

# United Temple Bulletin

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## Our Master's Answers to the Questions

"What is the meaning behind Noah's 120 years building the ark in relation to the Law of Indemnity and Restoration?"

"It was to make indemnity and restore the 12 generations back to Adam. Adam, the Lord of the Second Coming also represents Adam, Noah and Jacob. The 12 generations between Adam and Noah and 12 generations between Noah and Jacob were vertical. In Jacob's 12 sons, the number 12 became horizontal.

"Since I represent Jacob, I had to bless 120 couples. In this blessing, the world scale blessing could start. There were 120 people who received the Holy Spirit in the upper room. That means Jesus had 120 people already. They were all spiritual children."

"How many blessed couples will it take to lay the foundation for America?"

"We will follow the pattern which has already been set in Korea. So it will start from a small number. Whatever has been fulfilled in Korea becomes the condition for world scale restoration. The land of Korea was chosen to make condition for the whole world, not only for itself."

"When you were blessed in 1960, were there others blessed at the same time?"

"A week later, my 3 spiritual children were blessed. When I blessed the 36 couples, the first 12 couples were married people who were blessed again in marriage. The second 12 couples were people who may have experienced love, but were not married. The third 12 couples were pure virgins and bachelors who had never loved. As each couple marched to be blessed, the other 24 couples stood in rows on each side, making 24 elders.

"The 10 generations between Adam and Noah, plus Cain and Abel, are Adam's offspring. Noah also had 10 generations

after his sons, all Noah's offspring. Jacob had to have 12 sons in order to restore both Adam's and Noah's 12 generations. By blessing 36 couples, I liberated the ancestors from Adam to Jacob, and restored the 24 elders."

HE

A sunset on the Pacific and moonrise, simultaneously.  
HE was there in all His beauty,  
His love and glory to behold.  
What a beautiful sight to see!  
Soft rich shades of yellows, goldens and crimsons;  
Against a beautiful hue of exquisite blue.  
Soft feathery clouds, beginning with five fingered rays,  
Radiating majestically and reaching downward to the ocean,  
And still another five fingered rays reaching upward,  
Reaching skyward high and higher, a magical scene indeed!

The beauty of the sunset, waning in the beauty of the night.  
The moon becoming brighter and climbing to unknown heights,  
A beacon of light to wend my way home.  
Yes, HE was there in each - the sunset and moonrise!  
His love, beauty and compassion freely given,  
If I but take the time to look, listen,  
Accept, and be thankful.  
Yes, HE is here, all I need do is to look!  
His love and grace has no measure  
His power is supreme, all these I claim and revere.

- Norma Marie Laux -

Secrets to Having Good Relations With  
Others as United Faith Workers

This topic extends to the application to your daily work in the office, your leadership in any profession, and in working with groups. It is further helpful to United Faith missionaries, teachers, lecturers of the Principles at home as well as in foreign fields. Following are brief excerpts from this lecture:

1. Try to open the other persons mind.

The best way to do this is to admit you may be wrong and to talk in terms of the other person's interest.

The next problem is how to win the confidence of others who have opened their minds to you. The best way is by giving him evidence that we deserve it.

2. Be thoughtful of others.

Think and act in terms of the other person's interest. Try to forget about what you want for a while,

and think and act in terms of what he wants.

Do not make careless statements and thoughtless acts to your contacts and the person with whom you work.

3. Know the right time to talk, witness and take action.

This is essential when you are making new contacts or teaching students. Timing is very important to make proper relationships with others. Everyone is easier to get along with when they are relaxed, rested and well fed, than when they are tense, tired, hungry or in a big hurry.

4. Have a sincere attitude toward others.

Communications are not effective when you are insincere. Even if at first they do not accept the Principles, they may re-consider because of your dedication and sincerity as a member of the United Faith Movement. There is an unseen sermon in your sincere attitude toward others.

Following is a quotation from the December 15, 1966 issue of the United Temple News Bulletin:

"When people talk together honestly and intensely the human spirit is lifted and refreshed; problems are solved; mental blocks disintegrate. Minds touch each other, and allow themselves to be influenced and changed."

