

# United Temple Bulletin

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## Food for Body & Soul

Macrobiotics is a fancy word with a simple meaning. Macro is a Greek word. It means Great. Biotics includes the root bio. That means life. Great life: Macrobiotics. Like astrology, Macrobiotics is in the air, and like this, people swear on it and swear at it. But what is it? And why do new-style Pure-itanians think so much of it?

America seems to be entering a period of puritanism once again, but this is a puritanism of matter rather than manners, the physical rather than the social. Puritanism: purification. Clean up the world, clean up your body, clean up your soul.

Pollution is a catch-all term. You put another word in front of it and you have an issue, a subject for indignation. There's air pollution, water pollution, noise pollution, soil pollution. A movement is taking its first breaths now that will probably transform the nation.

It's only natural that with so many people talking about the health of the air, the water, the earth, with other people upset about the smoking controversy, the cyclamate controversy, the monosodium glutamate controversy, that some of them would start thinking more broadly about the whole scope of human well-being.

Like so many other Western phenomena (Judaism, Christianity, gun powder, judo and Chow Mein). Macrobiotics started in the East. It is the traditional food of Japan's Zen Buddhist monks, whom some people claim were the healthiest and longest-lived people in the country.

In fact, the term Macrobiotics itself was coined by an oriental, George Ohsawa, author of an influential book called You Are all Sanpaku. Ohsawa wrote a number of other books and lectured widely on Macrobiotics, a technique and philosophy of food that he extracted from the ancient Zen traditions.

Macrobiotics treats people as if they were valuable creatures whose health was an important matter. For the person eating Macrobiotic food, moderation is one of the keynotes of what he eats. Almost no non-poisonous substance is forbidden, although

vegetables are the heart of Macrobiotics. It recommends meals that show respect for the body. No matter how good a food is, if you put too much of it in you too quickly, it will make you feel bad. This notion is not peculiar to Macrobiotics. People as dissimilar as Benjamin Franklin, Henry David Thoreau and Mahatma Gandhi were fervent believers in simplicity of diet.

The other keynote to Macrobiotic food is the balancing of opposites to produce a harmonious meal which, according to Macrobioticians, will produce a harmonious person. Mix alkaline foods like eggs with acidic foods like spinach. Thus, the foods neutralize each other and you don't get an upset stomach. If you eat an ordinary American diet and you get an acid stomach, you have recourse to antacid remedies like Tums for the tummy or Alka-Selzer.

Although Macrobiotics allows any food, some it rates higher than others. Some of the preferred foods are rice (brown, organically grown); cereals like barley, oats, wheat, millet and buckwheat; vegetables like carrots, onions, cabbage, turnips, scallions, lettuce, parsley, and pumpkin; fruits like apples (highly recommended), strawberries and any fruits that are grown near where you live. Also such fish as sole, swordfish, sardines, and flounder, and shellfish like shrimp. Macrobiotics recommends such animal foods as eggs, turkey, chicken, duck, lamb, and pigeon, but only once in a while, as a special treat. You can drink kinds of teas like dandelion tea or wheat tea (cold) and other ordinary drinks, but only in moderation. You should never drink during meals if you are eating Macrobiotic style.

Macrobiotic eaters place great importance on chewing your food thoroughly and drinking slowly. Drinks should never be too hot or too cold.

Here are some sample Macrobiotic meals you can prepare. Macrobiotics can be used to prepare dishes from almost any national cuisine, Chinese, Italian, Jewish, French, provided that immoderate dishes are avoided.

#### FRIED RICE WITH SHRIMP (entree)

8 large shrimp cut in small pieces

5 scallions finely chopped

2 carrots cut in little cubes

1 moderate size onion, minced

4 shredded cabbage leaves

$4\frac{1}{2}$  cups of rice, boiled

Tamari (a soy sauce concentrate available in health food stores)

Saute the onion on a high flame. Add the scallions and then the cabbage, mixing until it is limp. Then add the shrimp. Cook the carrots in another pot for 11 minutes, then add to the other vegetables. Add the boiled rice and a mixture of tamari and water. Mix for several minutes more and serve.

### MACROBIOTIC CROQUETTES AMANDINE (entree)

|                            |                              |
|----------------------------|------------------------------|
| 1 cup of buckwheat groats  | 2 tablespoons of sesame oil  |
| 4 cups of boiling water    | 2 small grated onions        |
| 1 tablespoon of sea salt   | 5 scallions minced           |
| a handful of almonds       | a handful of chopped parsley |
| 1 cup of whole wheat flour | 1 egg                        |

Brown buckwheat groats in a deep pan. Add the boiling water and cook for 20-25 minutes. After this cools add the whole wheat flour. Heat oil in a pan and saute the onions; then allow them to cool and add them and the minced scallions to a mixture of groats and flour. Beat the egg and add it to the mixture. Cut the almonds into slivers and toast them lightly. Then add to other ingredients and after cooling, mold the croquettes to the desired shape and size. Fry them, using only enough oil to cover the bottom of the pan. Remove when they're browned, let oil drain on paper towel and serve.

### BUTTERNUT SQUASH HEALTH SOUP

|                            |          |
|----------------------------|----------|
| 1½ pounds of cut-up squash | oil      |
| 2 small onions, chopped    | sea salt |
| whole wheat flour          |          |

Use only a little oil to saute the onion and squash. Use the skin of both vegetables too. Then add sufficient water to cover and boil until the squash disintegrates. Add salt to taste and strain the mixture. Brown a little bit of flour in vegetable oil and dilute with water to a pasty consistency. Blend this and the squash onion mixture and boil again. Serve with shredded parsley and toasted bread bits.

### CHESTNUT PUREE DESSERT

|                   |          |
|-------------------|----------|
| 1 lb of chestnuts | cinnamon |
| salt              | almonds  |

Cook chestnuts in plenty of water till they become soft. Drain and blend in electric blender. Employ only a little water. Add salt and cinnamon and serve cooled with toasted crushed almond topping.

(Source: "Charlie", March 1970)

### What's Troubling our Students?

#### 'Underground Church'

by The Rev. Malcolm Boyd

A young Jewish student was telling me about her participation in an "underground church" on her campus. Approximately 40 students belonged to the loosely structured worship community which contained Roman Catholics, Protestants, Jews and agnostics. Weekly holy communion consisted of vodka and cookies.

"I still go every Friday night to a synagog service," the student told me. "It's stiff and formal. If you accidentally touched somebody, they'd probably scream. They don't want contact with other people. All they do is worship God. But in our underground church, when we pass communion around, we reach out and touch each other. We want physical as well as spiritual or mental contact.

And we need it with each other. Anyhow, isn't God in us and here with us? Why do people always put God up in the sky or behind an altar in a church or synagog?"

Students are fed up with churchianity, yet deeply interested in religion. They are aware of spiritual values, soul as well as body, and the realm of mystery in the midst of a highly pragmatic, technological society.

In religion, as in other areas of their lives, students seek small communities that can offer meaningful human relationship instead of impersonal, large crowds. "Underground churches" meet the needs of many students. Living in communes, which have contemporary religious overtones, meets the spiritual needs of others. Students are not afraid of their senses--so one finds incense, chants, film, bright-colored clothing, food drink and occasionally drugs playing sacramental roles.

The occult is assuming a new religious dimension. Students are looking away from the West toward Eastern spiritual experience.

"The missionaries should have listened a lot more and learned about the native religions instead of trying to convert everybody to Christianity," a student told me. "Our Western puritanism is such a stupid hang-up. We're afraid of all the wrong things. I want religion to help me free my mind, you know? Freedom has to begin in myself."

Sometimes students in small communities sit on the floor for hours, simply repeating the same primitive chants, with their legs crossed, their eyes closed, and smelling pungent incense. Emotion and feeling have taken the place of a coolly rational approach to God. There is a recapturing of wonder and awe, yet this is not mediated through a priestly figure standing between themselves and God. It comes through a direct, intimate and intense relationship of people in a group.

Denominationalism obviously plays no part in such religious experience. Students who participate consider themselves post-ecumenical. They do not pay lip service to denominational leaders or bureaucratic top-level efforts to achieve church unity. They have achieved religious unity in a living-room setting. They do not respect far-removed leaders but make moral decisions within their own indigenous communities.

Students who remain a part of denominational structures tend to regard experiment of their norm. Their "rock masses" utilize psychedelic light, hip musicians, vestments of their own making and improvised words.

