearson's birthday
March 29 Bong Hee Kim's Birthday
March 27 Parent's day
(Lunar--March 1st)

We have started our 40-day campaign here in Portland. At this time we haven't much to report, but we anticipate victory as we look to Father for strength that comes beyond ourselves. Our determination is reflected by this poem:

When the going gets really tough--Press On
When you think you have had enough--Press On
When you are blue and down and out, & you fear you'll loose
That's the time to stand & shout--Press On. the 'bout,
When folks say that you can't win--Press On
When they call you a Has Been--Press On
If your efforts take a dip, just when you hope to really zip--
Put your faith in this good tip & Press On.
So make your battle cry this year--Press On
That's the way you'll whip your fears--Press On
If persistence you'll just get, a success you can be yet,
So today your mind gets set to--Press On.

* * * * *

And I stood immersed
In the midst of the river--
Yet I was closed
And it cleansed me not.

Until one day, one thought, one
hour,
The hard case of my inner self
Was broken loose.
And into that inner being
Flowed the very stream of God--

The river in which I had stood,
unmoved,
Flowed in.
And out--
And I was a living channel, a life
of His Love.
And still I stood immersed
In the midst of the river.
Yet I was open now
And God and I were One.

by Lou Ann Loomis

(Source: Guideposts, January, 1971)