

The Way of the World

June

1970



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher: Hyo Won Eu. Chief Manager: Won Bok Choi
Editor : Young Tyang Chang

CONTENTS

June 1970

| | | |
|-----------------------------------|--|--------------------------|
| (EDITORIAL) | Pressing Neccesity of Unified View of God | -5 |
| (SERMON) | The Key to Heavenly Kingdom is Our Final Object | Sun Myung Moon •••6 |
| (REPORT) | Observance of 16th anniversary of H.S.A. foundation | 10 |
| | Marx-Leninism burned at the stake | 12 |
| | Propagation of German family on the street for The Divine Principle | 14 |
| | Divine Principle in the streetcar in Germany• | 16 |
| | My impression in Korea | Teddy Verheyen... 18 |
| | WAUL and APACL Conference in BANKOK• | zi |
| | Delivery of lectures for victory over communism | 29 |
| | Master Moon was asked whether or not he is the Me,siah | Sarah.M.Witt....31 |
| | ESP : More science, less mysticism | 36 |
| | Intergrative issues and methods | F.L. |
| (ARTCLE) | To serve the world | Christopher V. Davies•44 |
| | Love and Will | John W. Chance-47 |
| (INTRODUCTION OF OVERSEAS CENTER) | Report of Philadelphia Center | 51 |
| (TESTIMONY) | Francois Tchocothe (Cameroun, Africa) | 60 |

LETTERS)

Washington D.C, America Neil Albert Salonen...66
Wien, Austria Peter Koch...67
Toronto, Canada Carl Rapkins...68
Toronto, Canda Bob Duffy...70
Toronto, Canada Linna Rapkins...72
London, England Dennis F. Orme...75
Boulogne, France Leiner Vincenz...77
Essen, Germany Paul and Christel Werner...79
Dublin, Ireland Patrica Hardman-87
Rome, Italy Martin Porter...89
Tokyo, Japan Matsuyama Kozo...90
Beirut, Lebanon Remi Blanchard" 92
Luxembourg Rob, rt Brandner..93
Oslo, Norway Ingrid Schneider...93
Barcelona, Spain Ursula Schuhmann...95
Stockholm, Sweden Fridhilde Bachle-96
Istanbul, Turkey Harald Unger-98

(BOOK WORK)

The gist of the Divine Principle for the
lecturer (1) Young Whi Kim...99
Sun Myung Moon 111
The Lost Years of Jesus Revealed
Dr. Charles F. Potter 126

**The Way of the World is Published monthly by The
Headquarters of The Holy Spirit Association
for the Unification of World Christianity
71-3;1st-Ka, Chungpa-Dong, Yongsan-Ku,
Seoul, Korea**

Printed in Seoul, Korea

(Editorial)

Pressing Necessity of Unified View of God

There are much various concepts of God nowadays.

Too much varied concepts of God in the current world are naturally giving rise to the quite *diverse* ways of living and thinking namely, all the different religious sects and denominations exerting important influences upon political, military, cultural, economic and other fields have been obstacles to the handing together of the free world.

As everybody knows, there is quite difference of internal between Christianity and Mohammedanism, and among the denominations of Christianity which raise up severe social problems.

Under such situations, particularly in showdown with Communism maneuvering for striking out religions, the urgent necessity of unified view of God comes home to us.

As a matter of fact, since there may be neither two or more Gods nor the diverse attribute of God, we can and should seek for such a unified view of God and for that purpose, nothing but seeking for God's truth is more urgently required to us.

(Sermon)

The Key to Heavenly Kingdom is Our Final Object

(Matt. 16: 13--20)

Sun Myung Moon

Heavenly Kingdom has been the final of the fallen man during the long, long history and there is no wonder that there should be formed family, social, national, world and universal kingdom through individual on this earth, and since it's the hope of God and mankind, neither God nor man can fulfill the kingdom of heaven, center of our hope and ideal, without forming close relation between them.

It was the basic purpose and primary mission of Jesus' Coming to recover the broken off relation between God and man and fulfill the intrinsic Garden of Eden as created through propagation of truth. Jesus in fact had many things to say to the Jewish people, but the distrust of them forced him to tell in parables and symbols instead of disclosing the truth. Though it was impossible for Jesus to open his heart to them 2,000 years ago, the time is to come soon when both the internal and external truth come to appear and it will surely be end of the world.

God and creations have been waiting for the universal (central) figure endowed with such a form of truth through whom God can wreak His grudge for the first time. There

may be introduction of new truth to the fallen men and new experience of unified feelings through life movement centering around the universal figure which is the starting point of heavenly kingdom of love, truth and life.

During the long period of history. God has been leading the movements for recovering truth and love by means of words and life, in other words, He has been trying to make the degenerated personnel be able to go through His love thru the Holy Spirit, the center of truth and Jesus, The center of life.

