

# United Temple Bulletin

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## FREEDOM IS A TWO-EDGED SWORD

by: Arthur Gordon

Freedom is dangerous; it can be a two-edged blade. Look at this country today. All around us there seems to be a drastic decline in morals: cheating where once there was honesty, promiscuity where once there was decency, crime where once there was respect for law. Everywhere there seems to be a growing laxness, an indifference, a softness that terrifies people who think about it.

Ever since our country won its independence, something in us has been deeply suspicious of authority. "Give us more freedom!" has been our constant cry. This was valid when it was directed against tyranny or oppression or exploitation, but we have pushed the concept far beyond that. The freedom we now claim has come to mean freedom from all unpleasantness: from hardship, from discipline, from the stern voice of duty, from the pain of self-sacrifice.

"Give us fewer rules, or more elastic ones!" This demand has weakened our courts of justice and shaken the foundations of the church.

"Give us more leisure and less work!" This one sounds enlightened and alluring, but at the end of the road lie sterility and boredom.

"Give us the freedom to decide moral questions for ourselves." This one ignores the fact that once morals become relative it is hard to justify any morality at all.

As a nation, in short, we have clamored for total freedom. Now we have just about got it, and we are facing a bleak and chilling truth: we have flung off one external restraint after another, but in the process we have not learned how to restrain ourselves.

It is this truth that causes, deep in our souls, the uneasiness we feel despite all our prosperity and power. It is the knowledge that we have abandoned our ancient certainties but have so far found nothing to replace them. It is the premonition that

unless we learn to control ourselves this climate of ultra-freedom may be replaced by a climate of repression. It is the fear that if we do not learn to guard and preserve our own best values, some form of tyranny will surely attempt to take them from us. This is no idle fear. It took Babylon 1000 years, and Rome 500, to decline and fall, but we have not such comfortable margin. Time and distance have diminished; the clock of history ticks faster.

✓ So maybe on this Independence Day we should be thinking not so much about the freedom from tyranny that our ancestors won as about the chaos that freedom can bring to those who do not use it wisely. We should ponder the truth of the old saying, "A man's worst difficulties begin when he is able to do what he likes." We should face up to the fact that, in the proportion to which we dismiss our external restraints, each of us has a solemn moral obligation to restrain himself.

✓ This can never be easy. But the time has come in our national life when we need to look straight at some of the ugly areas in our society--the divorce statistics, the crime statistics, the weakening of family ties, the swirling clouds of racial hatred, the sex explosion on our campuses, the grim persistence of alcoholism, the death toll on our highways--and ask ourselves to what extent these things stem from a distorted concept of freedom which leaves men free to be selfish, free to be lazy, free to be ignoble, free to be weak.

If personal freedom of choice is our goal and our ideal as a nation, then our first and fundamental choice must be not to abuse that freedom. This is what independence really means: self-discipline. And this we would do well to remember when we see the flag we love blazing against the sky on Independence Day.

(Read by Dave Ballard on "Reflections")  
Article submitted by Dianne Pitts

### Bishop Pike's Strange Seances

by: Jess Stearn

"Why," I asked the Bishop, "do people presumably speaking from the dead have so little of importance to communicate?"

Bishop James A. Pike, whose "communications" from his dead son had caused such a stir recently, turned to me in manifest surprise.

"I have already helped save two would-be suicides," he told me, "by merely quoting what my son appeared to say to me through a medium."

"And what was that?" I asked, recalling that the Bishop's 20-year-old son, James Jr., had committed suicide in February of 1966 without any apparent explanation.

About three weeks after his death, the son, apparently communicated with his father through a London medium named Ena Twigg, had discussed how much he now regretted taking his life and the ineffectuality of his action.

One portion of the message had engraved itself on the Bishop's memory and he had invoked it easily and naturally on two occasions in counseling fellow members of the clergy who felt they couldn't go on.

"I'm sorry I did this!" the Bishop quoted his son. "I had problems, I wanted out. I have found there is no out. I wish I had carried on and worked out my problems in more familiar surroundings."