At one such mass, held in the chapel of a distinguished university, students were passing the consecrated bread from hand to hand. Instead of wafers, freshly baked French bread was used. "The Body of our Lord Jesus Christ," a student said, shoving a handful of damp dough into my nostrils and mouth. Many people would find this incident sacrilegious. For the students involved in it, the moment was a holy one. It involved a totality of

of feeling with all the senses. It was not circumspect or traditionally proper, but radically improvised and highly spontaneous.

Political action and religious impulse have come together, for many students, in the proliferating "peace masses" and "liberation masses." These are highly evangelical. Preachers shout and exhort. Emphasis is placed on personal witness. People embrace each other in the "kiss of peace." A folk singer interprets religious meaning, with political implications, in contemporary words.

In line with the burgeoning women's liberation movement, a nonordained woman--frequently a Roman Catholic--is asked to deliver the prayer of consecration. Confession can be an outpouring of many voices. Everybody present is often given a chance to speak whatever is on his mind. People stand, or sit, in a circle. Many priests may be present, but there is no "priest."

On special occasions--at Christmas, Good Friday or Easter--large numbers of students tend to come together for hours-long festivals or encounters marked by multimedia presentations, acknowledgment of celebration as an act of faith.

Film and music are central in the lives of students. As they have redefined "religious" films--"Alice's Restaurant," "Easy Rider"--so they use "secular" film clips, flashed on a screen or against a wall, in religious services.

Celebration is very much the religious mood of students. This incorporates penitence and humility, for there is a deep sense of social sin--the murder of 6 million Jews, the bombing of Hiroshima, the rape of Hungary and Czechoslovakia, starvation in Biafra, racial hatred and the tragedy of Vietnam. Yet the sense of sin and penitence is caught up in an over-all acknowledgement of celebration as an act of faith.

(Source: CHICAGO SUN-TIMES, Tues., May 5, 1970)

### Comparative Religions

(cont. from previous News Bulletin)

True, earlier prophets had already spoken of the time when nations would "beat their swords into ploughshares and their spears into pruning-hooks," when nation would not "lift up sword against nation, nor learn war anymore" (Isaiah 2:4). They had promised, too, that the day would come when everyone would "sit under his vine and fig tree, and none shall make them afraid" (Micah 4:4).

But now, as a consequence of the belief in a universal God, now emphasis was placed upon the welfare of all peoples. Such works as the Books of Jonah and Ruth began to appear. In the former, God sends His prophet Jonah to preach to the people of Nineveh, a city of Babylonia, and by so doing He reveals His concern for the well-being of the non-Jew as well as the Jew. "Shall I not take pity on Nineveh," God asks Jonah, "that great city which has more than 120,000 inhabitants?..." And the Book of Ruth points to the

THE DEVELOPMENT OF JUDAISM TO THE DEUTERONOMIC REFORM

EVENTS IN JEWISH HISTORY

DEVELOPMENTS IN JUDAISM

OTHER RELIGIOUS EVENTS

About 2000 B.C.E.  
Abraham and the beginning of the Age of the Patriarchs.

Beginnings of the Hebrew religion.

National religion already in existence. Gradual development of empires.  
After 1500 B.C.E. Beginnings of Hinduism.

About 1300 B.C.E.  
Exodus from Egypt under Moses.

Establishment of the Covenant with Yahveh and the people.

Continued development of national religions among the peoples of the Middle East.

About 1000 B.C.E.  
Start of the Hebrew Kingdom with Saul and David.

Development of a national Hebrew religion with Temple and priesthood. Beginnings of prophecy (Samuel).

926 B.C.E.  
Division of the Kingdom

Increasing Canaanite and foreign religious influence. Prophecy continues (Elijah, Elisha).

Around 750 B.C.E.  
Activity of Amos, Hosea, Isaiah and Micah.

Literary prophecy begins. Growing emphasis upon righteous conduct. Growing authority of the Deity.

721 B.C.E.  
Assyrian destruction of the Northern Kingdom of Israel

Assyrian exiles eventually disappear.

621 B.C.E.  
Book of Deuteronomy discovered. Activity of Jeremiah.

fine qualities of a Moabite woman (that is, not a Jewess) who eventually became the great-grandmother of King David Himself!