Love of Holy Spirit and Jesus are not the final desire of the fallen men but God's love which they can go through based on the truth and life.

Three forms of love, life and truth may mean God, man and creation.

As Peter expressed truth for Christ, love for living God and ' life for son, he was qualified to receive the key to the kingdom of heaven.

We are to get the key to open the door of truth, because the bearer of the key only can obtain the love of Holy Spirit.

Many people are wandering about valleys and fields with anxious heart for the truth, one of three forms of keys to the kingdom of heaven.

In order to get the key to obtain God's love one must seek for the substantial being representing love of God, life of Jesus and truth of Holy Spirit without through him you neither fulfill the heavenly kingdom nor go through love in the kingdom.

Then what can be the first above all we should seek for?

It could be no other than intrinsic mind of us as created.

When Jesus said that there is the kingdom of heaven in our mind. the mind is, of course, the intrinsic one, and it also means that no kingdom of heaven has something to do with him who did not recover his intrinsic mind.

What then can make you finally and recover your intrinsic

(original) mind? No other than abandoning oneself and genial and modest heart before God enables us to recover it.

If there is any person willing to keep him steadfast and unchangeable in obtaining love, and truth other than egocentric at all hardship and sufferings, he will be sure to be given the way to heavenly love.

Since truth, life and love are in the eternal triangle, where there is truth, there should follow love and life as there should follow truth and life where love is, in other words there should be love closely connected or correlated with truth and life, based on love and truth.

Such relation among the three forms may be similar to those among God, man and creation, so with all His love, truth and life, God has been forced to grieve for the hostility between man and creation.

Since it is Providential purpose to bring celestial love, life and truth to the creation thru man, God sent Abraham and Jesus for its fulfillment.

Carpenter life of Jesus during thirty years was the period of struggle against all the elements to be slandered by Satan.

In such a struggle course God can't show which is true. Sometimes God says right and sometimes He says wrong. Only we can trust in moved mind unchangeable in every case.

Having a glance at philosophical course, we can easily come to the conclusion that rational philosophy has been replaced by vital one, and it can and should be changed to philanthropical one. In order to adjust ourselves to God's character, one should be endowed wide and lofty character to harmonize with mind of the wicked personnel, for His character is the reality of love.

If someone tries to adjust his character partially to God's one, it will finally result in the partial position in the kingdom of heaven.

Observance of 16th Anniversary of H.S.A Foundation

May 1st, 1970 is 16th anniversary of foundation of H.S.A-U.W.C.



Prior to the foundation, Our Leader has been exploiting the way climbing over precipitous valleys, shedding tears for mankind, sweat for earth and blood for heaven, acting slave in Parents' heart.

Early in the morning at 5 o'clock, there gathered more than 300 family members in Namsan Holy Ground.

Our Parents appeared to the crowds for further making strenuous efforts for the restoration of homeland and the universe looking straight at the imminent current situations and gave instructions to all family members to pray at high noon every day during the period of six month dating from May 1st for the performance of Aber.- mission in restoring Cain's position.

And on the first Sunday of May, 1,000 more family members from ten (10) districts of Seoul had joint morning service in the open air nearby our plant in Sutaekri, suburbs of Seoul.

In the servece, Master said as follows.

"Though Spring is the best season, she must struggle against Winter, severest and brutal season. As there are four seasons in nature, so there have been periods similar to the natural seasons in the human history and thus every aspect of each period of history is respectively different from others. Facing the new Phase of history, we can and should hand together and do our best so as to leave glory and progress only to current and coming periods, and to take charge of the entire history."

After preach, He gave each of the members two pebbles in memory of the gathering.

In the afternoon, there were colorful hobbies such as singing contest of blessed couples and chess contest. Particularly singing of Mr. Teddy Verheyen. Dutch missionary in poor Korean and Japanese families named Mrs. Ishii and other two members bursted into laughter.

Marx-Leninism burned at the stake

At 4 p.m. on April 29th, the stake of Marx-Leninism was made at the monument for April Students Uprising located in



The scene of Marx-Leninism burned at the stake

the College of Science and Liberal Arts, Seoul National

University under the auspices of CARP(the Colleeate Association for Research of Principles) of Seoul National University.

As genuine intellectuals, students severely impeached brutal policies and artifice of communism and overrning_ original value and dignity of human being, and appealed to the freedom loving people and collegeates throughout the world close handing together for rooting out communism. Subsequently lecture on the subject of communist theory and actuality, readings of declanation and messages to the authorities concerned, adoption of resolution, the stake of Marx-Leninism followed in succession.

We are living on the frontier of God.

Propagation of German Family on the Street for The Divine Principle

Our Unified Family members in Germany are spreading many pamphlets of The Divine Principles on the street and the translation of the pamphlet is as follows.



German Family on the street

A new age has started in 1960.

God has revealed his ultimate truth to a great master in the Orient! The symbols and parables of the Bible are fully explained in this new revelation.

The Kingdom of God is now being established on earth thru Christ.

All religion will be united in this new age under one leader. Man can attain perfection for the first time in history.

"Perfection" in God's sight differs from the conceptions of man.

We are living in the "last days" of the New Testament Age and in the first days of the Completed Testament Age.

God has male and female aspects in his being.

God, the subject, created man as his object for the exchange of love.

During his period of growth, man is under the indirect dominion of God or under the law of creation.

After reaching perfection, man comes under God's direct Dominion of love.

There is no eternal damnation even for the greatest sinner. Every human soul in the spirit world can reach higher realms thru his own efforts.

The distance between God and man is according to the love of a person towards God.

.....
The happier people are in the Lord.
.....

The Divine Principle in the streetcar in Germany

**Every morning Christa Jensen gets her book out of
her bag and reads out loud.**

This article was reported in the Neue Ruhr Zeitung which is published
in German) on Saturday, April 25, 1970..... Editor



In the streetcar on her way to the college of engineering; Christa Jensen of the "Gessellschaft zur Vereinigung des Weltchristentums" (Unified Family) reads out loud from the book "The Divine Principle."

Every morning at 7:30 a.m. Christa Jensen (22 years old)

takes the streetcar Nr. 38 to the college of engineering. Like others in the crowded streetcar she pulls a book out of her bag. But unlike her co-riders she reads out loud from the book. The book has the title "The Divine Principle" and there are about 40 Essener (inhabitants of the city of Essen) who read out loud from the book in streetcars or on the streets.

Christa, a student of the Dept. "Landscaping Architecture" belongs to the 40 active members of the "Gesellschaft zur Vereinigung des Weltchristentums". The movement comes from South Korea; the Essen group has a center at Adolf-Schmidt-Straße near Bundes-Straße 1 in Essen-West, and that's where the members are living and are coming together for their services.

But to do their missionary work they go out into the streets and the buses and streetcars of Essen and read out loud. None of them does this on a full-time basis, merely on the side, next to their work, school or studies. They take advantage of their daily rides to and from work with the result, that nearly always the same co-riders hear the loud-spoken word about God and Christ.

How the audience reacts? Most of the time not at all.

Only new co-riders are surprised time and again, when all of a sudden next to them a young woman pulls a book (or manuscript) out of her bag and starts reading out loud. turning the place where she stands into a pulpit and the streetcar-riders into a congregation.

My impression in Korea

Teddy Verheyen

(Seoul, April 9, 1970)



Teddy Verheyen

Korea, land of the morning calm has been isolated for many thousands of years. In this beautiful land many great kings have lived and died, leaving behind graves and memory.

In their history they have been invaded many times but yet built up again and again what the enemy has destroyed. To live a high spiritual life is for them very important, as a result many religions and ways of worshipping their Heavenly Father came about, and has sustained them through their long suffering from invasion and occupation.

It was a great joy for me to visit this country of the morning calm and especially to visit the Unification Church where I have in my own country Holland very strong ties. It was 7 years ago that I came in contact with the Divine Principle a new teaching from Korea, and this New Revelation have changed my whole life completely, and many others in Holland have been changed and touched deeply, and because of this we call Korea our dearest Fatherland.

I wanted to see this land for many years and after it seems to be a endless period of time, the great chance came and I was on my way to see my spiritual Fatherland where we have

been talking so much about in Holland. When the airplane sighted the shore of Korea, I got very excited and took many pictures, further in land I saw beautiful mountains and rivers and tiny villages in the valleys far below. I felt so grateful to our Heavenly Father and prayed that Father will protect this country.

When the airplane entered Seoul, the heart of Korea I looked below and tried to absorb so much as I could from this great city, and felt sorry that I was the only one from Holland to see this beautiful city which has been protected for ages by the surrounding mountains. They are silent and yet seem to talk, and can certainly tell very much about this city.

Upon landing on Kimpo airport I was welcomed and embraced by my Spiritual Father and Mother and by my dear brothers and sisters. Immediately I felt at home and protected. The whole world must become like this. Then there will be no sorrow, pain and suffering. The next morning I attended at 5 o'clock the Sunday morning service and felt very much love for the Koreans who were attending the service. They are so loyal, filial piety to their spiritual Father and His words. They kneel and sit for hours to listen to Him.

It is so good to see my spiritual Father and to listen to Him even when I don't understand him. Because He is Korean, I love all Koreans. Their way of living, the school boys and girls in uniform, eating their Kimchi with 2 sticks and even sitting on the floor with the legs crossed.

The old wise men with their horse hair stove pipe and not to forget their heated floor and Church bells ringing early in the morning.

They are humble and peaceful but yet god fighters to protect and defend their country and culture, their language seems to be strange but very expressive. That 16 UN nations have fought in this land and not to forget the multitude

of Koreans who have died is very meaningful because Korea is God's chosen land, a land where the Kingdom of Heaven will be established first. A land where all the religions will be united. A land where children can run free. A land where people from all over the world will come to, like it is written in Isaiah 60. A land most favored in God's eyes. Koreans have suffered from foreign invasion and have been persecuted under several regimes but have endured through this endless period and have waited for their Messiah who was born in Korea and is establishing the Kingdom of Heaven, and is fulfilling the work Jesus began 2000 years ago.

For many years, many people all over the world have *received* revelation that the Messiah is now living *on* this earth and that this generation has the great privilege of serving Him.

The Anti-Communist movement is very strong and I was very impressed by the International Federation for the Extermination of Communism. The people here in South Korea have fully experienced life under Communism, and they by all means never to live again under communist rule.

Koreans are known as the best fighters in the world against communism. Outside of Seoul the Unification Church members have built in 40 days a building where 200 young people at a time are constantly being trained. Anti-communist lectures are given continuously all over the country and abroad.

I am very proud of the Unification Church, its members and its tremendous activities not only in Korea but also abroad and truly be thankful to our Heavenly Father for having me led to this land, my spiritual Fatherland.

WACL and APACL Conferences in BANKOK



Osami kuboki

1.Summary and Feature.

There were 3rd WACL (World Anti-Communist League) and 15th APCL (Asian People Anti-Communist League) conferences in Bangkok, capital of Thailand between 2nd and 8th of December 1969 with the presence of 180 delegates and organizations from 54 countries. In my estimation, there were 34 national level and 10 International level organizations, and it was the reduction of more than 20 in comparison of 41 nations and 24 international organizations in the previous year.

The following three delegates besides the present writer were sent to the conferences from Japan.

Mr. Osami Kuboki, president, International Federation for Victory Over Communism.

Miss Mitsuko Nojima, member of IFVC.

Miss Mitsusuko Yoshida, member of IFVC.

There is no wonder that the recent communique on gradual withdrawal of American forces from Vietnam gave the shock to the Asian Anti-Communist countries wholly depending on her

for their securities. And all the delegates commonly cried for the political and military security of South-Eastern and Pacific countries.

Secretary General Bulgas, SEATO (South-Eastern Asian Treaty Organization) said that Japan would push up the enlarging her armed forces in near future despite the restriction of her constitution and public sentiment and the separticipation. Senior delegation from Vietnamese Republic cried that since withdrawal of American forces will be sure to give rise to aggressive design of communist forces, military, political and economic alliances among all the Asian countries including Japan should urgently be formed. And Professor Pothony of Stanford University protested that Free Chinese Forces should be dispatched for Forces. Though there may be no promspect of its prompt fulfillment, it will make big contribution to the coming movement.

When Japan suggested the sponsorship of 4th WACL and 16th APACL conferences in Tokyo this fall under the auspices of IFVC, she obtained unanimous support and Korea took back her intention to supervise the conferences.

According to the constitution, However, since the host nation only charges the conference, hotel and domestic expenses, Every delegation is to charge the round-trip fare to and from the host nation, there may be natrue reduction of the attending nations. But I don't know how many unusual cases chairman Kuboki, IFVC will make.

For this, honorary president Ku-Cheng Kang WACL and APACL said that reduction of the attendance would be sure to injure the dignity of the conferences, the perfectmeasure to meet the situation should be taken.

The Excutive Committee decided to have further consultation for the concrete plan and reported the basic policy to hold the conferences in Japan to the general assembly, and the plan was adopted unanimously.

2. Organization and agenda of the Conferences

(1). Organizations

The attendance classified by importance are as follows.

A. Once host nations of the conferences: Korea, Free China, The Republic of the Philippines, Vietnam, Thailand and Japan. These 6 countries are chief member nations.

B. Member nations (26) of APACL

I) Attendance : Austria, Burma, Ceylon, Hunkung, India, Laos, Macao, Newzealand, Ruykyu; Turkey (including the above)

2) Absentee ; Congo, Jordan, Kenya, Liberia, Libya, Malaysia, Nepal, Pakistan, Samaria.

C. Member nations of WACL (except the nations associated with APACL) : Argentina, Belgium, Brazil, Canada, Columbia, France, Greece, Norway, Nicaragua, Paraguay, Spain, America, Sweden, Bolivia, Mexico, Lebanon, Saudi Arabia (17 nations)

D. International Anti-Communist Organizations:

- 1) ABN(the organization consisted of oppressed races under the dominion of USSR centering around Ukraine)
- 2) ACEN (the organization consisted of 9 (nine) Eastern European countries conquered by Russia after World War II)
- 3) CAMDE (Brazil women'a Anti-Communist organization)
- 4) CIAS(the European Federation of Anti-Communist Organizations with West Germany as its main force)
- 5) CIGP (International conference for Anti-Communism sponsored by Mrs. Laban, a French unique combatant against Communism)
- 6) EFPA (Free Pacific Association)
- 7) NCMC (American Committee of Captive nations)
- 8) CMF (Cardinal Missenti Foundation)
- 9) EFC (European Freedom Conference)
- 10) WCACA (World Christian Anti- Communist Association)

) Agenda

December 2nd ; Senior delegates conference of WACL

December 3rd ; opening ceremony

Speeches by the last and this time chairman.

Messages from Korean, Chinese, Vietnamese sovereigns

Delivery of speech by honorary president

Kokseiko

b. In the afternoon.

The 1st Gener Assembly

The Keynote speech by Thailand premier

delivery of speech by Korean supreme commender in Vietnam

Reports by Secretary General

Five minutes by senior delegates of the attending organizations

Establishment of the following five committees

1) Committee for cooperation among the nations on development

2) Committee for oppressed races under the Communist dominion

3) Committee for measure for communist subversive activities in the developing countries

4) Committee for Young Generation and Freedom

5) Committee for Resolution and Declaration

December 4th:

I) In the morning

The second General Assembly

Speech by ;

Foreign Minister of Thailand, Mr.

Dubliansk

(the Nation wide Committee for oppressed people)

Mr. Laban, (French Anti-Communist com-

batant)

Five minutes report by the senior delegates.

2) In the afternoon

December 5th : The General assembly

recognition of new associate participant nations (Bolybia and Norway)

Five minutes reports by senior delegates
closing after committee

Adoption of resolution and declaration

December 6th; In the morning

Opening of APACL conference

Deliv-ry of speech by Thailand premier

Delivery by president of host organization

Keynote speech and report of Secretary
General, SEATO

In the afternoon

Speech of pro. Posony, Stanford University
on behalf of ho-norary members

Estblishing Committees

Five minutes report by each delegate
Committee

December 7th: In the morning

5 minutes reports by senior delegate of each
organization

Committee

In the afternoon

Adoption of resolution and declaration
closing of A PACL

press conference

Frequent senior delegate meeting and
executive committee

While the above mentioned conferences

December 8th: Sightseeing of the city and the suburbs by bus

Reception and dinners

December 3rd : Reception by Thailand premier

December 4th; Dinner by the home minister

December 5th; Dinner by the host organization

December 7th; Dinner by the Chinese Chamber of the Commerce

December 8th ; Audience and garden party by the King and Queen of Thailand

3. Resolution and Declaration

Major summarized resolution are as follows;

I. Resolution of WACL

- a. United supporting Vietnam and talking firm stand of all member nations during the peace time of Vietnam Republic
- b. Strengthening joint Anti-Communist front of the entire world
- c. Helping out of current spiritual crisis
- d. The whole hearted supporting and protecting the righteous stand of Vietnamese government
- e. Impeaching subversive activities of students
- f. Demanding UN for making January 23rd the day of the World Freedom
- g. Flat denunciation of the planned centennial of Lenin in 1970
- h. Making all the governments think much of WACL
- i. Accusation and impeaching social responsibility of mass media of grand advertisement of Kim il-sung, premier of Communist North Korea for a hero in 20th century in the New York and London Times

II. Resolution of APACL

- a, Full recognition of WACL Resolution
- b. Appeal to the mass media throughout the world for and objective information of the Vietnamese War

- c. Proposition of establishing Asian Security Organization to all The member nation governments
- d. Full and firm denunciation of the communist aggression, penetration ,nd subversive activiti - s in Asia.
- e. Promoting economic and technical cooperation among the Asian nations
- f. Request for the revival of Philippino-Malaysian Diplomatic relation
- g. Proposition of Security treaty against Communist aggression to the member nation goverments
- h. Prompt withdrawel of Russian troops from the conquered and satellite countries
- i. Interchange of the current situations and aggressive operational intelligence of the communist countries
- j. Appeal to America for attaching importance to the agreement with Vietnam and no rapid withdrawal of her combat units from Vietnam

III. WACL Declaration

WACL declared the formation of international anti-communist front as the crusade freedom in the names of 180 delegates of anti-communist organizations and 54 national units laying emphasis on the following matters.

- a. Even now that human science has brought moon trip, Communist, bloc have been still making use of terrorism for enslaning mankind and threatening the peace and freedom of the world. So such an attempt can and should be exterminated.
- b. Since communists are deceptive and double tonghed, it's nonsense to have sincere negotiation with them, there must not be compromise in danger infringing upon freedom and independence of Vietnam.
- c. Withdrwal of American forces from Vietnam which will be sure to weaken the Vietnamese government forces and allied is undersirable.

- d. Prior to retune of Okinawa to Japan and partial withdrawal of US force in Okinawa, measures for Asian Defense against Communist aggresssion including Korean Security should be primarily taken.
- e. Undiscreet young generations should be defended from communist tools, and they should be made participate in warfare for democracy.
- f. Since the international communist has been still extending aggressive and penetrating hands to Europe Asia, Africa and America, a strictwatch should be kept over their menace to the world peace.

All people throughout the world can and should make an endless effort for the liberation of Asian and East European races under the communist oppression. WACL made a fresh determination to support the liberation movement for the oppressed races and nations under Russian imperialism such as Ukraine, Caucasian races, white Russia, Hungary, Baltic rations, Turki-tan, Bulgaria, Roumania, Albania, Croatia, Czechoslovakia, East Germany etc.

g. 4th WACL and 16th APACL Conferences will be held in Japan from September 21st, 1970

Lord, I am coming alone with Thee.

Delivery of lectures for Victory Over Communism

During the month of April, the period for exalting victorious idcars over communism and counter intelligence, IFEC (the International Fedration for Extermination of Communism) mobilized its nationwide network of systems in delivery of



lectureS in schools, government of:ices, homeland reserved army, enterprises etc. in coordination with govern tent. Lectures and audiences are as follows.

| Provinces&municipal city | Lectures | Audience |
|--------------------------|----------|----------|
| Seoul (10 districts) | 188 | 129,765 |
| Kyunggido (3 | 215 | 36,925 |
| Kangwondo(2 | 130 | 39,191 |

| | | | |
|--------------|------|-----|---------|
| Choongbook(1 | //) | 38 | 6,751 |
| Choongnam(2 | /.) | 98 | 33,934 |
| Chunbook (2 | //) | 86 | 52,332 |
| Chunnam (2 | /.) | 23 | 11,484 |
| KyungBuK (4 | /.) | 162 | 42,992 |
| Kyongnam (4 | /,) | 37 | 19,366 |
| Total | | 977 | 372,730 |

Please give me a life of plainness and simplicity,
for I will follow closely in His steps.

Master Moon was asked whether or not he was the Messiah

April 13, 1970

Chicago, Illinois, U. S. A.

Dear Mr. Eu,

Saturday night, April 11, 1970. a long-awaited event took place at the Lawson YMCA in Chicago-the return engagement of Sir Anthony Brooke of England, sponsored by the Space Age Center International, Inc. The previous lecture by Mr. Brooke had been sponsored by the same organization last December 6, 1969, at which time I met Sir, Anthony for the first time.

Since his last appearance in Chicago, I had written to the Universal Foundation in England for their many pamphlets which consist of study papers and lectures given by Mr. Brooke to various organizations throughout the world. Also I requested and received two copies of his book, "Revelation for the New Age." had I know dynamic the book was, I would have asked for many more copies. This literature is truly inspiring, and is written in such a diplomatic way as to avoid offense to anyone. We need this diplomatic presentation of the Principles to attract more Western people to the various Principle movements throughout the world.

The presentation Saturday night was entitled "Man's Higher Destiny," and was delivered in a most dynamic and convincing

manner. Unfortunately the hopes I had cherished of sharing this gracious man's wisdom with my fellow Chicagoans via television could not be realized at this time due to a very tight schedule which necessitated that he and his traveling companion, Miss Monica Parish, Co-President of the Universal Foundation, leave Chicago early the following morning for an engagement in a city east of Chicago.

Among the more than 160 people attending this lecture was Mrs. Eileen Welch (with whom many of you are familiar) and her party of six. For the benefit of those who do not know Eileen, let me briefly state that she has been following Master Moon's Principles since approximately 1959, and has studied with Miss Young Oon Kim and Mr. David Kim, and has lectured to many groups throughout the country and in Alaska. She brought me into this work, for which I will be ever grateful to her. After the lecture, Eileen was asked to say a few words about our Movement, and she did so, with great diplomacy and wisdom, giving what amounted to an extemporaneous brief talk on the ideals of our Principle Movement, and the vital role which was being fulfilled by Sir Anthony Brooke and the Universal Foundation.

Surprisingly, although Eileen had heard a great deal about Mr. Brooke, and lectured about him often, this was the first opportunity she had ever had to meet him in person. I was happy to have had a small part in this momentous encounter.

Saturday night's lecture was in reality a Principle lecture presented in a way that could be understood and appreciated by all faiths. He spoke about the chaos in this world today being actually spiritual symptoms of the death throes of the old evil world and the birth pangs of a new, Principled world in which God would be in control. Also emphasized was the fact that we, as individuals, must take a stand at this crucial time and make a decision as to whether we will remain in the

"compost heap" (here he obviously was referring to the widespread corruption of our present-day society) or lift ourselves up to a higher level by seeking and applying spiritual truth to our daily lives.

After Eileen's impromptu speech, Sir Anthony spoke again, and related an incident in which Master Moon was asked whether or not he was the Messiah, and he answered, "Yes, I am. But so are you, and so are you, and so are you." In other words, we can all take part in his Messianic Mission by accepting, unconditionally, the responsibility of fulfilling our 5%, supplemented by God's 95% effort. Actually, this means that we must be willing to say to God, and sincerely mean it' "Here I am. Dear Lord, use my body, my mind, and all of my spiritual gifts for whatever purpose, and I will go where you lead me, and do Your Will. Just show me the way, "and then proceed to do just that! Furthermore, as Miss Monica Parish stated in her brief talk when Mr. Brooke had completed his discourse, we must always be thankful to God for His Gracious Gift to us, and not hesitate or neglect to let Him know, every hour of every day that we appreciate the opportunity to be instrumental in building His Kingdom on Earth. We must not wait until trouble strikes to call upon God to bail us out. We must always be in His Divine Presence within us, and let Him know, constantly, that we realize that He is the source of everything Good that is in us and with us.

Curiously enough, I had just delivered an impromptu sermon on this very subject to one of the young men in my office, to whom I have been witnessing about our Movement for several months, now. This young fellow, about 26, of Polish descent, had been educated in a Seminary, and now finds it very difficult to pray as a regular practice every night, as he had been taught to do as a child. He has the notion, as do so many others, that attending services at his Roman Catholic

church every Sunday is sufficient to supply all of his spiritual needs. I explained to him that it was not enough to go to church on Sunday, and appeal to God only at those times when his life was not running as he would like it to. Every morning I ask him, "Well, did not you pray last night." and he sheepishly answers me. "No. Guess I just forget. Since everything is going so well for me, I foget to pray."

This is when I delivered my sermon of how we must always remember to thank God for everything, every day, not only when things are going well for us, but also for the trials and tribulations we encounter in our lives. And when our trails and tribulations seem much greater than anyone else's, we must realize that Gud expects that much more of us because we have the capacity to overcome more than the average person. And this, too, is certainly something to be ever thankful for. But, in addition to being thankful, we must also be willing to share that gift by offering it unconditionally to God for His work in building a Good World for us, His Children.

All my love to our Beloved True Father and True Mother, dear Mother Choi and our precious perfect brothers and sisters, and to all of my spiritual Heavenly Family throughout the world. Before I leave you, I would very much appreciate receiving the address of the Holland Center, as I have a dear friend who is a young Hebrew teacher by the name of Victor Cohen, who is planning to spend several months studying in Holland on a Fellowship. He has read David Kim's book, and has discussed the Principles with me, and, since he teaches Comparative Religions in a Reformed Jewish Temple, he is very much interested in visiting our Holland Center, about which I have told him. I know you will find this brilliant linguist a very liberal, broadminded and interesting man. He is at this moment at the point of receiving his Doctorate

Degree, and has maintained an "A" average in all of his courses in addition to working full-time in order to support his wife and 3-years-old, and teaching Comparative Religions on Saturday. He has asked me to come and speak to his class of ninth-grade children, and I have gladly accepted. When his class comes to the point in the course when they are studying the various Universal Religions, he will let me know, and I will be there to tell them about our Principle Movement and our beloved Master Moon. Please pray for me that I can make a favorable impression on these Jewish youngsters.

Sarah M. Witt

Illinois State Representative
United Faith, Inc.

In the days of awful persecution, God was the
all-satisfying portion of His people.

ESP : More science, less mysticism

ESP research may be on the verge of achieving the scientific respectability that investigators of psychic phenomena have sought in vain since 1882, when the British Society for Psychical Research was found at Cambridge. Until recently, all but Prof. Joseph Banks Rhine's classic experiments at Duke



Ex-fiancees picture stimulates changes in this man's EEG and cardiovascular tracings-and also in the tracings of his wife in the next room with no picture

University, seeking to prove there is such a thing as extrasensory perception, have earned amused contempt from reputable scientists.

In the current decade, a new generation of researchers has moved into the field. Bearing impeccable credentials and based at universities, medical centers, and other established research institutions, they use computers and electronic instrumentation to record and correlate data.

At the research center of Rockland State Hospital in

Orangeburg, N.Y., Dr. Aristide H. Esser, a slim, young Dutch-born psychiatrist who is medical director of the research ward, heads an ESP research program. In one test series, people who are emotionally close, such as twins or husbands and wives, are placed in separate rooms. Standard medical instruments, linked to a computer, record changes in blood volume in a finger, EEG, and heart rate as potential emotional stimuli are applied to one of the pair. A husband is shown a slide of his beautiful ex-fiancee. The record of his emotional response is matched on his wife's tracings, though the screen before her is blank. Relatively few couples have this bond. But Dr. Esser is not trying to establish the frequency of people who have "it." He is looking for subjects in whom ESP can be demonstrated clearly.

"To show that ESP does exist, we must have physiologic proof." he says. "The computer can give immediate, faultless results and will enable us to test many more people. Also, we will find out very quickly whether we are wrong."

As evidence of observed ESP phenomena, Dr. Esser refers to EEG studies reported in Science three years ago, showing that alpha waves in identical twins are synchronized. And he notes that in the dream laboratory at Maimonides Medical Center in Brooklyn, dreams seem to have been induced telepathically in sleeping subjects by an "agent" in another room.

The dream laboratory was established in 1962 under the direction of Dr. Montague Ullman, director of psychiatry at the Maimonides mental health center, assisted by a psychologist, Dr. Stanley Krippner. The object of the group's experiments is to influence the dreams of a sleeping subject by having a sender in a room 100 feet away concentrate on a picture, chosen at random from a group of famous paintings, and attempt to transmit the image mentally to the sleeper. When



Polyo-graph expert Backster (left) and Dr. Howard Miller find that even plants have responses that seem telepathic

rapid eye movements indicate that the sleeper is dreaming, he is awakened and asked for a dream report. The group also attempts to influence dreams hypnotically : A hypnotized volunteer is given posthypnotic suggestions to dream about specified subjects, and the same technique of awaking and reporting is followed. Here again, the researchers are not trying to show that the average person can send and receive dreams.

They are looking for outstanding "dream People" to study further.

In one experiment with a young secretary, the sender, a psychologist, chose Gauguin's *The Moon and the Earth*, which portrays a nude Tahitian girl. the secretary dreamed successively that she was in a bathing suit, that she got out of the water, that she saw a clothesline where she could hang her bathing suit, that she saw a map of the Middle East, and heard Arabian music. In a final episode, she felt "a great need to get a dark tan.

Since 1966, the group has published reports regularly in psychiatric journals. In one report, a psychologist is said to have made 19 direct or near hits in 20 of his transmitted dreams.

If brain waves conduct emotion, thoughts and dreams, what about precognition? E. Douglas Dean, a professor at the Newark College of Engineering in New Jersey, is trying to apply science to this seemingly occult area. He had 67 presidents of engineering firms try to predict via an IBM punchboard what numbers a computer would print, at random, hours later.

In a way, the experiment was rigged. Two-thirds of the businessmen had already told Dean that ESP is sour of their vice president in charge of important snap decisions, that they had consistently been right with hunches against logic, facts, and recommendations of operations researchers.

Apparently, the successful top management men were right about ESP. Chance dictated that the executives should have predicted only one out of ten numbers correctly. But those presidents whose companies had doubled profits in the past five years picked the right number about one out of eight times. And executives with lower profit credentials-some had taken their firms into the red-could not even equal chance. They averaged about one out of 12 correct choices. "The higher you go in business, the more decisions are made on intuition," comments engineer Dean. "And the top men apparently have it working for them."

Even farther out than the man-versus-machine precognition findings of engineer Dean are the man-versus-plant findings of polygraph expert Cleve Backster. While watering a plant three years ago, the New York City researcher decided he would try to measure the rise of the water from roots to leaves, using a polygraph to detect the change in conductivity as the leaves absorbed moisture. He attached. But the line on the chart went down instead of up, as expected. In a human, such a reaction would indicate some wondered what would happen if he tried the polygraphist's standard "threat-to-well-being" test to get a reaction. When he thought about burning a leaf with a match, the polygraph pen leaped nearly off the chart. Backster kept experimenting.

He soon found that if he dumped some brine shrimp into boiling water, killing them, his plants reacted wildly. IL uses a randomizing device to select one of six time slots when a cup of brine shrimp will be overturned into boiling water. The

process is completely automated so that humans are out of the lab during the experiment. He reports results five times better than chance would allow. ESP experts Esser and Dean have already confirmed the results in preliminary trials. Says Dr. Esser: "When I first heard about Backster's experiments I laughed it off. I've had to eat my words." And Backster's medical consultant, New Jersey cytologist Howard Miller, thinks he may have discovered a kind of "cellular consciousness."

If the ESP credibility gap is narrowing, there is still a certain stigma attached to the research. Many of those involved feel that unless one has a particularly secure position with a major institution, participation in ESP experimentation can be damaging to a scientific career. No psychic research project has yet received a grant from any large foundation or from the federal government. Rockland State's ESP money, for example, came from the parapsychology Foundation and the Psychiatric Research Foundation.

But the financial outlook may improve. The first government grant may not be too far off. Dr. Jerome Levine, chief of the psychopharmacology research branch of the National Institute of Mental Health was invited to an interdisciplinary conference on parapsychology held in 1967 in St. Paul de Vence, France. He found it "an open, honest, and valid kind of meeting, a reasonably good interdisciplinary conference." Said Dr. