

## PUBLIC MEETING

## closed with great success

On Sunday, October 26, 1969, the first public meeting of the Re-Education Center was held in San Francisco's Unitarian Center. This marked a significant step forward in the growth of our movement here. About 200 San Franciscans turned out, including our neighbors from across the Bay from Edwin Ang's Unified Family in Berkeley. Our

family worked very intensely making posters, witnessing and preparing for the event and with Father's 95%, we were very fortunate. The evening consisted of accordion music by Clint Sterry, singing by Phyllis Yamato and by our newest visitor at the Center, the Reverend Jung Shik Park from Korea, and by Diana Swank, who was up for the

occasion from pioneer work in San Jose. Also, Carmela Acohido took time off from her work in San Jose and gave a beautiful Hawaiian dance. Our own band followed with several numbers that sounded first rate. In between the on stage entertainment, the audience, led by master of ceremonies, David Hose, sang several songs.

All of this set a high spirit for the two speakers of the evening, Darcy Turner, and our teacher, Mr. Choi. Darcy, who has lived in the Center only a short while, spoke on the importance of human relationships and the ways to improve them. Her sincerity, instructiveness and graphic examples moved everyone. Mr. Choi, our Papasan, spoke on a larger scale about the elimination of conflict in society today. Speaking simply and powerfully, he dealt with the conflicts of idea and benefit today and stated the necessity of universal ideas and benefit and the actualization of a truthful way of life based on fairness and equality.

This meeting was a great chance for our family to unify and work together in a much higher and broader scale than ever before. All of us felt that Father's children were breathing new life and understanding more deeply man's potential to live. At the same time, we gave and received great hope about the mission of mankind which is to unify the world based on the standard of universal love and truth.

Future plans are now being made to have frequent and larger meetings. Through these meetings we hope opportunities will come to speak to different groups, meet with prominent members of the San Francisco Community, and contact people who are looking for an organization through which they can work to help establish peace on earth.

All of us give thanks to Father for the life that He gives us.

---

# Unification of the World



October 12, 1969

Today, everyone desires unification of the whole world, amid the separation and reaction everywhere. Right after the world Wars, first the International League and then the United Nations were established for the sake of unifying the world. But we have spent thousands of years of human history and still we haven't achieved unity. Thus, we have

never been happy, and millions of lives have been lost in conflicts and wars. But can we somehow unify the whole world, and end these tragic conflicts and wars?

Many leaders in various countries say we fight because we lack respect, love, and understanding of one another. This is very reasonable, but it is not sufficiently deep to end this fighting. Everyone prefers to love rather than hate, to respect others rather than to react, to be positive rather than be negative. But then why do we react and fight?

The leaders in the UN are all originally good people, smiling, shaking hands without any trouble, at first. This is true human nature. But as soon as they discuss anything, they manifest their own national interests and fighting and reaction on an international scale results. Different concepts of international righteousness arise from conflicts of national benefits.

A major illustration is the reaction of communism and free-world capitalism to one another. Some say they can peacefully coexist. However, they are like water and oil: they constitute an irreconcilable conflict base.

Communists think the richest 2-5% who are capitalists greedily exploit the other 95% - 98% of the people who remain really miserably poor (materially). 95% of the people can never be happy, being so poor. Thus, capitalism is seen to be so terribly evil as to be unlovable; and they say to fight it out.

On the other hand, capitalists say communists take human rights away, as if human beings were machines. Religion and the human desire for freedom count for nothing. Such a life, no matter how much bread or luxuries we may have, is no better than that of animals in the zoo. If our life can be no better than that, we might as well die. Communism is therefore hopelessly, unlovably evil; and they say they must fight it out.

Now, how can capitalists and communists feel this way toward each other? Communists think communism is right for the whole world and capitalists think capitalism is right for the whole world. So they fight it out (by ideology), both believing they are right by their own standards.

To ever unify this world, an international standard of righteousness is necessary. Ca-

tholics and Protestants fight in Ireland, without either disturbing their consciences, because they judge by their own group standards. Soldiers in war, after some military training, go to battle courageously and shoot firmly believing their side is the righteous side. Even when Hitler killed millions of Jews and others he believed Naziism was good for the whole world and Judaism and other "isms" were good for nothing.

But the application of universal standards can end fighting. If Catholics and Protestants adopted an all-Christian standard or a universal standard, their fighting would cease. If students, professors, and administrators turned their attention to the sake of everyone in their college as a whole, they would no longer fight. When different nations think in nationalistic terms, international conflict results; but such conflict would cease if every nation thought and acted in terms of the international benefit.