As the Bishop sat across from me, casually discussing these voices from the dead, I could not but wonder how much of what he was talking about was the result of a parent's natural yearning for a lost son, or of a need for sustenance through a tragedy which might well cause any father to turn from reality.

The Bishop appeared to read my thoughts. "We had a truly wonderful adult relationship that last five months," he told me. "We had never been closer."

He and his son had shared a flat in Cambridge, England, before the son returned to the States to go on with college, and they had visited the Holy Land together, in connection with the Bishop's study of the Dead Sea Scrolls. It had all been great fun,

Had he known what was on his son's mind?

He closed his eyes. "No, I think it was a momentary aberration. Like so many young people today, he seemed obsessed with the idea of finding himself, and went through up-and-down cycles."

Pike had been in San Francisco, addressing a diocesan convention, when the news came. His son had registered at Cambridge but had decided to return to the States with the Bishop. They did not, however, catch the same plane because, at the last minute, James Jr. discovered he had lost his passport. The embassy in London had issued him another and he arrived on a later plane but, instead of following his father to California, he'd checked into a New York hotel. There, two days later, a bellboy found his body--he had shot himself with a .30-.30 rifle. A detective revealed that young Pike had left a suicide note which "rambled, mentioned the names of many persons and ended with 'Goodbye, goodbye--!'"

Deeply shocked, Pike plunged himself into a busy schedule.... Behind all his activity, there was a passionate desire to understand his son's state of mind.

With this as background, he was to encounter an amazing series of events. In Cambridge, he was comfortably installed with his chaplain, the Reverend David Barr, and a writing

associate, when strange happenings began to take place.

Without any discernible human agency, books were mysteriously moved; others, left closed, were found open; snapshots tucked in the frame of a wall mirror were discovered hidden under clothing in a closet at the opposite end of the room; clusters of safety-pins appeared where they had not been before, all open to the position of the hands of a clock at 8:19--the time, in England, which apparently corresponded to that of James Jr.'s death in New York.

...Thoroughly mystified, the Bishop now recalled a suggestion once made by the Reverend Canon John S. Pearce-Higgins, vice-provost of Southwark Cathedral in London, that he, Pike, seriously explore the field of psychic communications....The canon, who was also Vice-president of a church organization dedicated to psychical study, advised Pike that frequently where a person had died a violent death the spirit was so stunned that it did not manifest itself for two weeks or so. His son, Pike recalled, had been dead 16 days before the first phenomena revealed themselves.

On the canon's recommendation, Pike looked up the London medium, Ena Twigg....As they reached the upper foyer, the Bishop suddenly had the conviction of "another presence."...

She sat down across from him, closing her eyes, and soon the dead youth's thoughts and speech were apparently flowing through her subconscious. "He is depressed about what he did," Twigg said, "not relieved or glad as he thought he would be." She now quoted him directly--"I wanted out and there is no out."

With a start, the Bishop recalled one of his last conversations with a youthful iconoclast, in which his son had expressed total disbelief in ~~any endless life cycle~~. If the phenomena at Cambridge meant anything, ~~and if the medium was authentic~~, then the young man's argument had belatedly and sensationally been disproven.

The ghost or spirit or whatever it was gave a brief but intriguing description of the hereafter. It was a place with no time, no space, only a curious limbo in which the souls consigned there were trying to help. While these souls had no physical substance, as we know it, they could make things happen by willing them. Spiritual progress among them could be made through greater knowledge and a willingness to change.

With all this, the Bishop was still more impressed by the manner than by the message. The so-called spirit personality, the flavor of the conversation, the way of speaking, of making a point, all suggested his dead son. Moreover, there were intriguing particulars, intimate incidents Twigg could not possibly have known about.

One message he was to mull over, then shrug off in bafflement--"I'll be in touch August 1"--a date that had no signifi-

cance for Pike at the time but which turned out to be the first step in an inexorable series of events leading him to the third medium mentioned earlier in this article.

"Suppose I want to get in touch?" the Bishop had asked.

"Through Spiritual Frontiers," the voice said....