If you are sincere in talking and presenting your message you may change their old belief and their philosophy.

5. Do not promise more than you can do, and do not pretend you know all the answers to all the problems.

One of the young people's problems in this country is not to admit they are finite and limited. Humbly admit when you do not know; then you are safe in the long run.

Do not give imaginary answers to the depth of the Principle and do not try to answer the questions which you are not quite sure of. If you do, you will lose the confidence you gained. Frankly admit, "I do not know", if you do not know.

6. Recognize other's good work and encourage them.

All of us want appreciation. It gives us a sense of well being and personal achievement. The urge to feel

worthwhile is strong in all of us.

This is especially true in our work. We are easy to be depressed and we are isolated from the world, but we have to restore the world. It is not an easy job as the minority group. Once in a while we need encouragement and admiration.

7. Do not argue with others, and listen to others with deep concern.

Put your ideas in the form of information and suggestions, not as arguments. No matter how right you are or how wrong the other fellow is, you will have a tough time winning his confidence by arguing with him.

People do not like to be forced to do anything - even for their own good. Especially, this is true in the United States.

A fair appraisal arouses no antagonism, but arguments do.

We have to be careful when we witness to others, so that we do not unconsciously induce arguments.

8. Carry Christian love and the Heart of God and Our Master.

The hearts of God and our Master are for the purpose of the restoration of the individual, the nation and the whole world. As His children we have to carry the same love to others so that we can lead them to God.

\*The above are the techniques for good relationships that we need to practice daily in our field and work situation, but I suggest another component to be successful workers, missionaries, teachers and lecturers in our United Faith work. It is How to Pray. We need the spiritual element.

Many people have wrong concept about prayer. Most modern people in the western world think of prayer as an S.O.S. - asking God for something they need in an emergency - much as a college student might write a desperate letter home asking his father for money.

Bishop J. Pike says, "Prayer should be like breathing - a day-in, day-out response to our life-giving Heavenly Father."

Other theologians said that prayers are our testimony to God, protection from evil forces and our United Faith would say that prayers are part of indemnity to pay and build power to destroy evil forces.

The word "prayer" can be better understood when we think of the ideal relationship between a child and his father. Certainly, a child will ask his father for things, but this is not all.

A child may admire and respect his father, and sometimes he is so grateful for what father and mother do for him that he expresses these feelings to them. If a child hurts their feelings or lets them down, a child will apologize. Further, a child will suggest things he thinks might be nice for other members of the family.

In one sense this suggests what our relationship to our Heavenly Father to whom we belong, should be.

Several Bible scholars and theologians talk about five basic things we should do in our prayers:

1. Praise God.

Our Heavenly Father is more than worthy to receive our adoration and respect from His creation and His children, who were created in His image. This adoration from us asks for NOTHING.

We humbly and simply begin with our recognition that "God Our Father IS." Then meditate on: "His mysterious greatness, His utter integrity, and Reliability, and His loving Care."

2. Ask Forgiveness.

Recognition of one's weaknesses and shortcomings, and imperfections, and mixed motivations must be part of our prayers.

Daily inventory of ourselves can give us a chance to visualize the ways in which we "have let Father down".

In specific terms we should tell Him, "We are Sorry". Sometimes if our prayer of repentance or penitance is sincere, then we feel really cleansed, and then we can hope to do much about our faults and build positive aspects for this work and for God.

3. Give Thanks.

There are many things for us to give thanks to God for in our prayers:

"We are here at all."

"We live in what is, by and large, a beautiful and wonderful world and nation."

"God keeps it running."

"Thanks for good times  
good food,  
good friends,  
the Principles  
Heavenly Family throughout the world,  
freedom, etc."

This type of prayer actually increases our joy because it makes us more sensitive to the good things of life, enhances our appreciation and moderates our pride; thus makes us more modest and gentle.

4. Pray for Ourselves.

Our true gratitude to God will affect the character of our petitions and lead to the desire to do something in return.

Specially in our faith, since we have received freely from Our Master of eternal salvation and restoration, we are obliged to do something in return for Him while we are on earth.

We have to pray on how we can better serve Him, rather than simply in terms of what we want. If framed in this way, our prayers will always be answered.