What do we need to end these conflicts around the world? First, we need a unified government, in which national boundaries become like the State lines in America today. As many varieties of people exist in the world, this may sound impossible to bring about. However, America has many types of people, and has its Federal government and State lines. Under such a world government, we can become international citizens who no longer have to get passports to travel internationally, just like today you need no special card to go from California to another State. We can become divine brothers and sisters, of different races and religions, but all under one God, caring about each other. We all have the same red blood and desire for love, beauty and true life. But to actualize universal unity, we must unify on both the individual and collective scales.

We must also have a free common market, so that everyone can share in the material wealth. In San Francisco, restaurants and print shops are very competitive businesses as San Francisco attracts much commerce and tourists. There is a basic need for these things, so this is natural. If we bring about a world-wide free market, then the steel industry can move to underdeveloped countries where today it does not exist but is nevertheless needed from the viewpoint of

the whole benefit. When this is done, then economic balance of true supply and true demand of goods and services in general will be achieved around the world.

To unify the world, we also need one universal language. However much two people of different nations and languages love each other, they cannot share much of anything because they have no common language with which to communicate to each other; such a couple can never be truly happy. Today, why do we need so many languages? Surely one language is sufficient for the whole world. Someday we will have one universal language.

We also need one set of international laws to be the supreme law of the world and of higher priority than any national laws. Today in the American Constitution the Federal law is the supreme law of the land, above any State or local laws. This is why America has been (until today) well unified.

Finally, we must have international ethics and morals, derived from conscientious common sense. Today's ethics are partially good, but not totally so because of prejudiced, small-scale, provincial thinking and behavior. Small-scale thinking is especially prevalent for example, in rural areas with strong traditions.

International righteousness is contribution to the common welfare and ideology under the King of kings, or leaders who contribute for the international sake or value. Anything contrary to this sake is evil. Under the King of kings or President of presidents, everyone will eventually become divine brothers and sisters. Then everyone can respect each other, such that there will never be any fighting or wars again.



PAPA SPEAKS ON

# LOVE---

October 1, 1969

Based on Mr. Choi's speaking by Mike Warder

Tonight I would like to talk about love. You may know something about it, but I know something more about love. One person might be familiar with Beethoven, but another might know his value more. If one knows the sound, the story his music is about, and the man's life, he knows more. Love isn't always the same but there is basically a trinity of love. Originally, we don't have to study and learn about love. If we are natural, it doesn't have to be taught.

The first kind of love is the kind a baby feels for his parents - respectful love. As far as we are born we do not have to learn this; the love is naturally within us. I have a baby whose nickname is "hippo." Frankly speaking she does not have such a beautiful shape. But I love her because it is natural for a parent to love his child. The child naturally respects his parents. This is an important type of love for a human being though today's people do not like it. This is because many parents are not truly devoted. In this world, if I see a respectful man of good character, I want to love him with respect. In the same way a woman naturally wants to respect and rely on a husband. She loves like a follower. Today the husband isn't stable or reliable and so often, especially in America, the woman assumes the qualities and responsibilities of subject. In the orient, people really respond to the way of husband as subject and woman as object.

The next kind of love is mutual. This is horizontal rather than vertical. This love is really a respectful close feeling. Sometimes I can't speak to my wife or my children. But often it is easy to speak with a friend who is on the same level. Love is oneness. He is I and I am he. Friendly love is a really close feeling. Good friends feel like holding each

other and jumping up and down. His joy is my joy, his success is my success, his sorrow is my sorrow. We share each other. Even if we just have water and a few potato chips for dinner, with a good friend you can talk all night and forget what time it is. There is no space between you. This you can never be tired of.

Then the next kind of mutual love is conjugal love as husband and wife. Although man and woman are different in nature, they love each other the closest. With love there is no space and no time and you can be close for a 100 years. If you do not love in this relationship, you feel very strange. Everything is in relativity, contrast and comparison. A man is not a perfect existence by himself; he is perfect when he has a wife. A perfect man and woman in oneness is natural relativity. When God created man, He said it was good only after Eve was created. Self-perfection is only 1/2 complete. Find your other half and make oneness; this is perfection. There is + and - (ying and yang). The inner meaning of the Bible speaks this. Jesus talks about the wedding day - the perfect man and perfect woman.

After respectful love comes mutual love, then conjugal, and then finally parental love. Parental love goes from up to down; it is comprehensive. It is a different feeling than down to up (respectful) or equal (mutual) love. Respectful, mutual and parental make the trinity of love. Unless you actually experience these three, you haven't tasted love. What good is the concept of bread? We have a physical body that wants to taste not just speak or conceptualize. In the family is the closest and most natural place to experience the three kinds of love. Then, it isn't necessary for me to teach. Experience is better than concepts. This should happen automatically in the family.

