

THE NEW AGE FRONTIERS

June 15, 1963 No. 12
Phone MA 1-6609

1309 Masonic Ave.
San Francisco 17

He shall bear a New Name!

Young Oon Kim

In Luke Chapter 16 we find an allegory of a rich man and Lazarus a poor man. Both died, and while the poor man was carried by the angels to Abraham's bosom, the rich man suffered in torment in Hades. This rich man lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. He called out, "Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame." But Abraham said, "Son, remember that you in your life-time received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us." The suffering rich man said, "Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment." But Abraham said, "They have Moses and the prophets let them hear them!" And the man said, "No, father Abraham, but if some one goes to them from the dead, they will repent." Abraham said to him, "If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead."

In this allegory Jesus clearly stated that it is useless for the dead to come back and speak to the people on earth because they would not believe. Besides those who do not obey Moses' commandments or the words of the prophets would not listen even though some one did come back from the spirit side, and warn them,

How true this is today! Those who can not perceive the Divine Truth in the revealed words of God, would not be able to accept even though the same Jesus of Nazareth came back and spoke to them.

Even if Jesus himself came back today in physical form, Christians would not be able to recognize him at all. Remember the fact that not only doubting Thomas but all other disciples could not recognize Jesus when he appeared shortly after his resurrection. "As they were saying this, Jesus himself stood among them and said to them, "Peace to you!" But they were startled and frightened, and supposed that they saw a spirit. And he said to them, "Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have," And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them." (Luke 24:36-43) When Jesus appeared again to the disciples and Thomas, he said to Thomas "do not be faithless, but believing."

After the resurrection of Jesus, even his own disciples could not recognize him, but they were startled and frightened and thought that they saw a ghost. So Jesus had to make special efforts at each time to identify himself and to reassure them that it was he. If the same Jesus is coming back, will Christians today recognize him? Who of this generation has seen his physical face to recognize him at his appearance after nearly 2000 years? If any man comes with the print of the nail in hands and the mark of the nails in his side, are Christians going to accept him regardless of his face or identification? How can they recognize him at all?

Other controversial verses are Acts 1:10, 11. "And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said; "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven will come in the same way as you saw him go into heaven."

Many Christians quote these verses to explain that Jesus is to come in the same way as he went into heaven. We must remember the fact that it was Jesus' resurrected spiritual body that ascended into heaven and not his physical body. He in his spiritual body, has been descending to his faithful followers all through the New Testament Age and has been working with them. These verses have been fulfilled and are not prophecies of his Second Coming.

Man is not created to inhabit a physical body again and again. The idea of reincarnation is a misconception. Orthodox Christians do not believe in reincarnation and yet they expect that Jesus will come again in physical form! This is illogical and contradictory to their belief,

Jesus said in reference to the Second Advent that "the Son of Man" would come, and

he did not say that he himself would come. In Revelation it is said that he would bear a new name. "He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem which comes down from my God out of heaven, and my own new name. He who has an ear, let him hear what the Spirit says to the churches." (Rev. 3:12-13) "His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself." "He is ~~clad~~ clad in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the ~~furty~~ wrath of God the Almighty. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords." (Rev 19:12-16) If the same Jesus is to come, why should he have a different name?

In order to restore this physical world another Son of God with a new name must come. Moses' laws were fulfilled by Jesus. The mission of Jesus will also be fulfilled by his divine successor. When Jesus' mission is fulfilled by his successor, Jesus will be glorified.

Those who say that they love Jesus and who have committed themselves to him should not grieve him any longer by their stubborn and faithless attitude. Oh! faithless generation, rebellious descendants! With the pretence of love and dedication to Jesus you are tearing his heart into pieces! You are rebelling against the Heavenly Father, against God, to be faithful to your commitment to Jesus,

We cannot recognize Jesus by face because no one of this generation has seen him physically. We cannot recognize him by nailprints in his hands because anyone can deceive us by nailprints in his hands. But we can recognize Jesus by his teachings and words which reveal the will and heart of the Heaven Father. Therefore the only way of recognizing the returning Lord is also by his teachings and words. If his words reveal the Will and Heart of the Heaven Father, then he is the true Lord.

Do not blind yourselves with inconsistent and irrational faith but inquire about the newly revealed words of God with humility and wisdom. Then you will clearly see the Way of God, who will make all things new at this time through another Son, who shall have a New Name.

STUDY OF COMPARATIVE RELIGIONS

Y. O. Kim

ZOROASTRIANISM

(The Religion of Ethical Dualism)

1. Introduction:

Of all the living non-biblical systems of religion the one which has had the closest connection with the Bible is Zoroastrianism. It is also known as the religion of the Parsis, whose original home was in Persia.

This religion is not mentioned by name in the Bible. But kings of Persia, who were Zoroastrians, are mentioned in eight books of the Old Testament. The first book in the New Testament reports that the very first persons who came to see the new-born Jesus were certain wise men from the East, Magi, who may be identified as priests of Zoroastrianism. Zoroastrian king Cyrus is addressed by ~~Hehovah~~ as "His Messiah".

Some people think that the word Satan was not used in pre-exilic account, therefore, it must have been introduced from Zoroastrianism. Perhaps some writers of the Old Testament might have adopted Zoroastrian terminology. Certain other innovations besides the idea of a Satan might have been adopted from Zoroastrianism by the Hebrews after they had come into direct contact with that religion in the Babylonian Exile: for example, the ideas of an elaborate angelology and demonology, of a great Savior or Deliverer to come, of a final resurrection and divine Judgment, and a definitely picturable future life. Certainly the word for "Paradise" was, at least etymologically, derived from Persian origin.