Later Jewish literature shows how deeply these new teachings took root. For instance, at about the time of the Common Era, the rabbis, in commenting upon the Exodus from Egypt, pictured God as rebuking His angels for rejoicing over the destruction of the Egyptians at the Red Sea. "How can you be happy," He sadly asks the angels, "when My children, the Egyptians, are drowning?" Thus, by the time of the Common Era, the teachings of ethical monotheism were so thoroughly a part of Judaism that even the long-standing Egyptian enemy had become precious to the God whom the Jews worshipped.

By about this time, too, as champions of ethical monotheism, the Jews interpreted their ancient covenant with God to mean something more. The covenant represented Israel's promise to show loyalty to God by living according to His laws in the sight of all men. Through the example of the Jews, all the world might come to know Him. As a result, Israel was forever charged with serving as a "living witness" to its faith in the Lord.

#### The Spread of Ethical Ideals

The Jew's concept of ethical monotheism and his dedication to it were unique among the peoples of the ancient world. And they were destined to remain so down to the very present.

Many religions, like Hinduism, Buddhism, and Confucianism, never arrived at this stage. Even the daughter religions of Judaism, Christianity and Islam, adopted only more limited forms of ethical monotheism. Consequently, over the centuries the Jew alone has maintained it in its purest state.

Nonetheless, certain common ethical ideals gradually made their way into the faiths of other peoples as part of a more desirable way of life. One was the so-called "Golden Rule," and it is interesting to see how it arose among the various religions.

In Judaism the principle, "You shall love your neighbor as yourself," first appears in the Book of Leviticus, coming chiefly from about the sixth century B.C.E. The teaching of this "Golden Rule" was further emphasized by Hillel, one of the great scholars of rabbinic Judaism who lived around the beginning of the Common Era. When asked by a non-Jew to define the essence of Judaism, Hillel replied, "What is displeasing to yourself, do not do to your fellow man."

We find practically the same principle expressed by Confucius, who lived in the sixth century B.C.E. When he was asked by one of his disciples for a single word to serve as a guide to life, he answered, "Perhaps the word Shu, 'reciprocity,' or 'replying in the same manner,' will do. Do not unto others what you do not want others to do unto you."

Both Buddhist and Moslem literature offer similar teachings, and so does Christianity. The Gospel of Matthew, which is part

of Christian Scriptures, has Jesus instruct those who have come to listen to him, "Whatever you wish that men would do to you, do so to them."

Gradually, then, various important ethical teachings began to appear within the different religions. But a significant difference remained. Only in the case of Judaism was ethics uniquely interwoven with belief in a single universal God so that ethics constituted an essential of His worship. And only Israel was pledged to exemplify God's righteous demands in everyday living.

#### Some Significant Developments in Judaism

These new beliefs as well as the vastly different kind of Jewish way of life in Babylonia led to four significant developments in Judaism.

The first development was the creation of the synagogue. Many scholars believe this originated during the Babylonian exile. With the destruction of the Temple in Jerusalem, worship with sacrifices and burnt-offerings was no longer possible. Instead, the Jews substituted a service and prayer and study. Now, following the former daily routine of Temple sacrifices, the people would gather together to recite a number of prayers, of which the "Sh'ma" was one, and to read selections from their growing religious literature. Sometimes, too, particular laws would be discussed so that the exiles would be informed more precisely about the demands of God.

The place where the people gathered for worship was known as the bes ha-k'neses, "place of assembly," and, physically, it was either a special room or a building set aside for the purpose. At a later period it came to be called a "synagogue," from the Greek word meaning "assembly-place." Unlike the Temple which was in Jerusalem and was unique, Jews placed no limit on the number of synagogues that might exist.

The second development was the growth of a sacred literature. Because the exiles were eager to preserve their identity, they undertook the collecting and editing of many of their early traditions and the writings of the prophets, and this marked the start of the Bible. Though the process was not completed until sometime after the first century of the Common Era, the Five Books of Moses and a number of prophetic books now began to take shape. Even certain new writings were produced. For instance, in view of the promise that the Jews would shortly return to Palestine, the prophet Ezekiel and the priests took great pains to record all the details of Temple worship for that day when the Jerusalem sanctuary would be restored. This information is found in our present Books of Leviticus and Ezekiel.

Gradually, then, and in contrast to the other religions that centered mainly about a temple-cult, Judaism came more and more to be based upon the teachings of the Bible. For it contained a sacred literature that the people believed to be the very word of God Himself.

The third development was the emergence of a special kind of religious leader. As the Jews became a "people of the Book," individuals known as "scribes" began to appear. These were learned men who were capable of explaining the contents of the Bible and interpreting its laws in the light of life in Babylonia. The scribes' wide knowledge of Jewish traditions enabled them to determine precisely what God's law demanded. And, as interpreters of His word, they became the forerunners of the much later "rabbis," who served in essentially the same capacity.

Unlike the Temple priests whose office was handed down from father to son, the family background of the scribe or rabbi was unimportant. As the translation of the title "rabbi," "my teacher," shows, his essential qualification was a wide knowledge of Judaism. These new religious leaders arose out of practically every class of society. Learning, not family tree, was the most important consideration.

The fourth and final development was the principle of study.

The focus of attention upon the Bible prompted the exiles to emphasize study as an important aspect of the worship of God. As a result, places of study for the young as well as for adults were established as part of the synagogue proper or in buildings attached to it. Here, in the beis ha-midros, "house of study," the scribes taught the moral, ethical, and ceremonial laws of Judaism. Study was also introduced into the worship, and parts of the sacred Bible were read aloud and interpreted. Now, in addition to righteous conduct and prayer, study became an indispensable feature of the Jewish religion.

Thus, with the development of the synagogue, the Bible, the scribe and rabbi, and the study of sacred literature, the Babylonian exiles had produced a new and lasting form of Judaism.

- to be continued -

(see last page of bulletin for source of material)

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#### NEWS REPORTS:

Clearfield, Utah

David S. C. Kim

During the month of May Galen and I pushed our witnessing and several good prospects are appearing. Nearly 10 young counselors at the Job Corps bought our book when they heard of my work from other staff. Some are college graduates, others go to college at night. We will see what out-come will be in future when I invite them for further discussion after they study our text book. Galen is working hard to recruit new members, even approaching actively to good prospect for his future heavenly girl friend. Let us wait and see. Pray for his ministry in the State of Utah.

Let me tell all of you what is going on in other groups-- in Washington, D.C. and San Francisco. Miss Y. O. Kim has been staying now in Seoul, Korea for few months after her short trip to Europe. Her early follower Doris Orme, blessed in Sacred marriage, in London, England has new born baby whose name is Young Oon Orme after the name of Miss Kim when a girl child was born on Feb. 10, 1970. Doris is worthy of receiving such a blessing after total dedication to the Principle work since 1959 with Miss Y.O. Kim. Also John Schuhart in Los Angeles has a precious boy child after the Blessing (March 19, 1970). Some more precious children will be born very soon in Washington group. The new president of the Washington, D.C. group is Farley Jones picked up from Berkeley Center for which Edwin Ang's chapel is responsible. Berkeley Center recently expanded enormously holding nearly 30 solid and dedicated young college students in Berkeley area.

San Francisco group also is tremendously expanding their work, having 150 members at 3 centers in city of San Francisco, and recently Mr. S. I. Choi purchased nearly 600 acres of land 80 miles from the city to build new ideal city. Congratulations to San Francisco family on this new move and expansion. Miss Yun Soo Im manager of air guns is in Seoul, Korea to discuss business matters on the sale of air guns in the United States.

Over the Memorial week-end, Vernon & Galen have a plan to witness jointly at Boise, Idaho and another team from Portland will visit State of Montana in June. These two states should have our representatives within the year at the latest. Also within the year we should have representatives in Reno, Nevada and Vancouver in Canada and further in Anchorage, Alaska.

There is no other secrets to win souls and make results in our Principle work than:

1. Total dedication to our faith
2. To al involvement in our movement.
3. Total spirit of fighting soldier in our witnessing
4. Knowing and Believing are not enough in making further progress and advancement in your state and locality.

In Clearfield chapel we have 5 in pigeon family now. New born baby has arrived. We have little problem in their bed room arrangement. Mother pigeon stays with baby pigeon. Step-father pigeon does not want to share pigeon box with 2 grown-ups and older pigeon do not want to share room with younger one picking at one another at night. So finally we found solution by making 4 pigeon boxes (bed rooms), giving them private quarters at night under inside ceiling of garage area. Later when new baby is grown up, then we have to make another bed room for him, too.