Starting with the ideal man there follows the ideal family and then the ideal society. Then you can know the true human way of life. Then there are no regrets. This is a valuable life. People are primarily emotional beings. No matter how much a person is rational, there is no good feeling. Love is emotional. It is the peak of joy to feel love. Ecstasy. If you don't feel this in your life, you have lost your whole life.

cont'd on page 4

cont'd from page 3

Some people speak of free love. This is a great mistake. What is the purpose of truth? It is to teach the way of love. "Free" sounds reasonable. Not "free", but true. True love is different according to the relationships in the trinity of love: respectful, mutual love, and parental.

Many feel this today and desire this but actually can't love. That is because love is based on conditions: both physical (you must be diligent) and spiritual (you must be truthful). Love is based on truth and is the peak of hope. The end of all stories and motion pictures is love. It is the highest value. Why can't people love? They lack the diligence to establish the material foundation. They are not truthful. We can't truly love blindly. Why? We can love only that which is truthful and right. Hippies often seem nice and conscientious - but they are not diligent. Some people are diligent but are not conscientious. I never say you must love the people. How can you love a lazy bad person? One must be conscientious and diligent beyond his own self-concept or his own group philosophy. Then you will be loved.

Love is to sink into each other's hearts warmly and sincerely 24 hours a day. Automatically physical deeds are sincere and warm. Then you will willingly sacrifice for someone day and night with your life. Jesus said there is no greater love than to sacrifice your life for a friend. To willingly sacrifice for love is joy. In America you have hot water, washing machines and many luxuries. But in Korea often there is only cold water and we wash by hand. But parents willingly sacrifice for their children. They take dirty smelly diapers, scrape off the waste and clean them by hand. To sacrifice with love is joy. You never loose when you do this. Love is everything. All of life from one year to a hundred is a joyful life with love. Men who love have no moment of hell within them. When I love, all the time there is joy, nirvana, or heavenly kingdom within. This feeling must be actualized in our lives. Without tasting the three kinds of love, your life is lacking.

I myself have respectful love for my mother who is seventy years old and in Korea. Now I am an educator and can't

prefer just my own family, but still I always respect and love my parents. Americans often forget their parents. I don't like this. Maybe in some way it is reasonable but sometimes you must love more deeply anyway. A dog doesn't forget it's master. Parents give to us and we must give back. After you are married, you are free to go but you must always honor your parents. I am 45 years old and sometimes I go back to Korea. The transportation is not so good there and I must walk some distance from the train station in the dark by the light of the moon. Always my old mother comes to meet me even though my brothers and sisters tell her not to. As we walk back, my mother will say "Hey, be careful," as we walk along in the dark. She is seventy years old! She always wants to take care of her son. How can we forget this kind of love?

We must taste this love for a meaningful, worthwhile life by experiencing the trinity of love. God is love; the Messiah is love. This is the true way of life. That is why I have explained this.

## Q AND A:

•Q: What is diligence?

To work hard. (That's what I thought)  
A: lazy easy life is okay but you want to enjoy only after working hard. Without working hard, there is no true joy. However much I say I love my wife, if I can't show love physically, what is it good for? Sound, holding hands, clothes, God gave man all of these natural things. Love is warm; truth is cold. Work is hard, then we enjoy. If we want to really feel relaxed, we must work. What are some examples of love? A husband is sick with an infection and has puss in a sore. There is no doctor available, so his wife treats him by placing her mouth on the sore and sucking out the puss. That is bad, but the wife really loves the husband. A mother looks out a window and sees her children are threatened by a lion that has escaped. The mother then forgets everything, gets in and attacks the lion and saves her children. Suppose a friend is in prison and about to die. He wants to see his mother before he dies. The judge says no, but if some-

one substitutes for him so that if he doesn't come back, he will take your place, then he can go. A friend would substitute positions.

•Q: What is right and wrong?

This is a big question, but it is simple. Conscientious law decides. Follow your conscience and live for the happiness of all. If I live for my ego, this is wrong. If you speak and act for just yourself, this is wrong. A righteous man devotes himself for the happiness of all. Jesus lived 24 hours a day for the people. Perfect as Heavenly Father is perfect is not difficult. Live for the happiness of all. We can become like Jesus or Buddha. Do you think they were always in a position meditating? No! Be as you are naturally. There are two kinds of naturality (+) and (-). The minus is our fallen nature. We must not have actualized negative naturality. The ideal man is natural in the positive direction.