Zoroaster was the first among the founders of the world's living religions who taught a religion which should be voluntarily and universally adopted. Yet for at least the last 400 years Zoroastrians have lost their founder's vision and purpose, and have been maintaining a religion which is as narrowly hereditary as any in the whole world. Numerically the adherents of Zoroastrianism, while including some brilliantly able and noble souls, now constitute the smallest community among the eleven organized historic religions of the world. Most of them are located in the land of India. They are descendants of unyielding devotees of their faith, who escaped from the sword of Arab conquerors devastating Persia in the 7th century A. D.

2. The Life of Zoroaster (660-583 B. C.)

(1) The date of Zoroaster's birth is very uncertain, Persian tradition places the time

at 660 B. C. This date, with misgivings, is accepted by many modern scholars; but others, with some plausibility, contend that Zoroaster must have lived at an earlier period, perhaps as early as 1000 B. C. Recent linguistic considerations tend to support the earlier date.

Another elusive matter is the determination of his birthplace. Was he born in Media or in Bactria? It seems likely he was born in the former province and did his work in the latter.

(2) Life up to His "Call" (Age 1-30)

As a young boy, Zoroaster was unusually wise in conversation. According to tradition, he received instruction in youth from a tutor; selected the sacred girdle as a symbol of his devotion to a life of religion as the age of 15: was known for his compassionate nature toward the aged and toward cattle in time of famine; at 20 left his father and mother and the wife they chose for him, to wander forth, seeking an answer to his deepest religious questionings. He sought enlightenment from all he met who would submit to inquiry. According to Greek sources, he kept silent for 7 years and lived in a mountain cave.

At the age of thirty he received a revelation. Legend magnifies the original event into a series of miraculous visions. The traditional scene of the first and most startling vision is laid on the banks of the Daitya River near his home. A figure "Nine times as large as a man" appeared before Zoroaster. It was the archangel Vohu Manah (Good Thought). Vohu Manah questioned Zoroaster and then bade him lay aside the "vesture" of his material body, and, as a disembodied soul, mount to the presence of Ahura Mazda, "the Wise Lord" and Supreme Being, holding court among his attendant angels. Ahura Mazda instructed Zoroaster, called to be a prophet in the doctrines and duties of the true religion.

(3) Visions of a World-Wide Religion; Unsuccessful Preaching (Age 30-42)

During the next 8 years Zoroaster is said to have met in vision each of the six principal archangels, and each conference made more complete the original revelation. So runs the tradition.

The 10 years which followed his divine call were to Zoroaster the years of private exaltation but of public discouragement. He began immediately to preach, but was without success. Discouraged, he was visited by severe temptation, in which the Evil Spirit, Ag Angra Mainyu, bade him renounce the religion of the worshippers of Mazda, "But Zoroaster answered him: 'No! I shall not renounce the good Religion of the worshippers of Mazda, not though life, limb, and soul should part asunder.'" At last he was rewarded. After 10 years he won his first convert -- his own cousin Maidhynimaonha.

(4) Success at the Court of Persia; Vigorous Promulgation of the Faith (Age 42-57)

Then somewhere in eastern Iran, he found himself in the court of an Aryan prince by the name of Vishtaspa. With renewed hope, he began a 2 years effort to win this ruler to his faith. After hard struggle he won the monarch over to his faith. Also the king's brother, son, a counsellor, and the grand vizier were converted. The names of 89 early converts along with the king are recorded. He married a daughter of the king's counsellor. He had three wives, 3 sons and 3 daughters were begotten by him. One of his daughters was married to the grand vizier. The king himself became a "gallant, mighty-appeared" propagator of the new faith. Royal sons accepted the religion as a yoke, while they even wandered to Aram and the Hindus, outside the realm, in propagating the religion.

(5) "Holy Wars," Final @ Twenty Years (57-77)

policy of violence may be found advocated in the sacred scriptures; only once, however, by the founder, but more often in the later documents. Materials are lacking for determining the extent to which Zoroastrianism in this period associated itself with a policy of militaristic nationalism. The records are explicit that the king, Vistaspa, and his brother invoked divine aid, and won victory over eight powerful unbelieving foes. Zoroaster gave religious support to the king in refusing tribute to an invading neighbor king; more than 100,000 Persian soldiers were engaged in the fighting. The death of Zoroaster is not mentioned in the Avesta. But it is repeatedly reported in extracanonical documents as having occurred when he was 77 years old, at the hands of attacking Turanians, probably at the storming of the city of Balkh.

3. The Veneration of Zoroaster.

The founder of Zoroastrianism has done more to turn men's thoughts to a vigorous good God than as any other person born in Persia. Undoubtedly he has been the most venerated figure in the whole history of his native land.

In the earliest autobiographical portion of the sacred scriptures he is represented as an earnest humble man, who became discouraged and tempted, but who felt an impelling call of God to preach the religion of the one "Wise Lord" for the salvation of his own people and even of the whole world. Yet even in his early evangelistic zeal there are indications of an animosity which was bitterly personal and vindictive. But after a certain delayed success with conversions in the court of Persia, Zoroaster turned to a policy of military propaganda in the interests of his nation and his religion, and conducted warfare against neighboring nation.

The later documents represent him as morally superlative, the acme of humanity,

supernaturally originated, deserving of religious worship among with the deity Ahura Mazda and other cosmic beings.