...In New York where he appeared during Holy Week at St. Thomas's Church on New York's Fifth Avenue, the Bishop was approached after his talk by a short, red-faced man he had never seen before.

"Bishop," the stranger said without introducing himself, "as you were standing in the pulpit, I saw two luminous figures behind you. One said he was Elias, the other was your son Jim. They want you to know they are supporting you in the outspoken views you have been expressing on civil rights, Vietnam and other matters."

The Bishop smiled. How could the stranger know Elias was the son's maternal grandfather, and a great friend of the Bishop's?

"What did you say your name was?" the Bishop inquired.

"Arthur Ford," the man replied.

"And your church?"

"I am affiliated," said Ford, "with Spiritual Frontiers."

In themselves, many of medium Twigg's "revelations" were unimportant, except as they suggested where the information was coming from. Pike's questing mind rummaged about for an explanation. Either the mediums were getting their information by extrasensory perception, the voices being a dramatization of the their own subconscious, or there was an external source. Or-- simplest of all and an explanation that tied in with what Bishop Pike affirmed as a Christian churchman--eternal life and the Resurrection....

Months after his son's death, after moving to Santa Barbara, he was startled to find a snapshot of Beersheba, of special interest to his son and himself, inexplicably pasted to a page from a book on the Dead Sea Scrolls. This book, previously shelved by him, had somehow turned up on a coffee table. Puzzled, his eye caught the calendar on his desk. It was the eve of August 1-- the date his son had "advised" he would be in touch--and also the day Pike was to go to work at the Santa Barbara "Think Center."

The next day--August 1--as Pike sat Pondering this new phenomenon, a caller was announced. He was a New Yorker, John McConnell, who was touring the country, organizing a nationwide Minute Prayers for Peace. McConnell brought strange tidings. He had just had a sitting with a Santa Barbara Medium, the English-

born Reverend George Daisley, and Daisley had said he was in touch with Pike's son, who wanted to contact the father again, through Daisley.

Daisley, the writer of this article has known slightly for years. He is a professional medium, like Ena Twigg and Ford, and both clairvoyant and clairaudient, professedly seeing and hearing spirits. He had been reading a newspaper report about Pike when, he said, a voice spoke up, saying, "I am Jim Pike, the Bishop's son."

Daisley assertedly looked up to see a tall, pale young man-- "as clearly as if he stood before me in life."

"I want you to help me communicate with my father," the apparition purportedly said.

The medium shook his head. "Your father must come to me first."

"He will," the spirit said, fading.

The Bishop telephoned that day, making an appointment.

"I was expecting you," Daisley said.

There were six sessions with Daisley who, oddly enough, was also with Spriritual Frontiers. Daisley seemed supremely confident when the Bishop turned up for the first one with an associate, prepared to take notes. "I can assure you," he said, "that your son will manifest himself today."

The sitting began with a personal message. "Hello, Dad," the voice began via Daisley, "I was with you the other day when you could not find a book in your library. If you recall, after you left the room and returned, you were startled to find a book on the floor by your bedside." There was a slight pause. "I want you to know I placed it there in your absence."....

During the sessions the son's suicide was again examined. The son again blamed nobody and, indeed, saw some good coming out of his action, declaring, "I am adjusting gradually and now want to do all I can to bring forth the knowledge of life after death to the world. I have a role to fulfill by becoming more effective in this type of communication."

The presumed spirit of young Jim Pike continued to make itself heard. In September of 1967, before an understandably startled television audience, medium Arthur Ford was to make the first public revelation. The seance was completely unstaged, Pike appearing with Ford and Allen Spraggett, religion editor of the "Toronto Star," to discuss a Spraggett book on psychic phenomena and Pike's own best-seller, "If This Be Heresy."

The taped session started off normally, then after some discussion, Ford suggested that perhaps he could go into trance and see if his spirit control, "Fletcher," could contact the son.

There, in public, contact was established. "Before he came over," Ford now told Pike, "Jim was confused and mentally disturbed." Again, Ford said, young Pike didn't want the family to shoulder the burden of his death.