What is the true way of life? To contribute one's unique value to all by the conscience and to realize one's existence freely and naturally. But, there is one condition for the happiness of all - public spirit. All unhappiness comes from selfishness. Man speaks this and that about life, but not the keypoint. With the keypoint you can support everything. It is like the center of gravity in an object you can balance on one point. Trouble comes for two reasons: something is not right, and selfish interest. The conscience points the way to rightness. There is much confusion in today's world but all that is necessary to remedy the problems is to be conscientious. No philosophy or religion is needed. It is very simple. Strange people made the world complicated but men like Jesus and Buddah were simple. Their followers were complex. Jesus himself broke Mosaic law and did good things on the Sabbath. Why not? The Pharisees could not say.

•Q: Can you love an evil person?

Love your enemy to convert him to the good. There is mercy or pity until he is restored. After judgment, there is no evil. Evil is weeded out.

Why can I answer these basic things? Because I know the whole purpose of the universe, the keypoint, and the order. The essence of the 84,000 Buddhist scriptures

are eight rules. The basic of the Bible are the same. Rightness: be right, think right, judge right, do right, etc. Conflict comes when something is wrong. However, Buddha did not say more concretely what is right and so there are many Buddhist sects today.

# WEDNESDAY NIGHT Democracy- Protest- War

PAPA: October 15, 1969

By M.Y. Warder

Based on listening to Mr. Choi

The human way of life involves both the individual and the collective. To emphasize the collective and not to consider the individual brings stagnation and restriction. However, an individual life without the collective is meaningless. For instance, I and my friend respect each other and thank each other. No matter how many steaks you may eat, without a friend, life is stale and meaningless. Also, a young couple today who just consider their own happiness with no social conscience might think they can have a good life. Then suppose the man gets drafted, goes to Vietnam and gets killed? We can't live only for ourselves.

Tonight I would like to speak something that is right and beneficial to young men today! Some words you may not like to hear but it is like taking medicine. It seems bad at first, but may help you later.

Today, some people support the war in Vietnam and some people are against the war. This issue is very serious. It might divide the country into factions that might destroy each other. Some people say that different opinions bring progress. Yes, but there are destructive and constructive ways to express different ideas.

If we have the same ideas, life is dull and monotonous. Beauty comes from a harmony of colors, lines and curves. Different ideas bring variety in culture. Nothing is wrong with this. But there is one condition. Different ideas must come under the common purpose and benefit of society. Without this people seek just their own benefit and conflict comes. I have two friends and we never fight. Why? While we do have our own opinions, we never bring our own ideas for our own benefit. We share our ideas. In this house fifty people live together in good harmony with all different opinions and uniquenesses. We can do this because we prefer the common purpose and common benefit.

Many Americans have good ideas: McCarthy, S.D.S., Socialists, etc. Bring your idea to President Nixon, "Hey, Nixon, I think a socialistic system is best. It will eliminate unemployment." We should contribute our idea thinking of the common benefit and centering in President Nixon. If we ignore this way, conflict comes automatically. We should not insist on only our ways. We elected Nixon President. He did not come to the office by force. Once we elect him we have the responsibility to follow him. Then, you may bring your own idea to him. Bringing an opinion and opposition are entirely different. Opposition is only for self-benefit.

When I see the conflict today, I feel very sorry. If you want to judge Communism, Capitalism, Socialism or the Vietnam War, you can't do it unless you know what is right and what is wrong. Otherwise, self-interest takes over. Ugly people never think they are ugly. Foolish people never think they are foolish. We have to know what is right and what is wrong. People don't regard this today.

Why are people against the Vietnam War? There are many reasons, but basically there are three. Firstly killing is not good. Secondly, people say it is a Vietnamese war, let them do it. Thirdly, students and politicians oppose the war for their own advantage and ambition.

The first reason is that killing is not good. This is true according to God's words and your conscience. Although this is true idealistically, it is not true practically. God told Moses in the Ten Commandments not to kill. But afterwards, God told Joshua to kill.

Idealistically, people are good. But, in order to self-defend practically, you have to protect yourself. If an evil person tries to kill you, don't you have a right to survive? This is not only my speaking, but it is true for past, present and future as well as north, south, east and west. Self-defense is universal. In certain crisis situations, it's necessary.

I spent twenty years as a Christian and didn't smoke, drink, or go to movies. Before, I didn't even want to kill an insect. But, after living more I changed my concept. If I lived by myself, it is okay not to kill. But after confronting practical situations, I changed. Nehru spoke of nonviolence for a long time. But as soon as the Red Chinese attacked, he mobilized the people and said "Fight it out", You may speak idealistically until you have to confront the practical situation and have responsibility.

Some people say "Oh why don't you change people by love?" Maybe great saints in the past did this. That's very rare, maybe one out of every thousand. It is impractical. If a lusty, crazed man was going to rape your and thousands of people and tried to change them by heart. It is impossible! Even the love of God, if we look at history, can't change man because he has free will.

Secondly, people say that the Vietnamese people should fight their own war. Such a narrow, shallow, nationalistic democracy is

outmoded. I'm Korean and although the North and the South of my country has the same race, culture and language, after 1945, a different idea was accepted in the North. From that time on, I felt the North was different and our enemy. But I can feel close to Americans who have the same idea, the same spirit. In this house there are many different races and personalities but by understanding and accepting the same idea, we feel very close as true brothers and sisters. A nationalistic democracy is narrow. We cannot say the Vietnamese people do not relate to us.

cont'd on page 6



religions teach benefit and advantage of self or group and repeating rituals or teaching certain theories.

•Q: What is the purpose of chanting?

Originally we pray to God freely, like a father and child relationship. However, after we lost truth, we became very dull and ignorant. We didn't know how to pray. So we should follow prayer or chanting which was taught by great spiritual teachers like Jesus, Buddah and others. Chanting the Lord's prayer or Buddah's words are always meaningful. So, it is good to promote thinking which can avoid Satan's temptation.

•Q: Man deviated in the growth (2nd) stage. What is development like in the 3rd stage?

We have to restore our original state and position of mankind in the universe which was, before the fall, in the growing stage; it is not the ultimate goal. We have to reach the perfect stage. The perfect stage is a 100% truthful character that exhibits beauty to God and others and receives love from God and others and makes perfect unity with God in heaven and man on earth. Therefore, he feels no restrictions. Perfect freedom derives automatically.

•Q: How do we prove today is the day of the Second Advent?

The Bible predicted that before the day of the Second Advent there would be many wars and conflict all over the world. Today we have serious crises in the potential for nuclear war and the corruption of humanity physically and spiritually. So, now is a good time for the coming of the Second Advent of Christ to save the people. Otherwise there is no solution to today's crises. On the other hand, today many common people say that the New Age will never come without a new, great universal guiding ideology. Without the coming of the Second Advent of Christ, how can we accomplish the task of the New Age, the new dawn of human history? Also, many spiritualists received revelations that today is the end of the world and the start of a New Age and the Second Advent of Christ.

•Q: What is the true way to keep the Sabbath Holy?

Give up selfish concepts and selfish activity. Think about God and the happiness of

all. Study the truth. Attend service for God. Do pure, religious activities - attend a spiritual activity. Pray.

•Q: Why did demons enter the swine and make them drown themselves as in Matt. 8:28-34?

Spirits work through men and animals or other objects and not by themselves. Today some people worship animals. Why? Often evil spirits work through them. When people sense some spiritual phenomena of any kind, people think it is God working. In this passage Jesus cast out evil spirits in man and they were transferred to the pigs. Jesus works through an object.

•Q: What is your opinion of Ho Chi Minh? Is he a great man for fighting other countries to free his people?

He is a great man for his national benefit. He is a great patriot in his country, but he cannot escape being called an enemy of the world who fights. So, he is good for his country but this does not always mean that he is good for the world. We must judge what is good or patriotic by an international scale. Nationalism or national judgment of good and evil are outmoded. Today is the day of the international. By the same token, if an American President fights for national benefit or under national patriotism, regardless of the common benefit of the world, there is nothing great. In this case, America can expect the name "enemy of the world". Today people are against the President, but sooner or later the world will prove him as a righteous man.

•Q: What is the best way to break a bad habit?

A bad habit may be broken only by strong will power. However much you think, if you don't have strong will, you cannot. Strong will comes from stimulation and the enlightenment of your conscience and rational mind by reasonable, instructive, constructive teachings. So, you have to study the truth and have faith in God. This is the only way you can receive power. Also, you have to have great constructive hope and desire. This also gives you strong will power. Also, will power comes by stimulating the heart by studying the truth.

Q: Is the conscience pure or relative to the environment as many scientists say?

Conscience is pure originally, but also it is flexible by education or environment. Therefore, Christians have a Christian type of conscience, Buddhist - Buddhist, Communists - Communist, Moslems - Moslem. Then, it seems relative, but originally it is definitely in the one direction of common humanity - which is seeking goodness, public spirit.

•Q: Many students don't trust administrators and feel they are not true subjects. How can we resolve this?

They don't trust because it's against their benefit. Many people judge people good, bad or trustable, according to their standpoint of benefit. This is not right - it has to be a common standpoint - a common view or common benefit. If administrators are really impersonal and egoistic, then this is reasonable, but I don't think so. So, we have to understand the administrators based on good communication and we have to seek a common base and a common benefit rather than insisting on one side.



And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: For these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Revelation 21: 3-7

cont'd on page 8

# CHUCK ANGENEY

My life did not become important to me, at least in terms of self awareness, until I was almost 16. At that time I was attending a private Jesuit prep school on the East coast. Concerning my early life, let it suffice to say I grew up and was maintained in an environment earmarked by parental protection and permissiveness. I can't remember as a child ever really wanting something I didn't get. At age 16 all this changed. As a sophomore, I had run into that classic impasse of the adolescent; things suddenly became very real to me and, predictably, I did not have the maturity to accept the consequences of this realness. My family background of upper middle class Catholic, had given me the sensitivity to cognize reality, but not the character strength to recognize it.

For years, frustration grew feeding upon my hopes, and occasionally throwing off waste in the form of emotional trauma. However, by my junior year of college the frustration was so complete and so complex that I could no longer function.

I summarily flunked out of school, was drafted, and spent 3 vacant years in the Army, wondering just one thing: Why? Why was I in the Army. Why, for that matter, was I anywhere? I could not answer these questions in terms of Catholic doctrine, or my reactions against Catholic doctrine, which were the only concepts I had to work with. My frustration at being unable to answer these questions only intensified when existentially I accepted that regardless of "why", I was still somewhere and ought to go about considering the consequences of this existence. As far as I could see, I was going the same direction as everyone else, simply nowhere.

About three months before my discharge, this stage of emotional neutrality was reversed by a relatively impulsive, but strangely

directional desire to visit San Francisco. I had never been to San Francisco before, had met only one person from it, and knew only one person there. Actually, I think it was more a desire to avoid re-encysting in my home situation, rather than any desire to come that brought me here. San Francisco just seemed a very released and therefore logical place to go; and I most definitely had to go somewhere.

Regardless, less than a week after discharge, which I spent visiting parents I had not seen in 2½ years, I was here. Five days later I was still here - but hardly all together. During that five days I managed by forging a rather amateurish and even ingenious decadence to a very genuine indifference, to lose my friend, my intentions, and my direction.

I was not aware of this until several days after it had happened. By that time I was spaced to the point that I no longer cared.

It was more or less within this framework that I encountered Principle. On the fifth day I was grooving rather avidly with a seagull standing atop a bench in Golden Gate Park. I wondered that he could be so content as a seagull when I was so unhappy as a boy. I was in the middle of negotiations to switch identities, when Soo Lim's voice caught me. I was not aware of this at the time, but Soo, and Steve Mudgett were negotiating a much greater change than either I or the seagull had contemplated. I think this would have been true even if I were grooving with a unicorn. Soo and Steve wanted me simply to be myself, a child of our Heavenly Father.

For the second time in five days, my life underwent a drastic change only this time on the incline. It has been that way ever since. Uphill, yes, but with each step I grow and with the growth, things have become clearer, like air from a high place. And the view, which is the insight, the pure awareness of Truth, has opened vast and unknown vistas and let them spread below and around me to make things full. From this fullness has come a stability of sorts; a firm base, at least, from which I can reach out to the people and problems about me. Or not only out, but above-as well, to a better way. It is there, on the steepest point of the incline

that I see Papasan; and above him, clear in the distance, our True Father.

By studying the Principle I have begun to grow, and my world, from the closeness of self pity, has expanded immeasurably. Papasan has peopled my life in a most natural and reasonable way, by simply showing me the real people, who are himself and his spiritual children. Here are people you can trust and starting with that, many things have come. I find I am able to relate intimately to Papa's people, our brothers and sisters, simply because I can trust them and be honest with them. The whole atmosphere of honesty, sincerity, trust, Truth, love, words I never before had confidence in, has given me the confidence to believe in myself as I could be, instead of how others say I should be.

Often, in telling others about Principle, I hear our family attacked as unrealistic, a mirage oasis steeped not in the solvent waters of Truth, but only in a more heavily sugared ideo-religious syrup. I wonder, really, against what point do these people draw their contrast? Their own, perhaps? It was not easy for me to come here though it has become increasingly easy to stay. I came here because outside the growing pains had stopped, and the little I learned as a sometimes visitor had begun to crystallize, or should I say encyst.

Since then I have experienced the happy trouble which is Truth in an untruthful world. This is Papasan's true gift to us. It is true because it is real - because it is selfless and universal. It is also himself, because he knows the Truth and is one with it. I think I must stay until I know it also. I think if everyone knew this Truth, then there would be little trouble and much happiness in the world. I guess this is why I am here.

For a long time I was fond of deluding myself that it was the idea of the Principle and not the people that attracted me. I realize now that the two are inseparable. Principle is for the people, and the people are Principle. Perhaps then, more realistically, that is why I am here. Not just to learn the Principle, but to learn it truly so that I can give it to others.



# letters:

LETTER FROM CARMELA

October 13, 1969

Dear Family,

Just a brief note to thank you very much for a meaningful weekend. Ed, Diana, Renee and I really felt spiritually refreshed and grateful after having spent the weekend with all of our wonderful brothers and sisters. Mama and Papa, Diana and I are especially thankful for your constant guidance and advice.

Today is the start of a new week and we are preparing physically and spiritually for San Jose State's Thursday evening experimental college course. We aim to bring many people for Papa's talk on "Meaningful Life."

We now have a new brother in San Jose. Ed is a conscientious person and I have great trust and hope in him. With Father's help the three of us (Ed, Diana and I) will begin to set a foundation by establishing a center here. We will begin to look for an independent house this week. I cannot forget how much foundation has already been set in San Francisco. It makes it easier in some ways to carry on pioneer missions elsewhere. Without all your efforts it could have been much more difficult. Thank you Mama and Papa and thanks to you too brothers and sisters. Your constant encouragement, prayers, gifts, charts have always been appreciated. Any degrees of success in San Jose towards the fulfillment of Father's desire - either presently or in the future - results because already much is being given and much has been prepared in San Francisco.

It was good to see Jackie again. I regret that there was not enough time to share experiences but will be praying for her until we meet again.

Phy and Darlene - thank you for the two dresses which I really love. And thanks Mike for the Epoch Makers.

Diana is doing very well - studying, lecturing and growing. As for me - I too am learning with the realization of both my

weak points and good points which constantly need improvement. I still need to be more firm (based on rightness) and without losing humility and comprehension.

Father has given me a real challenge in assuming the role of a spiritual mother to someone who is more advanced than myself in age, experience and understanding. How to help him grow firstly in Faith and love for Father, how to support and encourage rather than to demand or expect too much too soon, and how to help him through the struggles which he may encounter as he begins his new life - a life spent for God and others - these are my questions and I pray to Father for guidance and wisdom to answer them justly.

Time is passing and although there is more to share - I'll save it for the next time. 'Til then, family - I'll say aloha - one other thought ...

Keep that chin up, Linda - Father needs you. We can make mistakes (brothers and sisters - not that we should but we are still imperfect), but Father did not make a mistake when He chose you. You are needed and loved by our Father and we need to learn to love one another. We are still learning - the ideal for ourselves is not yet reached but it must never be forgotten. Thank you all again.

In Father's love,  
Carmela & Diana



# good human relationship

OCTOBER 19, 1969

Based on Mr. Choi's Sermon  
by Darcy Turner

I've spoken many times on what is a good human relationship. This is very important in our life. Without it we don't feel a worthwhile life. We feel lonely. Our lives become uncomfortable and restricted. Today especially we avoid each other. We don't experience true joy.

If we're always reacting to each other we feel bad. If we hate each other, we don't want to visit a friend or go to places where we might see him. We're restricted-like being in a cage - only it's spiritual restriction. Today, many people have position, money, a good house, but still they feel their life is empty.

How can we establish good human relationships? I spent almost 20 years as a minister. My purpose was not only to speak but to guide people practically in daily life. The purpose of speaking is not only to give a concept, the purpose is to motivate action daily in life. In the 20 years, I lived closely with 50-100 people. Sometimes, I lived with 30 people in a small room, some sleeping in a closet, so I know their problems.

First to establish a good human relationship, we have to love one another. If you love you can do anything willingly. Why do we react? Because we have no love or sincerity. If you love people and they make a mistake, you comprehend the mistake. A computer reacts to a mistake. Many people today are computers. Man must be heartistic. Today's education emphasizes science and not the heart.

Myself, I'm very critical. But if a teacher reacts, he never becomes a good leader. There is a story that illustrates comprehension. In Korea and Japan many times you have to get water from a well. Often the women come and tell about fighting with their husbands. One woman says "I don't

cont'd on page 10



fight". The others say it's a good experience to fight. So the woman considers how to fight with her husband. To make her husband feel uncomfortable, she makes his shirt too small. The man isn't angry he says "It just fits nicely." Then the wife makes a big shirt to cause anger. The man thanks her and says the shirt is open and cool. So the wife can't really fight because the husband loves her too sincerely.

If we just give people reasonable words, they react like a computer. Men are more emotional than reasonable. Intellectually, they're always reacting, but to really convince people, a warm, sincere action convinces more than a hundred words.

We must be open and generous. Criticism is necessary, but can we expect perfection? We are in growing stages of the truth. Always there are certain defects, some mistakes. If we always criticise, we get very tired and restrict ourselves. So, we must understand and criticise oneself before we criticise others. Sometimes we criticise not because of our brother's faults but because of ourselves. For example in the case of a wife and husband. The husband says, "Wife, this room is very dirty." The wife says, "But husband, I spent the morning cleaning it." The husband had brought in the dirt on his glasses.

If you are shallow, narrow, and impersonal, you see all the evil. If I'm skeptical, everyone seems bad. As Jesus said, an evil warehouse draws the evil, a good warehouse draws the good.

Also we must understand each other's situation before we criticise. This is very important to realize. There's a famous story about a mother who had a son in the Japanese navy. The navy teaches that a soldier must be strong and brave and never cry. One day the sailor was crying while reading a letter. An officer passed by and called him down to his cabin. "Shame on you," the officer said, "Your home is on the ship with your navy and your country. Why are you crying?" Then the sailor said, "Please read this letter." So the officer began to drop the tears. The letter wasn't from the sailor's sweetheart, saying "Why don't you love me, why aren't you with me," or anything like that. The letter was from the sailor's mother saying "Oh my son. Where's your devotion? Where's your loyalty? I can't be proud of you. You must live and die for your country's sake. For the sake of all of our people. Then

you're a really righteous man." So the officer apologized to the sailor. So, before we criticise, we must understand the circumstances. If I tell a lie for a good reason, someone might accuse before they understand the good reason. This world is complicated.

After you understand and find a mistake, you must not criticise. You must give warm and sincere advice. And don't criticise in private, behind someone's back. If you find a mistake, speak directly, sincerely and warmly. Before I became a Christian, I had many good friends. We never fought, never argued. We made mistakes, but we never criticised behind each others backs. Some people just accuse and criticise. This is wrong. We must give good advice.

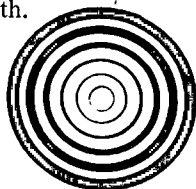
In this house we have 50 people living together. Sometimes mistakes come up, or sometimes I criticise but I never hate, because you really contribute spiritually and physically. Sometimes I scold because of the mistake, but I always conclude by smiling and not with hate.

It's very easy for Oriental people to say "I'm sorry", to restore good human relationships. It's much harder for Americans. If you hate, then you are lost. If you hate the people in the front, back, left, right of you, where can you go? You're only full of bad feeling.

What is the happiness of human life? You have many people to love. I can love my child, my friend, my wife, my neighbor. What more do you want? These are the best things in life. The more people you can love, the more happiness, the more joy.

Why is a man a man? Man is not just mass or animal. Man is the second self or image of God, the Creator. Animals just eat the food, but man can ask, "Do you want some?" Man isn't merely an animal but the visible subduer of the universe containing within him the invisible essence of God, the Creator: love, beauty, and truth.

Let's live together warmly, sincerely with love and truth.



THIS IS HAPPENING

Papasan's PRINCIPLES OF EDUCATION: "Cause and Effect," "Ideal Man," and "Cause of Crimes," have been bound into a single volume with three sections and are ready for

distribution. Papasan requested no copy right in order to freely contribute to mankind beyond his own or group benefit.

Carmela Acohido and Diana Swank, Sisters working on their mission in San Jose State College, have acquired a new house. They're joined by our new brother, Ed Dyckman, at the expanding San Jose center.

Josephine Louie's experimental course at Stanford University adds additional people every Monday evening. At least five members from our San Francisco family join Josephine for the class period and arrive enough ahead of time to effectively witness at the Stanford Student Union.

Our sister Susan Burbank is working now full-time at the Print Shop as Papasan's secretary. She's joined by Gil Fox an additional salesman whom Susan originally introduced to the Center. There's plenty of space for both Susan and Gil since the print shop has added an additional room.

The Reverend Jung Shik Park is visiting our house on Sacramento Street and studying the Principle under Papasan's teaching. Reverend Park, originally from Korea, is also learning English and the American ways. Welcome!

All family activity during the last part of the month went into preparation for our October 26th meeting, when we rented a hall and presented our Center and purpose to an audience of nearly 200 people.

This Saturday, Mike Hart is taking a group of students from the three San Francisco College Campuses to Point Reyes for an all day camping trip to promote better understanding among the people attending the experimental college courses of our way of life.

Ron Yee has returned to our San Francisco family for at least four days away from the army. We're glad to have him with us again and wish we could keep him.

RE-EDUCATION CENTER

2065 SACRAMENTO STREET

Telephone.....441-4117

Student Center:

762 Eighth Avenue

Telephone.....387-2412

Lectures every night at 7:30

Sunday Meeting at 11:00 at  
Sacramento Street Center