5. Pray for Others.

In a wholesome family relationship, a child will from time to time, ask his parents for things for his brothers and sister. In the United States at the moment our Heavenly Family is geographically divided into the East and the West; and they are fighting for the victory in different battle fields. Going beyond self-centeredness we have to pray for our brothers and sisters in this work both in the U.S. and in the whole world so that we may spiritually be united for one goal of restoration of the whole world under our Master.

We can not stop here in our prayers for others. We must pray for those whom we have contacted and for those who have never heard our new message.

Before concluding, I would like to talk about the definite time for prayer. A proper time of prayer must be set aside before your daily activity. If you will re-read Pope Paul's daily schedule you will see his life of daily devotion.

In the morning, for even five or ten minutes, you should acknowledge the Presence of God, Father, and His Reality. Then form your intention for the day.

In the evening, give at least ten or fifteen minutes to Self-Examination, Thanksgiving for the joys of the day, petition for your own needs, and intercession for others.

Such prayers, morning and evening and at any other time when you feel like turning to God in your heart - can make all difference in the quality of your life lived in between.

Day-to-day life takes on an entirely new dimension as you are more and more conscious of living out your moments:

Under God,  
For God, and  
With God.

This is the real object of prayer, and the clue as to how to pray as a member of the United Faith Family throughout the world.

I believe that if you do practice how to get along with others having the techniques for success plus your daily prayers along this line, you will be winning many souls, and you can be a successful worker in this faith.

\*The above were excerpts from a lecture delivered by David S. C. Kim at the training conference, on December 24, 1966 at San Francisco, California.

Berkeley, California

Terre C. Hall

On January 3, 1967, the United Chapel of Berkeley, California was officially established.

Before the service several songs selected by Marie Laux were sung. This was followed by a silent prayer. Then the proclamation was read by Marie Laux, Terre C. Hall, and Eui Hong Kang. The service was closed with prayer and then by singing "My Dear Lord Has Come".

Following is a copy of the declaration read at this ceremony:

Statement of the Establishment of the United Chapel  
Of Berkeley, California, January 3, 1967

Hereby, we announce the establishment of the United Chapel of Berkeley, California on this day of January 3, 1967, the same day as Jesus actual birthday; also, the day of the establishment of the United Chapel of Portland. Centering in Marie Laux this place shall fulfill the Heavenly mission in Berkeley and in the entire state of California.

From this day forward Marie Laux's residence and other property are dedicated to God and to our beloved Master for this work and the United Faith Movement throughout the world.

This meaningful day has spiritual ties with the Portland Chapel and Cheyenne Chapel which were established on the same day, January 3rd, in the years 1962 and 1965 respectively.

We make this proclamation to Heaven and Earth. May God bless this chapel and the workers in the United Faith centering in this new spiritual headquarters in California.

Proclaimed by: Marie Laux  
Terre C. Hall  
Eui Hong Kang

What the Principles Mean To Me

By Judy Cox

To some the Principles are a way of life, but to me it is Life. Since becoming a part of this wonderful family, through my wonderful teacher and Mother in Christ, I have found the very deep sincere, and real meaning of all things that bring happiness from within.

A happiness and peace filled with true love, understanding, compassion for others with serenity, hope and faith. Any other way of life has to be wrong. To me the Principles are real, true and nothing is counterfeit about them or the Principle family.

Since living the Principle way and in God's, Master and my teacher's home and chapel I have found everything anyone could ever want for real happiness. Things that all the money in the world could not buy or take from me.

Only one thing I can not understand and that is why the world can not or will not realize this. If people would only listen and try the Principles, they could never give them up. True, it is a hard path to follow, but what wonderful joy when we come to the end of the trail.

Nothing nor anyone can take the Principles from me.

Calvin

Calvinism was a systematic body of doctrine that gave satisfaction to man's intellect rather than his passion. Puritanism is an aspect of Calvinism.

Calvin insisted upon passive obedience to all rulers, good or bad. Although he taught that if the authorities did not agree with the Elect (predestined by God) that the Elect should resist this authority.