4. The Sacred Scriptures of Zoroastrianism.

The inclusive name is "Avesta." which perhaps means "knowledge," thus being parallel with the "Veda" of Hinduism. The language is Avestan, cognate with Sanskrit. The extant remnants of a more extensive original Avesta are arranged in 5 main groups. The Yasna, meaning worship or sacrifice, is the earliest and most important section. Embedded within the Yasna are 17 Gathas (Hymns), which form the only part of the Avesta attributable to Z. himself. The Visperad, meaning invocations to "All the Lord," is a minor liturgical work, which is used along with the Yasna in worship. The Vendidad (Law against the Demons) is a priestly code of ceremonial laws, which contains also some cosmological, historical, and eschatological material.

The foregoing three constitute the larger and more important part of the whole Avesta. They are used interspersed in ritual and are reserved exclusively for the priests. The Yashts (Worship Hymns) is an anthology of religious poetry, containing invocations to 21 angels and heroes of Zoroastrianism. The Khorda Avesta (Little Avesta) is a devotional handbook of litanies and prayers for common use by all Zoroastrians. An extensive and important later religious literature has also been produced.

5. The History of Zoroastrianism.

The external history of this religion has been closely connected with the history of its native land, except during the last period.

(1) National Revival and Expansion, 100 years (583-480 B. C.)

Persia was immediately reanimated by the new religion. Its armies conquered the powerful western neighbor, Babylonia (539 B. C.), developed the great empire which Darius ruled, and pushed toward into Europe until stopped at the battle of Salamis.

(2) Struggle with Greece, 150 years (480-330 B. C.)

The Greek writers were deeply impressed by the religion of their combatants from Asia. Herodotus visited and described Persia. Plato was prevented from fulfilling his desire to go to Persia and study Zoroastrianism by the Greco-Persian Wars, which ended with Alexander's complete victory.

(3) Subjugation and Relapse, 550 years (330 B. C. - 226 A. D.)

Persia came under the rule of foreigners, at first Alexander's Greek successors, and then the Parthians. Zoroastrianism in this period showed a marked tendency to sun-worship and polytheism connected with the religion of Mithra.

(4) Independence, 400 years (226-657 A. D.)

Ardeshir I, an ardent devotee of Zoroastrianism, re-established Persia's independence, conquered neighboring Armenia, and founded the Sassanian dynasty.

(5) Eviction from Persia, and Quiescence. 1388 years (from 637 A. D.)

The Arabs, another small nation electrified by a new religion, Islam, conquered Persia, and drove out most of the Zoroastrians. The modern Parsis are scattered in successful business all over the world, but the majority of them are in the Bombay Presidency. They have furnished some of the most public-spirited citizens in all India. In philanthropic gifts they hold the highest per-capita record of any religious community in the whole world.

6. The Essential Beliefs of Zoroastrianism.

(1) The Conception of the Supreme Being, Ahura Mazda.

The religion which Zoroaster taught was a unique ethical monotheism. Like the Hebrew monotheist, Moses, he was a great original, even though he based himself solidly on inherited beliefs. In calling the supreme god of his unquestioning faith Ahura Mazda (Wise Lord), he did not resort to invention. The name was already current. Mazda means "the wise" or "the full of light". Ahura means "Lord." Ahura Mazda is the power of light, life, truth, goodness to whom the entire devotion should be paid, and he is one deity to be worshipped supremely. The compound designation became abbreviated in later Zoroastrianism to Auharmazd, or Ormazd. The first verse in the whole Avesta is an adoration of the deity. "Ahura Mazda, the creator, radiant, glorious, greatest, wisest, most perfect, the most bounteous Spirit!" The deity appears to have been only one among several objects of worship in Persia. Zoroaster's special work was to emphasize and ethicise this belief, even as Amos and other contemporary prophets in Israel did with the conception of Jehovah. Zoroaster asked Ahura Mazda: "O Thou, all-knowing Ahura Mazda! Thou art never asleep, never intoxicated!" Some noble characteristics are attributed to Ahura Mazda in the Gathas, which is the portion of the Avesta composed by Zoroaster; Creator, All-seeing, All-knowing, Most mighty, friendly, Father of Justice or Right, Father of Good Mind, Beneficent, Bountiful.

(2) The Devil, Angra Mainyu.

Condemnation of the evil and impurity in the world was a fundamental feature in the

teaching of the founder and in all subsequent Zoroastrianism. "Deceit," personalized as Druj (the Lie-demon), and all deceivers and liars as constituting his brood, are vituperated at least 66 times in the Gathas. The particular name, "Angra Mainue," as designating the supreme hostile spirit, occurs only once in the teaching of Z. But that passage states explicitly that from the beginning of existence there have been two inherently incompatible, antagonistic spirits in the world. In all the later Z/ documents "Angra Mainyu," which is also abbreviated into "Ahriman," occurs as frequently as does the phrase "Ahura Mazda."

An aboriginal and distinctive feature of Zoroastrianism among all the religions of the world is this doctrine of a fundamental cosmological dualism of a good God and a wicked devil fighting against one another. These two cosmic powers are coequal from the beginning of time, and they will continue to limit each other until the end of the world.

(3) Retinues of Accompanying Spirits

Zoroaster did not altogether disentangle his belief in the Wise Lord to whom supreme allegiance is due, from his inherited belief in a number of other spirits. Some of these were nature deities in contemporary religion, and some were dreaded evil spirits. The first chapter in the first book of the Avesta directs that worship be accorded first to Ahura Mazda, and then to a long, unsystematic list of objects; for example, to sun, moon, and stars; to fire, wind, waters and mountains; to the spirits of departed saints, and "to all the holy creatures of Spenta Mainyu, male and female."

(c) An Array of Good Spirits

A spirit which is always associated with Ahura Mazda, yet at least poetically distinguished from the deity, is designated in the Gathas five times as "Bountiful Spirit" (Spenta Mainyu), and eight times as "Most Bountiful Spirit" (Spenshta Mainyu). There is a group of "Bountiful Immortals, (Amshapands). These are frequently referred to in the Gathas individually, though only once all in the same verse. Vohu Manah: Good Mind, Thought, Disposition. Asha: Right, Righteousness, Order, Justice, Kshathra: Power, Dominion Kingdom Armaiti: Piety, Love. Haurvatz: Wholeness, Wealth, Health. Ameretat: Immortality, Eternal Life. Originally these were common nouns, denoting religious characteristics. Perhaps they were treated poetically as messengers, functionaries, or attributes of Ahura Mazda. In the history of Zoroastrianism they have become technical theological terms for personalized beings, connected with Ahura Mazda, yet distinguished from the deity. They have also been designated as archangels. Yazatas, or angels, are minor sacred beings. The Fravarshis are heavenly counterparts, or guardian angels, of human beings.

(d) An Array of Evil Spirits.

Systematically opposed to Ahura Mazda and his good spirits are Angra Mainyu, and "Numberless myriads" of demons. Among them are Hunger, Thirst, Wrath, Arrogance, Greed, False Speech, Drought, Winter, Harlot. The general name for these evil spirits is 'Daeva,' which in the later Persian language became "Diu," which in turn, became the origin of the English word "devil,"

4. Ceremonial Parity, Worship, and Prayer.

The Zoroastrians have been referred to commonly, but inexactly, as "fire-worshippers." They themselves heartily repudiate this characterization. They regard fire, especially the sun, as a symbol of a deity of light, purity, and grateful warmth. However, the maintenance of an undying sacred fire in connection with formal worship has been an important feature of Zoroastrianism.

Various ceremonial purifications are prescribed in the sacred scriptures - Hair-cuttings and nail parings, etc. Various formulas are efficacious for cleansing from all evil. "Purity is for man, next to life, the greatest good."

In the open "Towers of Silence" particular care is exercised in the exposing of corpses, in order that they may not touch and contaminate either earth or fire. "A sin for which there is no atonement - the burying of the dead."

Zoroastrian worship consists chiefly in repeating prescribed prayers, of which there are many, both daily and seasonal.

5. The Ethics of Zoroastrianism.

A summary of ceremonial and practical Zoroastrianism might be made in the form of an exhortation, which is to be applied both literally and symbolically: Keep the light burning!

Almsgiving helps forward the kingdom of God. "He who relieves the poor, makes Ahura king." Good treatment is prescribed toward good people, but ill treatment toward the wicked. Whether one is lord of little or of much, he is to show love to the righteous; but be ill unto the liar."

The most highly prized single virtue in Zoroastrianism is purity.

The formula from their sacred scriptures which recurs most frequently in conversations with the Parsis, and which is most fairly representative of their ethics, is: Good

THOUGHTS, GOOD

thoughts, good words, good deeds,"

6. The Final Hope in Zoroastrianism.

Zoroastrianism probably first among the living religions taught the ultimate triumph of moral goodness over the moral evils in the world. One of the earliest and most persistent messages of Zoroaster himself was a great dividing future judgment, with punishment for the wicked and reward for the righteous. Immortality was desired or assured at least times in his 17 Gathas.

A great revealing bodily resurrection of the dead was intimated by Zoroaster perhaps only once. But the idea recurs frequently and vividly in the later scriptures.

7. The Religion of the Later Avesta.

Zoroastrianism founded by a prophetic personality but later propagated by priest and kings modified some of the ideas of the founder and sacrificed the integrity of his philosophy of life to the brightening of its color and popular appeal.

1. A highly worshipful attitude came to be taken toward Zoroaster himself. He became a godlike personage whose whole existence was attended by supernatural manifestations.

2. A change came over the monotheism of Zoroaster. The old Aryan nature worship, which Zoroaster condemned and fought, crept back into the faith, and placed powerful figures around him to share his powers. The Bountiful Immortals and angels became some kind of divinities. Thus monotheism relapsed into polytheism.

3. The doctrine of evil was developed further and approached an almost complete ethical dualism. For example, the world was regarded as their joint creation. The evil power that Angra Mainyu possessed was many times multiplied by the demons he created to assist him.

4. According to the Vendidad, contact with the human dead is the source of greatest defilement. Anyone touching corpse must immediately be purified by ablutions with water, or, in certain contingencies, with the urine of cattle. To modern as to ancient Persia, corpses have always been so defiling that they are not allowed to enter the earth, lest they corrupt the ground; nor fall into the water, lest they render it unfit for any use; nor be burned on a funeral pyre, lest they defile the flame. In the early days of Zoroastrianism the dead were laid on a bed of stones or a layer of lime, or encased in stone, to keep them isolated from earth and water; today they are placed in stone "Towers of Silence," open to the sky, so that birds of prey may feast on them.

5. The doctrine of the future life was worked out in graphic detail. Much attention was paid to the drama of individual judgment.

In estimating when the Final Judgment would come, the later Zoroastrians developed a theory of world-ages, each lasting three thousand years. Zoroaster would be succeeded by 3 savior-beings, each appearing at intervals of a 1000 years. With the appearance of the Messiah, (Soshyans) the final days would begin. All the dead would be raised; Heaven and Hell would be emptied of their residents, in order to make up the great assembly where the final Judgment would be passed upon all souls. The righteous and the wicked would be separated; and a flood of molten metal would pour out upon the earth and roar through Hell, purifying all regions with its scorching fires. Every living soul would have to walk through the flaming river; but to the righteous it would seem like warm milk, since there would be no evil in them to be burned away; while to the wicked it would bring terrible agony, purifying burning proportioned to their wickedness, which would sear all the evil out of them and allow the survival of only of their goodness. In a final conflict, Ahura Mazda and his angels would hurl Ahriman and his devils into the flames, they would be utterly consumed. Then all the survivors of the fiery trial would live together in the new heavens and the new earth, in utmost joy and felicity. Well, at last made pure, would be brought back "for the enlargement of the world"; and the world in its totality would then be "immortal for ever and everlasting."

Personal Testimony

Peter Koch

I came from non-practicing Protestant background and grew up in a predominantly Catholic town in Germany. In grade school I learnt the basic concepts of Christianity in a rather naive way. But as I grew up and started to think by myself I discovered a great discrepancy between what I was taught and what I could observe all around me in daily life. I could never accept the concept that Jesus died to pay for all the sins, I found that religion was probably the most efficient way to rule the masses of the people, but that it was not for me. The existence of God or a life after death seemed to me rather questionable at best.

I intensely disliked going through a great deal of philosophical acrobatics to arrive at some conclusion which would somehow "float in thin air" and could not be anchored down by undeniable evidence. If you do not study philosophy or religion but engineering, then you

develop a habit of approaching problems on a very realistic level.

About a year and a half ago a German friend of mine in San Francisco told me about a new revelation given recently to a group of people in Korea. I was told *that* this revelation pertains to the promised Second Coming of the Lord, is the key to the hidden meanings of the parables and symbols of the Bible and will bring the fulfillment not only of Christianity but of all other major religions and philosophies as well. Beyond that my friend made some rather dynamic statements.

When I went to Miss Kim's place and heard the new revelation, I could not readily define my position to it, but I could feel the tremendous power of this message, and I had to admit that it made much more sense than anything else I had ever heard. I was quite impressed by its simplicity which was so much in contrast to the complexity of other religions or philosophical systems. So I decided to investigate the new revelation as an honest inquirer without any prejudice. And this should soon turn out the most rewarding decision of my life.

In ~~stud~~ studying the message I, a former agnostic, became convinced that God has started a new dispensation and has given this revelation to guide his people. We generally spent about 3 hours in formal study of the revelation, and then we would retreat to the kitchen to continue in an informal way over a cup of coffee or a bowl of rice. I have learned more in that kitchen than I have in the university. The Bible: even to contemporary theology professors a book of mysteries, became completely clear.

At the same time I experienced a spiritual uplifting which was almost beyond my comprehension. My spiritual senses were opened to a degree which I had never thought possible for anyone, let alone myself. I started receiving visions, revelations, voices, inspirations, and dreams testifying to the truth of the new revelation. Several times Christ appeared to me and spoke to me. All those were unforgettable experiences affecting the very core of myself.

Since I had had practically no religious background, I was interested in a comparison of the Divine Principles with the teachings of the existing churches. The best way to do this is to participate in the discussion groups of the various churches around the campus of the University of California in Berkeley. I found that the discussion leader invariably came to a point where he either ran into contradictions, not due to his own personal shortcomings but inherent in the doctrines of the particular church, or he had to admit: "gee, I really don't know." There was a man who had spent years in the seminary and many more years teaching religion, and he was unable to cope with these questions. And here I sat, and I knew the answer/ after only three weeks study of the Divine Principles. Usually the answer was very simple. "Well," I said to myself, "maybe I do know more." Especially, however, in their spiritual life could the churches in no way stand any comparison with the new group I had met. The churches were spiritually declining, if not to say dead. On the other hand I had experienced in the group what it means to have a living relationship to the living God.

I observed the reaction of others to the message. Those who have earnestly inquired about it have felt the same impact. But few people are hungry for the truth. I am sorry to say that most of the people do not trouble themselves to investigate. They shake their heads, call me all sorts of nice names, and tell me that I must have lost my mind. But I am not crazy, I know what I am talking about. They do not bother to find out, but they know for sure that it is wrong.

We are living in a time of great changes. I realized that so far there was not even one person in my home country who could tell the people about the revelation God has given to guide man through the coming years of extreme stress. Since it is of paramount importance that people are prepared for the quickly coming changes, I gave up all the plans I had for my life and I am now going back to Germany to teach my people. May 22, 1963

Dear Miss Kim and Family:

Joe Mason

Well, I finally have a few minutes to write. An old and good friend (Dennis P.) is in the bunk just above me. I have told him a little about the Divine Principles. He is very skeptical and thinks I am being fooled. I said he should read and find out before he makes a decision and he said he would read the book.

I talked to two boys who sleep in the bunks next to me. They seemed interested and agreed with many things I said. I don't know yet where I will be stationed after I complete basic training here in Fort Ord. I could very well be stationed right here, but they could send me to any part of the world where the army is. We have been marching and cleaning up the area for the past 2 days. we get up at 4:45 A. M. and go to bed at 9:00 (if we're lucky). Usually we are put on a detail until 10:30 or later. This, I feel, is good discipline for me. I try to pray a lot but I am cramped for time. However, I sometimes pray while I work.

Please tell Peter that I wish him the best of luck in Germany, although he ^owan't need luck because God will be with him. I pray that Peter and Ursula may conquer Europe with their love.

Sometimes I do not get a chance to read the Principles at night because the lights go off and we are required to be in bed before bed-check. When this occurs I give a lecture in my mind on one chapter of the Divine Principles. Of course the best type of practice is to give a live lecture to people seeking truth.

The night before last, an interesting incident occurred. Our platoon was up rather late cleaning our equipment. We were working quietly, then a young man named nicholes said "Just think, we're still paying for the sins of Adam and Eve." I was ~~p~~ happy to hear this because I had prayed several times for God to show me who He wished to come. I think I was given another sign in addition. Nicholes is from Texas. Another man, named Ennis, is also from Texas. I have noticed that he is a very good person, Always kind and considered to others. Two days ago I picked up a news paper and onw of the first articles I saw read: "CROWDS RUCH TO VIRGIN MARY¹ VISION AREA." It told of a house wife on a Texas farm who saw a vision of the virgin Mary, 19000 people have traveled to the farm to look at the well, where Mary appeared. Last night I talked to Nicholes about the Principles. I told him a little about the book, gave him some of my testimony and showed him the article about the vision in Texas, Be seemed interested but not enthusiastic. He said he probably would have time to read the book later when we have more time to ourselves. It is true that we are kept very busy now, but I hope he takes the initiative and reads, because he is a good, lovable individual. I hope to find oppoutunity to give him a few lectures. He is a Methodist and worked as an engeneer before going into the army.

Last night I took one sf my books to the third platoon, I had talked to Bob Ricca at the reception station about a week ago, he was very interested. I left the book with him. He said he wouldn't have much time for reading. I told him to try.

I pray for all those going out at this time, May they bear much ~~fá~~ fruit. May God hasten the day when we will all be together forever. Love.

JUNE 1703 MISC.

Dear Miss Kim and Family,

Joe Mason

16 June: I enjoyed the newsletter, especially Peter's stimulating report. Thank you for sending it. I pray for Peter's success in Germany. I am going to write him an encouraging letter. I greatly admire this young man. This weekend Doris and Orah came to stay at my house. We presented the message to one of my best friends. We stayed up until 3:00 a.m. Doris and Orah lectured each chapter. I gave some also. I found that I am a little rusty. I must practice. Doris and Orah have become very good at presenting the Word. The problem I must overcome is this: When I concentrate on giving the Principle exactly as it is written in the book, I lack enthusiasm. When I let myself go, to gain enthusiasm, I do not stick close enough to what is written in the book. This is a crime I do not wish to be guilty of. I do not want to add, subtract, or change one iota or one dot. I am sure I will overcome, this soon with more practice. Doris, Orah, and I also talked briefly with two Mormon men from my Company. After basic training and artillery school, I may be sent to Germany or Korea. Wouldn't it be wonderful if I could work with Peter? Actually, I do not care where I go, as long as I know I am doing God's Will. I pray we may all do God's Will and be fruitful by following the Divine Example set before us. Soon the tribes of the earth shall wail over him. I thank him and I thank you Miss Kim, and I thank the Korean people. I pray our people will do as they have done. Hour son forever,

- 30 June: Thank you for your encouraging letter. I am very happy that the work in San Jose will continue. If Mrs. D. follows the example of her predecessors, she will not fail. It gives me a good feeling when a person accepts the Divine Principles, not only the truths in them, but the responsibilities that come with accepting them. I think that there are some people here that God wants. Even though I try to be constantly on the alert for an opportunity to witness, it seems like I am not in control. Usually the people I see are not the ones who have positive response. About one and a half weeks ago, I was talking to a 17 year old about the D.P. This young man had to commit suicide during the first week of basic training. He said that just before this incident occurred, he had seen the spirit of his brother who was killed in the Korean War. I told him some things about the Principles. About one week ago I was in a foxhole with a young man. Without my inquiring, he told me that his brother had been killed in the Korean War. Last night I talked to a fellow briefly about D.P. Suddenly, for no apparent reason, he said that he often had dreams in which he was killed. I tried to tell him the meaning of this, but it was difficult because I did not have time to tell him enough. This morning after church I talked to the Chaplain about the scripture from Matthew that he had read. He read from Chapter 7, verses 7 through 27, except that he left out the verses where Jesus said, "Not every one who says to me 'Lord, Lord,' will enter..." I asked why he left this out. He said because it did not apply to what he was saying. I asked what he believed those verses meant. He did not have time to give his explanation, so I asked if it was possible that it refers to the church today, that they are in the same position as the Jewish church at the time of Jesus. He said that the church must be careful of this, but that he would not go so far as to say the church was in this position. I am going to try to see him again. At dinner-time I was talking to someone about Principle. Another fellow overheard the conversation. He was very curious and inquired about what I was saying. After dinner, we went to his barracks and he took his Bible and we sat on the back steps and discussed. I do not know what sect of Christianity he is, but he held to his beliefs. He had to admit I had some good points. He could not answer when I showed scripture which indicated that Jesus did not accomplish his mission. But he just could not accept that Jesus was a man. I tried to explain how God has always used men, that a man fell and therefore we must be restored by a man. One of my main problems here is time. I do not have enough of it. It will be difficult for me to establish any kind of study groups until I read my permanent point. Thank you, Miss Kim, for suggesting I study with you in S. F. during my two weeks after basic training. I shall be there, I pray in our Lord's name for your success

Joe

Dear Miss Kim,

Douglas Burns.

June 16: It seems like ages have passed since I have seen you, yet it has been only 9 days. I am just beginning to appreciate the advice, guidance, inspiration, wisdom and love that I received from you during the past two years. The work here has not progressed as fast as I had hoped. I have talked to several people but none have responded except one man. I have been hindered somewhat by the fact that the work which I had assumed was readily available, is not available.

July 2: As George has undoubtedly told you, I moved to another apartment. Last week when I was looking for an apartment I met a woman who was very interested in what I had to say about the Principles, but she is quite elderly. She is Presbyterian and has a Ph.D. in sociology, I think. She knows a lot of people I hope to meet through

together soon to study the

together soon to study the

San Francisco. Convey my greetings to everybody up there. My prayers are with you and all of my brothers and sisters around the world. Love,

Dear Miss Kim,

Doris and Orah

June 24: We arrived in Los Angeles on Sunday. We found an apartment about 7 blocks from where we will be working. This is a certainly a vast area and we are very eager to start working. By the way, Satan of course has been active. When we got to Bakersfield, the trunk of the car started on fire (suit case and sweaters). It ignited by spontaneous combustion. Luckily we detected it before it reached the gas tank. The sweaters were all burnt and other things also.

June 24: We have been going to meetings? and the other night we met the author and his wife of Telephone Between Worlds. Satan has been working as usual and right after my physical exam, I got came down with a sore throat and it turned into laryngitis and I can hardly talk at all. Orah has been filling me full of vitamin C and I pray in a few days it will subside. I know this is indemnity for the work here in Los Angeles and I gladly accept it as such. (Orah works at the Bank of America)

July 3: On Sunday I was able to witness all day and contacted several people, one a woman who owns a hotel in the center of Los Angeles, who offered to give us a room free, to lecture an day or night during the week. She is very interested in learning the Principles. I met her at a spiritualist meeting. Sunday morning Orah and I talked to a young people's group in a Congregational church and later at 7 o'clock came back and told our testimonies and gave an introduction to the Principles. This is the first time we have done this in a church. Praying that this letter finds you in perfect health,

Love In His Blessed Name..

Dear Father and Family,

Gordon Ross

June 28: My last letter to you was printed in the April newsletter, and since then much has happened. On April 21, Miss Kim and I went down to Los Altos to see Neva Dell Hunter, who is continuing in the footsteps of Edgar Cayce (about whom I shall say more later on). She agreed with all the information in The Divine Principles but that of reincarnation, in which she believes firmly. All of us agreed, however; that reincarnation is a minor point in view of the fact that at this time in history, man can reach perfection and work out his "karma" (which we call "paying indemnity") in a few years! From the point of view of a reincarnationist, man no longer has to go through an endless progression of lives in order to learn the Laws of the creation. of God, but by standing on the foundation laid by the Lord of the Second Advent, he can grow very rapidly to perfection. From the point of view of a spiritualist or non-reincarnationist, those in the spirit world can reach perfection in a few years by cooperating with those on earth who have accepted The Divine Principles and who are active in preaching and teaching them. We can see then that the idea of reincarnation is no stumbling block to those who fully understand the significance of The Divine Principles.

During the second week of May, the Bay Area newspapers carried a number of articles on glossolalia ("speaking in tongues"). The articles were prompted by the recent outbreak of glossolalia in the Bay Area. The fact that Bishop Pike (head of the California Diocese of the Episcopalian Church) issued a letter forbidding the practice of glossolalia during church services stimulated further comment. Edwin and I went to see the feature writers of the articles at the various newspapers in the hope that they would investigate the activities of our meetings and write a story on them, but the writers were not moved to do so.

I've now finished my M.A. exams and courses at Cal. and am presently devoting full-time to witnessing. Recently I went to a meeting of the San Francisco Interplanetary Club (Flying Saucer Meeting) where I discovered that The Association for Research and Enlightenment was having a conference in San Francisco. At the conference I learned that the A.R.E. is devoted to conducting scientific and psychical research with special attention given to the data recorded in the Edgar Cayce readings. I also learned that they were holding a workshop at Asilomar during all of the following week, to which I decided to go after praying and talking to Miss Kim about it. Apparently God wanted me to go, for I was able to attend without having to pay any tuition or room and board fees--all because one of the counselors had come down with strep throat at the last minute and I was picked to "fill his shoes!" At the workshop I met many people interested in and prepared for the New Age. I talked with the leaders and teachers of the A.R.E., with the son of Edgar Cayce, and sold him a copy of The Divine Principles. He agreed with most of the contents of the message, saying that the Principles were in accord with the Edgar Cayce readings. He was sceptical about the short time (7 years or less) needed to establish the Kingdom, but promised to pray about the message. I am now busy contacting people whom I met at the workshop.

Edwin introduced a German girl to the Principles recently; she accepted after due consideration, and is now living in Berkeley with us all. Another woman in Berkeley accepted the Principles recently and has decided to give all of her time to witnessing.

All of us here in Berkeley have decided to keep a budget book in which we can record all of our expenses. We suggest it to all of you in the U. S., for all money given to or used for the Holy Spirit Association is tax-deductible.

May I conclude with an exhortation which I wrote last month after talking with various teachers of the New Age: O Father, may we find many more of your children whom You have prepared as forerunners to the New Age, that they may learn the full Truth behind their preparation, that they may not be satisfied with what they have received from their teachers and masters but may desire more of Your Truth, presented in greatest abundance in The Divine Principles. Let those whom You have prepared for the New Age through media such as Theosophy, Spiritualism, Christian Science, Unity, the Edgar Cayce readings, the I AM and Arcane schools, Scientology, Science of Mind and all other New Thought movements realize that they have received only part of the whole Truth, that all that suffices for man's knowing at this time is revealed in the Divine Principles, the fulfillment of the Old and New Testaments and of the holy writings of all religions seeking to know and do Your Will. May those who have been seeking and preparing followers for the New Age, to help establish Your Kingdom when the time came, realize that the time has come, that to be of greatest service they should bring The Divine Principles to those whom they have led, for what is The Divine Principles but a culmination of all their teachings, the fulfillment of the teachings of all faiths, the Way to Perfection. Only by ridding oneself of the Satanic elements within, can one lose all desire to do evil. To rid oneself of Satan, one must have a weapon with which to combat him. Thanks be to Our Father for giving us this weapon! Love, Your Son and brother,.

Dear Miss Kim:

Peter Koch

June 24: Here my first report from Germany. My trip on that little boat was quite bouncy. I was sick for several days, and I sure was glad when I got solid land under my feet again. I did some witnessing on the boat, but the people were too steeped in their old beliefs. In Rotterdam I went to several beautiful churches. They were all closed.

It is quite a strange feeling to be so far away from the family. Obviously Satan does not like my idea of coming to Germany. In spite of fasting and prayers it is a constant battle with Satan, even in my sleep.

There have recently been built several small (50-250 seats) churches in our town. As far as I can see, they are about three quarters full at the only one service of the week. The church services are attended by far less than 5% of the 'Christians' in this city. I can say that the church in Germany is even more dead than in America. This is not just my impression in our town, but I have discussed this with several ministers. There are no discussion groups and hardly any other side activities of the church, so it will be rather difficult to witness to people in the churches. In America people are much more open. You can walk up to somebody and witness. In Germany you don't get any place that way. I have witnessed to several people including ministers, but the start is not easy. I have made the same observation here which I had made in America: The more somebody is bound to the church, the less he is free to hear God's call. The ministers do not only not act as they talk; even worse, they do not even mean what they say. They pray that Jesus may be present in their service, but if Jesus would appear there and speak to them, they would prove to him with the Bible that God has already told them everything they needed and that therefore any new revelations must necessarily come from Satan. They do not worship God or Jesus or the Bible; they worship their own narrow interpretation of the Bible. I am glad there are so many people -- especially young, intelligent people -- whose minds are not bound by the churches, so we can approach them,

I thank you for sending Pauline to Berkeley a year ago. This way I could learn so much from her. She is really wonderful as a raiser. My prayers are with you and everyone of our family every morning and every evening.

July 1: (This is part of Peter's second letter) I would like to share a dream I had with you. I was traveling on a ship through deep water. Some people were swimming in the water trying to get on the ship. But since they could swim only slowly and because of the great height of the walls of the ship it was very difficult to come aboard. Then the water got shallower and shallower. At the same time the ship increased its speed considerably. Finally the water was only less than knee-deep. I wondered how the big ship could travel in water that shallow, but there was a very narrow channel, only just wide enough for our ship. By now the people could run through the water and come close to the ship. They were only one step away from the ship. But now the ship was travelling so fast, that the

people could not jump on. At last the ship stopped between tall mountains, and we left the ship to look down into a most beautiful valley,

I was most happy to hear good news about ~~Elke~~, Ernie, Mr. Matsmoto and Mrs. Morgan. I know the Father rejoices over every inch of territory we conquer. I can hear the Master's shoutigg voice leading us onward ~~and~~ onward in this cosmic battle.

I keep praying that you may stay in America. Oh, if I think of that vast army of priests who are well-paid and well-treated by that country! They are of absolutely no value to God or America.

Very often my thoughts are with you, ~~with~~ ^{with} the family and with my true home. When I came back to Germany I did not really come "home", I rather went out to the wilderness. I feel this all the time.

Please ~~my~~ ~~in~~ give my greetings to the family. I will try to write to some of them soon.
With eternal love in our Master, Your son.

My dear family:

Young Oon Kim

I do thank you for your prayers and love while I was in the hospital with appendicitis. I came home after a week, have now recovered and feel almost normal.

Gordon completed the news letter of this month and Elke typed it for me. So I am glad that I can send it out on time.

On May 31, 1963, our group in Korea was officially recognized by the Korean government as a legitimate religious group. The licence no. is 261. All other church denominations and religious groups also received a licence on the same day. However, it was a marked victory for our group to receive government recognition at this time. Thank you for your cooperation sending telegrams of congratulation.

On ~~Jyly~~ 24th, 120 new couples will be blessed in marriage. They are going to rent a newly-erected civic auditorium for the occasion and are inviting distinctive guests from the government as well as the 240 families of those blessed, most of whom have been opposing the couples' new faith. After this wedding these 120 couples will serve as ~~the~~ crack troops for the restoration of Korea.

Herbert Kregel and his mother have moved into our 2nd story flat. He has been suffering from pneumonia and has been in the hospital. But recently he came home and is now recovering.

Carl ~~Rapkins~~ has gone to Fresno to join Douglas. Their new address is 2611 Mariposa Ave. Fresno.

Gordon has moved into the house in S. F. and has been making itinerary trips in the Bay Area.

Pauline stayed in S. F. to help with the cooking during my illness and visited Sacramento on week-ends. She will move to Sacramento on July 17th. Several prospects are now studying the Principles in Sacramento.

The feeling of urgency increases day by day and the demand for good teachers of the message is becoming greater and greater. To meet this urgent and great demand, prepare yourselves completely to be most effective teachers of the D. P. as quickly as possible. Let us pray a lot asking The Father for mighty spiritual power and a flood of devoted workers for the cosmic restoration!