Pike, ever the pragmatist, felt this message could have resulted from the medium subconsciously anticipating what he, Pike, wanted to hear. He was more impressed by Ford's reference to names and events, which he had no way of knowing about, and some of which Pike didn't know about, either, until he later checked them out....

...another name was conjured up by Ford, which Pike did not recognize at first--Carol Rede. Now, through Ford, she identified herself as secretary to Bishop Horace Donegan in New York. She reminded Pike how protective she was of her superior when Pike, then Dean of the Cathedral of St. John the Divine, and others had tried to see him.

With a start, Pike recalled she had, indeed, been a formidable sentry....

Directly from Toronto, Pike went to Seattle for an Episcopal convention. One of the first persons he ran into was Bishop Donegan.

"How's Carol Rede?" he asked.

Donegan's eyebrows went up. "She died three or four years ago."

Reviewing the strange combination of events since his son's death, Pike is beginning to think that some special good is coming out of the tragedy, and he is contemplating a book which will analyze the purported communications from his son in the light of recent scholarly research into the whole field of survival.

"Life after death," he told a Berkeley congregation recently, "is not supernatural, but natural."

And then closely paraphrasing Paul in One Corinthians, he added:

"If there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen then is our preaching vain, and your faith is also vain. For if Christ was resurrected, we are all resurrected."

Apparently, Jim Jr.'s message is getting through.

(Source: This Week Magazine, January 28, 1968)

God Transcends Space, Says Writer

by: Louis Cassels, UPI Religion Writer

Will man, in traveling to the moon and beyond, find anything that will confirm or discredit belief in God?

That question has been asked since the early days of the space age and is sure to come in for renewed discussion when men land on the moon.

Its persistence suggests that Bishop John Robinson was right in saying, in his best-selling book "Honest to God," that many people even in this enlightened era have extremely naive and anthropomorphic conceptions of God.

In order to think that space travel could furnish any evidence for or against the existence of God, a person must conceive of God as an objective entity located at some specific point "out there" in space.

This total misunderstanding of what the theistic religions mean when they speak of God is held not only by some believers but also by many atheists.

One of the first Soviet cosmonauts, the late Yuri Gagarin, returned from space confirmed in his atheism because he saw no physical evidence of God while whirling around 100 miles above the earth.

Gagarin's public comments on the matter, prompted a Christian theologian, the late C. S. Lewis, to say:

"Looking for God by exploring space is like reading all Shakespeare's plays in the hope that you will find Shakespeare in one of them. Shakespeare in one sense is present at every moment in every play. But he is never present in the same way as Falstaff or Lady Macbeth.

"If God does exist, he is related to the universe more as an author is related to a play than as one object in the universe is related to another. If God created the universe, he created space-time, which is to the universe as the meter is to a poem or the key is to music. To look for him as one item within the framework which he himself invented is nonsensical."

The three great theistic religions--Christianity, Judaism and Islam--are united in the affirmation that God transcends space and time, and is equally present in all parts of the universe from the tiny planet called earth to the remotest galaxy.

They also teach that God is not an objective entity to be seen, touched, weighed or measured, but a personal spirit who communicates his reality to men through personal encounters with them in the innermost depths of their minds and spirits,



through historical events, and through the testimony of a material universe in whose ordered regularity scientists discover something analagous--although infinitely superior to--human intelligence.

It was their awe at the majesty and scope of the universe that prompted three American astronauts to read the 1st Chapter of Genesis in their broadcast from a lunar orbit last Christmas Eve.

(Source: Ogdon Standard-Examiner, July 26, 1969)

Testimony:

John Rumming

Involved in academia as an anthropology major, I have been exposed to much knowledge. My biggest desire in anthropology was to sort in my mind man's past and present, while looking for solutions to critical problems which face mankind in the future. I had been in everyway frustrated in that search; it seemed that man alone was incapable of being humane and establishing a humanitarian state of being. At this point I discovered "The Divine Principles." Even before the Master's existence was divulged to me, the movement (United Faith), as Vern Pearson explained to me, was designed to encompass the whole world. My dreams of utopia were once again stimulated. I needed something to fight and live for. This is it. I've found it. The United Faith (through the Divine Principles) is where it's at. Since I have given myself to God at Sacred Ground on Mt. Tabor, my life has had meaning and purpose.

News Items

Portland, Oregon

Vernon Pearson

The Portland Chapel has a new member who recently converted to the United Faith movement. John Rumming is a student at Portland State, majoring in anthropology. John officially dedicated himself to God on July 27th at Sacred Grounds on Mt. Tabor. Our hearts were all full of joy as we walked back to the car. Someone nearby was playing a lovely ballad on a guitar and the music floated through the park on the still, quiet night. It was as if the song was being played because a new child had found the first stage of the new kingdom. John now lives in the Portland chapel.

We have been lecturing to another young man who has shown a definite interest in the Principle movement. He has stated that he will try to be open-minded. So far he has neither rejected nor accepted. We are praying that his heart will open to the true meaning of the Principle message. Other contacts have been made and we are hopeful of bringing many new people to hear our message.

Richmond, California

John & Marie Schmidli

Deanne and Chuck Herndon joined our Wednesday nite meetings in Oakland. Deanne accepted the Principles and is John's first convert since marriage blessing. Chuck & Deanne stopped by to meet and visit with the remainder of the Kim family in Layton on their vacation trip to Ohio and had a most enjoyable time. She sends her love to the family.

We have many contacts here. There are a number of persons that are reading the Principles.

John found this Christian book store in Oakland. The owner-- a Mrs. Graham is greatly inspired by Mr. Kim's book and is selling them to sailors, soldiers & one to a preacher. Therefore, a wider circulation in every geographical area is being expanded.

Sung Soo left for Korea--with a one day stop over in Japan-- the 7th of August. We all miss him very much and will welcome his return with open arms.

We are hoping and praying to be in our Berkeley home no later than the 15th of Sept. The tight money situation is holding it up. We thank each of you for your prayers. And to each of you our love and prayers.

Layton, Utah

Father and Sons Unite After Six Years

A Layton resident was reunited with his three sons today after six years of having them live in Seoul, Korea.

Sang Chul Kim, an employee of Thiokol Chemical Corporation at the Clearfield Job Corps Center, was probably one the happiest Utahns today because he was able to actually touch and talk to his three sons after being separated for more than six years. The long awaited reunion was made possible by Congressman Laurence J. Burton (R-Utah) who has been working for almost a year with the Immigration and Naturalization Service to make Mr. Kim a Permanent resident of the United States.

For the past two-and-one-half years, Mr. Kim has been separated from his wife and one 15-year-old son, who are living in Oakland, California, and the three sons who arrived today from Seoul, Korea. These young men, ages 23, 21, and 19, have been separated from their parents because Mr. Kim entered the country six six years ago on a student visa, which made it impossible to bring his family into the country. Because of this student status, he had to legally leave his wife and youngest son in California when he was hired by Thiokol two-and-one-half years ago.

Since arriving in Utah, Mr. Kim has been trying to obtain a permanent visa so his family could join him in Layton. One year ago, after what seemed to be endless correspondence with the

Immigration service, Mr. Kim appealed to Utah's Congressional Delegation in Washington. Because of Congressman Burton's personal interest in the case, Mr. Kim will be spending this evening--and many more in the future--with his three sons.

The three sons, upon their arrival, expressed their opinion of the United States in simple and concise statements. Hyum Soo Kim, 21, said, "Though I heard so many times about America through newspapers and other sources while I was in Korea, my actual visit to the U.S. impresses me that, indeed, the U.S. is the leader of free nations in many ways."

Young Soo Kim, 19, said, "Korean youth want to do somethins, but have no facilities for them. But American youth has everything for them, but, they don't seem to appreciate them. I would like to find out the reason for it when I make many friends in this country."

The youngest son, Joon Soo Kim, said "I feel that this nation is very big and large and has so many good and friendly people living in the country. I want to be able to help others as they did to my family."

The three young men's father, Sang Chul Kim, is employed in a supervisory counseling position at the Clearfield Job Corps Center. He received his Masters Degree in counseling from the University of Oregon and was a United Nations Scholar in England in 1954. According to Charles J. Moxley, Clearfield Center Director and General Manager, Mr. Kim has shown a great deal of dedication and initiative in carrying out the most difficult job of counseling and helping the young Job Corpsmen who arrive at the center from the varied social and cultural backgrounds.

Mr. Kim said he will now proceed to unite his three sons and their mother and brother now living in California.

(Source: Innovator, A Publication For the Staff of Clearfield Job Corps Center, Thiokol Chemical Corporation, June-July, 1969)

Chicago, Illinois

Sarah Witt

When I looked in my mailbox on Saturday, July 26th, and saw my copy of the current issue of the Bulletin nestling snugly among several other envelopes, I was elated as always to hear from our Portland Chapel. This envelope always has top priority (I figure my bills can wait), and I drop everything to read the latest news of our United Family....

To me, the Bulletin represents a golden opportunity to share fellowship and knowledge. It also embodies a perfect vessel through which we may exchange ideas about whatever seems pertinent to us at this time.

Which brings to mind my feelings about the article which was reproduced in the last issue of our Bulletin, "God Was Korean."

In the beginning of the article, Master Moon is referred to as a "Living God" in Mr. Colton's revelation. Although we are merely reproducing an article written by others, we must surely feel called upon to explain that the only concept our Principles teach is a God of pure spirit who must never, under any circumstances, be portrayed as a living human being....

As previously stated, I can and do accept the Messiah, who is a Perfect Man "Tree of Life," who was Jesus of Nazareth almost 2000 years ago, and who is with us now in Master Sun Myung Moon of Korea. The Principle message relating to this concept is very clear to me, and is the most logical approach to religion that I have ever heard. I feel very fortunate to have been led to the one who explained to me the Utopian ideal of the United Faith Movement. I seemed to recognize immediately that here was the message for which I had been waiting for almost 18 years. The very same message that had been vaguely revealed to me only a year and a half previously as something which I had to make known to as many people as possible. At the time I received this revelation, I was bewildered, and could not understand what I could possibly know that would be so vital to make known to others. Well, when the United Faith Movement was presented to me a year and a half later, I was able to correlate its message with my recent revelation, thus giving me the answer to my purpose for living on this earth. Now, I knew that I had been sent here to present the message of the Principles to my people, the Jewish people, who cling tenaciously to their ideals and traditions, and who have steadfastly refused to endorse the Christian concept of a God who is believed to be three distinct and separate beings as the Trinity, as taught in almost every Christian denomination today.

✓ Of course, they have also rejected the concept of Satan and Original Sin, which makes my job of missionary to the Jewish people a very rough one. However, I have had several opportunities to witness to Jewish people, some of whom have known me and my family for many years, and now I have at least a few prospects whom I can count on to attend weekly meetings at my home on Saturday evenings at 8:00 p.m.

The very first meeting I held was on a Sunday, two weeks ago, about July 11th. Only one person showed up, and she brought along a tape-recorder. My friend, Margo Woelfle, who had been referred to me by Lothar Blankenberg several months ago, helped me to begin making a tape recording of Mr. Kim's book....if anyone would like a set of the tapes to use at meetings, I will be glad to make copies of the tapes. I would like to hear from our United Family members on whether this idea seems good to them or not. Please feel free to express your candid opinion on this subject. I welcome constructive criticism.

To get back to my weekly meetings--this past Saturday I scheduled a meeting, but it rained so heavily that no one showed up. But I am not at all discouraged. The week before, on Saturday evening, I was invited to the home of a Jewish man with whom I had worked in my last job, some three months ago. I met his

wife and mother-in-law and adorable, blond, blue-eyed 2-year-old son. His wife prepared a wonderful exotic dinner....

Now, with little Zoi (an Israeli name, as both parents had lived in Israel for about a year during their youth) in bed and sleeping, we proceeded to the business of discussing religion.

Since my friend, Victor, who is a Hebrew teacher part time, has had a copy of our book for several months, I felt free to speak of our movement to these fine, highly-educated Jewish people. Since Victor has been attending courses at a University pursuant to a Doctor's degree, he hasn't had time to really study our book.

However, before I left that evening, he told me he was going to be teaching a course in Comparative Religions at a Hebrew Parochial School, and asked if I would be interested in reading the textbook he would be using for the course. I was delighted!

I began reading the book on Sunday, and finished it the following Thursday. I can honestly say it is the most fascinating book I have ever read, and my friend, Victor, made me a present of it. So now, my dear family, I am going to share with you the wonderful knowledge I gained from this beautifully written book. With Maxine's permission, every issue will contain some portion of this course in Comparative Religions. I am truly proud of the unbiased and objective manner in which the Reformed Rabbi who edited this book, presented the material in this course.

Before I leave you, I must tell you that I have been invited to speak to the class about our movement, and I am planning to summarize the basic beliefs and concepts of our movement to coincide with several of the charts describing the basic doctrines of all the other major religions in the world today. Victor has assured me that he would include our teachings in his course.

I have several other ideas about furthering our movement in Chicago, but I do not feel free to discuss them at this time. Lothar Blankenberg came to visit me Sunday, July 27th, and offered to purchase a tape-recorder for me, so that I could continue taping the book. He is very enthusiastic about the idea, and I have accepted his offer since my financial situation is almost impossible at this time. But I have faith that God will provide help at the right time. He always does.

Since it is 2:00 am., I had better go to bed, so that I will be able to work tomorrow.

It is such a wonderful feeling, knowing that I can communicate with all of our Heavenly Family in Mr. David Kim's group through the medium of our Bulletin, that I cannot tear myself away.

If you could only realize the deep and abiding love I have for each and every one of you, you would feel as warm a glow inside as I do now and always.

At this time, I think it would be appropriate to suggest that each of you send a written contribution to Maxine so that we can enjoy fellowship through the Bulletin. ✓

Love from Lothar Blankenberg and me to all of our Heavenly Family, and a special blessing to Mr. & Mrs. David Kim and their wonderful family. I pray every night to win more followers for them that they may enjoy success in their mission to the U.S.A.

Also, at this time, Lothar and I wish to extend a special greeting and blessing to the Blessed Couples in our group, John and Marie Schmidli, and Maxine and Vernon Pearson.

THE HOLY SPIRIT ASSOCIATION  
FOR  
THE UNIFICATION OF WORLD CHRISTIANITY

Seoul, Korea  
August 7, 1969

Mr. Sang Chul Kim  
P.O. Box 1413, Freeport Station  
Clearfield, Utah 84016 U. S. A.

At our Master's request, our Association in Korea made a plan to publish a monthly magazine in English, "The Way of the World" for the United Families all over the world.

We know that all the missionaries are ordered to send their reports of the present state in the country under their leadership to our parents before the tenth day of every month.

Hereby, we want this promise should be kept strictly because their reports will be printed in the monthly magazine. Besides, we want to get your articles of religious, economic and political issues in your country at any time for the magazine including the sightseeing aspects of the country. But this month, August, we will be very glad to receive your reports and articles in light of the hasty editing of the magazine.

Hyo-won Eu  
Publisher of "The Way of the World"

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Editors note: Since some criticism was received on the article "God Was Korean" in Julys News Bulletin, perhaps a few comments are in order.

1. Articles published in the N.B. are for their informative, interest, or educational value.
2. It is up to the reader how to read the articles printed, how to interpret them, and how to make negative or constructive

criticism on the articles. Principle readers have taken them for any value they may have received.

3. When articles are reprinted it is not up to us to change the wording in the articles to fit our teaching.

4. We know that once Mr. Colton has studied Principles he will Understand that Master Moon is not "The Living God," but that He is the Temple of God. Through our Master all mankind can become this temple of God.

5. As we read this article our hearts had been touched to see how Mr. Colton had searched in many countries for our Master. We could imagine the joy he must have felt when he at last found Master Moon in Korea.

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