Calvin insisted on incessant work as a means of avoiding temptation and as a means of glorifying God.

To Calvinist's prosperity became a sign that the person was virtuous and one of the Elect. Such vices as fraud and passion for riches were soon rationalized into riches. The way Calvinism became perverted promoted the capitalistic spirit. Socially, these ideas appealed chiefly to the commercial class.

Calvin identified his word with God's, so that one who wrote "all nonsense" in the margin of his book had slapped God in the face; sleeping while Calvin preached was closing one's mind to God; smiling during one of Calvin's sermons was snickering in God's face; man's sole purpose is to glorify God by living according to His rule, which is Calvin's rule.

This gave the Puritan's the energy to do what they wished for their will was God's will and they were God's chosen agents. Calvin showed clemency to no man, made allowance for no weakness and did not mix mercy with justice. Most Calvinists accepted the theory that man should gladly will death itself for God's glory. Calvin insisted that men were depraved, and wicked and they deserve no sympathy. Calvin approached all matters as a lawyer.

Calvin reformed Geneva. Geneva was ruled by the word of God as Calvin interpreted it. Every family was under the supervision of a spiritual gestapo which visited the home and pried into family affairs. Calvin so influenced the city council that he can be called the dictator of Geneva. One by one leaders of the opposition were burned or banished.

Calvin sent out from Geneva men with souls of steel, convinced of the rightness of their cause and the necessity of sacrificing everything for its success. They believed they were the Elect or "the chosen few". Their confidence, energy, ruthlessness were never shaken by the thought that they might be wrong or that the damned might have rights against the Elect.

Calvin's ideology was capable of arousing its possessors to irrational heroic action by identifying their views with the highest truth and the highest good and with the judgment of God Himself.

Calvin's God does not seem to be limited to doing what is reasonable, just and good. He does whatever He wants. The Christian God of mercy becomes in Calvin's hands a tyrant whose sole concern is His own satisfaction and glory.

According to Calvin man should never reason why but obey blindly. God no longer loves man as His creature; He hates him as a sinner. God's justice is no longer tempered with mercy.

Calvin's second basic doctrine was predestination. Calvin insisted that all men deserve eternal punishment. But for His own pleasure and to glorify Himself, God chose a few for salvation. They don't deserve this selection by anything they have done; they are just lucky. They cannot resist this if they choose because it is all arranged by God. Man does not possess free will. Man is sinful and depraved by the sin of his first parents.

Calvin said one knows if he is of the Elect through the "witness of the spirit within him", which is an inner conviction that you are good. Secondly, Calvin and his followers came to believe that prosperity was the best possible indication of salvation. They believed God would surely help His chosen people in their worldly pursuits.

Calvin's doctrine of predestination gave impetus to wealth-seeking as an end in itself. They concentrated on the sign that would be an outward sign of their salvation.

The Bible was taken literally - that is, Calvin's interpretation of the Bible was the rule.

### BRIEF NEWS REELS

#### Seoul, Korea

There is a possibility of Master's re-visit to our nation in late spring. Our Master announced that He will observe His and Our Mother's birthday on February 14th at Seoul, Korea. Also, we imagine there will be a celebration on the 100th day after the birth of the new prince as this is a special day for the Korean child. This will be celebrated in the middle of March. This may indicate Master and His party may leave for a few months stay in Japan early in April.

Another source of information tells us that His party to the U.S. will be composed of the following people:

1. Our Master and Real Mother, and their 3 children
2. Mrs. Won pok Choi
3. Mr. Hyo-won Rhyu, Chairman of the Holy Spirit Association, Seoul, Korea

The party has obtained their visas for Japan and to the United States. We must be ready for His party both spiritually and financially.

San Francisco

Daikan has returned from Tokyo, Japan. According to recent information, the Japanese family plans to organize a church. The name will be "International Unification Church". We pray the work will grow even more quickly following this church incorporation.

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The way to sell an idea to another is to state your case moderately and accurately. This causes your listener to be receptive and, like as not, he will turn about and convince you of the worth of your idea. But if you go at him in a tone of positiveness and arrogance, you are likely to turn him against your idea, no matter how good it is.  
(Benjamin Franklin).