

John

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Master's Comment on the Application of the Principles to Our Daily Life

"By witnessing or working for the Principles alone, you can find the value of our message. As you understand the message more and more, you will know How To Apply it to Your Life. You will realize what a wonderful change has come about in you.

"A reformation or re-creation of life will occur within yourself. If this message can transform you, it can transform everyone.

It can transform the whole world. In that way, you will understand HOW TO APPLY IT TO LIFE, TO THE LIVES OF THE PEOPLE in order to re-make them. In this way you can use our message.

"As you teach others, you learn more. As you teach and come across questions, you still struggle to learn. Then, through your intuition, the questions will be answered. Thus you learn more and more as you teach others.

"One does not teach from intellect, but from life. The more you teach, the more you learn and realize the value of the truth of our Principles. Then, you naturally long to see the people within the truth. You miss them, and long to see them.

"Spiritually, you become closer and closer to them, even though physically you may be apart. But you feel and realize the union in spirit with them. Because this is a living truth, and the real truth from God, this truth unites good people, people of truth.

"They will feel like more than real brothers and sisters, even though they have never met before.

"So do not wait until you understand all of the Principles. Start teaching immediately as much as you understand now. Then you will understand more and more. The spirit-world will help you to understand, through dreams, through visions, or through other people."

Billy Graham's London Crusade
(June 1 - July 2, 1966)

For five weeks Billy Graham, the well-know evangelist will invest London with constant prayers - its street corners, pubs, even strip clubs.

Why London? Because London is the capital of the world, the banking and entertainment center, and even the style-setter for the rest of the world. Britain has tremendous moral influence throughout the world, and Britain is not a satellite of the United States. We in America underestimate Britain's world-wide influence for good.

BBC radio and television will give a great deal of coverage to this Crusade. The church support this time is far greater than it was in 1954 and 1955. The city has been organized block by block in a most intensive effort at "Evangelism in Depth".

Like America, Britain is in need of a spiritual revival. Recently the London Daily Telegraph carried a shocking article by Anthony Lejeune entitled "The Mark of Britain's Decadence".

"An intellectual young woman, recently returned to Britain after working in America, told me the other day that seeing this country again with fresh eyes had profoundly shocked her. 'I really think that Britain has become the most decadent nation in the Western world'."

One of his friends recently wrote to Billy Graham:

"In the last five years Britain has undergone a profound change for the worse. Crime has reached an alarming rate, with over 50% of the crimes left unsolved. Drug addiction is at epidemic proportions. Greed, love of pleasure, and the careless beatnik forms of life are spreading. Sex experience among the youth is almost universal. Discipline and respect for authority have disappeared.

"Unfortunately the churches have lost nearly all contact with the people. Church attendance in London is down to just under 3%, and many pastors are despairing and giving up. Very few men now offer themselves for the ministry.

"Unless Britain has a spiritual awakening and a moral re-armament within the next two or three years, we may be finished. We feel that the forthcoming Earl's Court Crusade may be the last hope."

Billy Graham says:

"The church is no longer answering questions of guilt like people are experiencing over Vietnam, guilty feelings concerning sex, guilt of radical prejudice feelings, the purpose of existence.

"The Bible has authoritative answers to these questions. The Bible has a lot to say about sex. For one year I have taken every London daily and Sunday newspaper and read them. I have been studying and preparing my talks for the London crusade.

"For centuries Britain has been the moral conscience of the world... The way young Britons are dressing is a symbol of revolt and search for true happiness which you only find in spiritual places."

So Called "Mother Divine" Rules the
Kingdom of Peace Movement

Officially "Father Divine" died September 10, 1965, but his wife and successor insists he has just gone away for a spell, that he will come back to earth in bodily form. She says he will not be reincarnated either.

Meantime, the Peace Kingdom Movement, founded by the Negro leader is growing and has far-flung properties worth an estimated \$10 million. So called "Mother Divine" believes that all the nations of the world soon shall be united as one. She predicted:

"We will live as one big family and we will work for the welfare of each other, not in selfish, limited families for a selfish purpose."

The Divine Kingdom - most members of the movement are women - is a massive cooperative, based on the biblical Last Supper. At every Peace Mission, or "Heaven", the table is always set with places for Father and Mother Divine. Followers put their money into the movement. Contributions are voluntary. In peace mission hotels, married couples are separated. People with children may join, but the offspring are raised as brothers and sisters. Drinking, smoking, cosmetics are taboo.

"Mother Divine", now forty-one with darkish blonde hair, says her marriage in 1946 - which the movement officially celebrates April 27 to May 9 as "the marriage feast of the lamb and bride" - was to propagate virtue, honesty and truth.

"Father Divine's" body now lies in an undisclosed Philadelphia mausoleum. A member of Mother Divine's Staff says that there are no plans for any permanent place of burial.

"Mother Divine", surrounded by 16 of her secretaries and her chauffeur, granted an interview in the Oriental-carpeted library. She wore a sheer wool apricot dress accentuated by a large keepsake cameo that hung on a gold chain. She is the center of attraction because Father Divine gave her a position alongside of him that he had given to no other person.

"Mother Divine", born in Montreal as Edra Rose Kitchings, is white. All the time of her marriage she was one of Divine's secretaries, known as "Sweet Angel". The movement doesn't recognize designations of race and color and abhors describing Father Divine as a Negro. She says, "We do not use that word. It is vulgar, ill-bred and unrefined and I feel that if the American people, especially those of a dark complexion, would stop using that word, they would make tremendous advances toward getting their rights as American citizens."

The movement started, according to publishers records, about 1918 in New York's Harlem. In 1931, after Divine was convicted of disorderly conduct in Sayville, N.Y., and sentenced to jail, he shifted headquarters

to Philadelphia, which he labeled "The Country Seat of the World".
"Mother Divine" says:

"All of our churches are church, home and training school. They provide the everyday necessities of life. We live in the church, we eat in the church, we worship in the church and we go to school in the church, although Father Divine advocates the public school system. Father Divine has always advocated civil rights and always has people mixed racially and nationally around him."

During a TV interview on CBS on May 24, 1966, she said with a smile:

"He is God, and God never dies. I believe he will be with me in flesh soon."

United West Coast Fellowship

(May 28th, 29th, & 30th) by Dianne Pitts

The Northwest family left for the fellowship in two groups: the first left Friday morning with Terre Hall, David Bridges and John Schmidli - the second group left from Portland at 6:30 P.M. Friday with Esther Carroll, Linda Carroll, Dianne Pitts, and Charles Anderson. It was a long trip, 845 miles, and we arrived at Mr. Kim's chapel in Oakland at 6:30 the next morning. After a few hours sleep and a satisfying breakfast made for us by Mr. Kim, we left for the Oakland center, the Martin's home.

We were greeted by so many people! There were over forty there not counting the children, which probably numbered close to ten themselves. We made out name tags for everyone to more easily recognize everyone else; but as the weekend proceeded, we became so close to our brothers and sisters there, that our "ID's" were scarcely used.

Our fellowship began Saturday about 1:30 P.M. with Lowell Martin presiding as master of ceremonies. Each member introduced his or herself to the group by telling: "Who he/she was", "where he/she was from", and "where he/she was going". Next Lowell asked each center head if they would give a general report about the activities of that center, and future plans, comments, etc. We had a vast representation - over 10 centers ranging from Anchorage, Alaska (Spiritually represented by Dianne Pitts whose sister Suzanne had just left to set up a chapel in Alaska), to Los Angeles, California.

After this period of introduction, Esther Carroll presented a cursory report of the schedule, pattern and success of the Northwest Training Program which has been held monthly since January of this year.

In the afternoon we met, for some of us the first time, Mr. Bo-Hi-Pak from Washington, D.C. He had arrived in San Francisco the evening before. He gave a few words of greeting to the group.

Next, there was a presentation of "God's Plan Revealed In Man" by Dianne Pitts. This was a diagrammed presentation of the pattern shown in the very structure and working of the human body; and then the body was compared to the framework and function of the United States government and finally the Ideal World--all consequently paralleled.

This was followed by an informative presentation by Peter Robinson on "Principles in the Community". Peter dealt with the importance of the subject-object relationship, and the necessity that they be equal and have proper balance in the community. He recalled examples of the business world and the social societies where things worked in harmony if the controlling factor did not considerably outweigh the recipients--ie, labor and management, high and low incomes, etc. Peter Robinson is using this basic principle to "create" the ideal situation in his field of work. Peter proved to be an excellent speaker, and we could well see the influence he can have with many important individuals he contacts every day in his vocation.

After a dinner break, we were "taken" on a jet tour of the evolutionary process of man - from a monkey to a gorilla, to a man - by one of our Japanese brothers, Koro-chan. His method of interpretation was enjoyed thoroughly by the entire group, as it was a physical portration of the process. This evening, also, John Finkerton shared with us an approach to principles - a sort of suggested introduction to a group first hearing principles. His method caught your interest immediately. He asked, "What did you do today"? Then he continued that whatever you did, you did for a reason; and reason denotes an amount of choice. He previewed for us the various ways and degrees of choice people exercise as they grow from a child to an adult, pointing out the usual dissatisfaction with those choices. Here he indicated that we are dissatisfied with the choice because we do not know our position with creation - our reason for being here. If we knew our rightful position, we could make the right choices. And finally then, as a "lead in" to Principles, "Tonight, you will hear some facts to help you make the right choice". It was a new way to me and one I will try, as it should be most effective with the right audience.

The remainder of the evening was spent in over one hour of songs. We learned three new songs (not all of them that evening) that John Shuhart had written. They were very apt to the movement and the music was a mixture of march and folk music. We all enjoyed them. Peter Robinson on the guitar and En-Chan on the piano served as our accompanists for the evening. This day ended late, and needless to say "a good time was had by all". We had had several opportunities throughout the day to mingle with our brothers and sisters, an opportunity we all took full advantage of. Because of this and the informal give and take of laughter, singing, and knowledge, we really began to bond as a family, with much love for one another. And as one member said, "In getting to know one another we learned more about God, as each of us is part of His being."

Sunday morning the fellowship resumed at 9:30 and our first presentation was by Mr. Chei (Mr. Nishikawa) dealing with the concepts of good and evil, and the relationship with "Reason". It would take another 10 pages to tell you what knowledge was incorporated into this 1½ hour talk to the group. As always, we found a fountain of knowledge in Mr. Chei's presentation, in such detail and completeness. Following this, and after singing a few songs, we were all privileged to meet Mrs. Chei as she addressed the group with her personal message, in personal testimony, with Mr. Kim as interpretor. She gave the group five "rules" or "yardsticks" to work with in working with people:

- (1) It's easy to love - it's nature to love, so love heart to heart. Even the very evil have heart. You must ask yourself, "Can I do twice for Master (mine and his)? Can I make movement by myself"? Then you will see his value.
- (2) Propaganda is sometimes effective.
- (3) Ride "piggyback" on Master - stay with Him. He knows where to go. "If you saw a race, and the turtle rode on back of the hare, and the hare won - crossed the finish line first, would not the turtle also win - cross the line too? Master will win the race. Stay with Him."
- (4) Work for the vertical relationship first. Then the horizontal will come. It won't work any other way.
- (5) Solve the individual problem first, then the total. Always move - complete perfection. A moving object is alive.

Her final words to us were that even though we may be forced to go out, and though we may resent it, we grow because of that very thing. I'm sure she made a deep impression on all of us. She is a deeply beautiful woman with an important message.

We had planned to go to Sacred Ground for lunch, but the weather prevented this, so we ate our sack lunches at the center. After this hour break, our afternoon continued with a 2½ hour presentation by Mr. David Kim. He presented "The Problem of the Established Churches and the Role of the Divine Principle". He gave us information of the "God is Dead" movement and its origin. Then he asked the group "What can we do"? His solution: prove the existence of God. Several points he brought out were:

- A. There are signs that can't be explained literally
- B. No proof but hints of existence - intimations
 - (1) The world of our experience is not monotonous - without direction, not simple. There is meaning, structure, value (moral, ethical), beauty.
 - (2) Mankind has a sense of obligation (to what?), willing to die for nation - dedication (why?)
 - (3) Man has the impulse to worship
 - (4) Man experiences Grace (healing, etc.) Where does it come from?

As Lowell Martin commented, we received "in 2½ hours a composite of over 4 years of theological studies in a university". It was a most important topic for our witnessing purposes especially.

The last 1½ hours of the afternoon were taken by Mr. Pak. He spoke on the absolute seriousness of our work and then on "Unity". This topic broke our weekend atmosphere of fellowship. It was previously agreed that we would not have a group discussion on this matter of unity until a future date, and then with ONLY major parties involved. Because our fellowship atmosphere was destroyed we spent only a short time sharing songs with our Japanese brothers and sisters. Then we left early.

We, from the Northwest had a long journey home so we did not attend any of the Monday fellowship "wind up", but instead we went to breakfast at the Japanese center. Mrs. Chei had prepared a lovely breakfast for us. After breakfast we visited Sacred Ground, and then left for home.

(Editor: Esther Carroll)