During the day time, several cats from neighborhood climb up on the 1964 Chev (chapel car which is only used for official and long distance use in our work), and scare all the pigeon family.

Of course cats cannot catch them as pigeons are alert and their boxes are way high up in the ceiling. Also other problem is that when we put rice for our pigeons in back yard sparrows eat most of the rice. Then we have unwanted sparrows and cats existing. The pigeon family is relaxing in back yard in afternoon, enjoying spring and summer weather. I enjoy watching their action and activity in afternoon since I started to work from 6:00 in the morning to 3:00 in the afternoon very recently.

More information to share with you is that there is rumors that our Master plans to bless 700 couples within this year at Seoul, Korea, and there is possibility to include overseas candidates other than Korea family members. If it is true overseas candidates have to make trip to Seoul, Korea. Keep in mind, and if you are qualified, prepare for it and let me know if you want to be included in 700 blessed couples in 1970 Sacred Marriage in Seoul, Korea.

Good luck to all of you on remaining months of the year to fulfill God's Will.

Portland, Oregon

Maxine Pearson

May was a month of rain and sun; of sowing seed; watering that seed; weeding; protecting young plants; and of much hard work. And the month went by all too swiftly.

This was done not only spiritually but physically as well, as we planted our garden at the St. Helens chapel. Everything seems to be coming up and we have hopes of getting much use from all of it.

Spiritually, also, there has been seed sown. We wish we could see the results of this sowing as soon as we can see the results of the plants springing up in the garden. But human plants need more tender care, more weeding, more watering, more protection from the heat, more hard work than do plants in a garden.

Besides being busy here in Portland with witnessing, Vernon was able to go to Seattle to try to help make contacts there. He found that Seattle has many wonderful places in which to witness, and met several people. Then the following week-end Dianne and Sandy came to help us witness here in Portland. We wish the distance between the two cities was not so far and we could do this type of reciprocation more often. (Although I can do without Dianne's cherry-cheese-cake-pie as it adds too many lbs.--but it sure was good.)

Vernon has gone to Boise where he and Galen have spent this last weekend witnessing. According to a report just received via Ma Bell they have enjoyed each others fellowship and have made several new contacts as well as witnessing more to some former contacts. Vernon has had a handicap--a toothache--off and on all weekend.

We are looking forward to a missionary trip to Montana in the third week of June. We will spend several days there and then may go on to some other states also.

John is very busy in school and will soon be taking finals for this semester. He has a few hours yet to go before finishing his senior year. He has written a paper for his English class, part of which he will be sharing with you later in this bulletin.

Our prayers and our love are with each of you as you also sow the seed and nourish the tender plants who are God's children.

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### A Chapter of My Life

John Rumming

The following excerpts are taken from an autobiography I wrote for English this term. In the autobiography I attempted to relate my experiences with the draft. Excerpts are taken in part because the length of the paper is prohibitive (16 pages). Here it is.

When I started to become aware that my questions had to rest on a Universal Quotient for solution, I turned toward religious and philosophic endeavors. I started pondering, seriously this time, questions such as why am I here? What should I do with myself? Why isn't the world perfect? What can I do to make it more perfect? I started to put my social science knowledge to work. Before I had simply been fighting the draft; now most probably I would have to battle the harsh, cold and unloving forces at work in the world, those things which turn man against man and nation against nation and perhaps in the future world against world. This has to be stopped, but how? My answer was--try to find the perfect life. Others have sought it; Confucius, Mohammed, Buddha and Socrates tried to teach what they considered better ways of life. The Christians have Jesus Christ and although they are not following his teachings exactly as he meant them to (in my estimation) he has at any rate brought truth of the Universal Quotient or factor which he called his God and Father. Many of Christ's teachings are relevant, but today one must go beyond Christ's teachings to the next level of development. We need more truth for our age. A Utopia needs to be established before we literally blow ourselves to hell. There must be a way to find a more perfect life, because the time is short. Scientists estimate that we have precious little time before our environment is not fit for life (10-20 years is a Conservative guess). I am confident that something will come about in order to allow mankind to redeem himself. At last he may find the way to work in harmony and in a concerted effort toward a more meaningful world to live in.

At this writing I again confront the ever present draft, but this time at my disposal is a keener sense of what I face.



Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

by

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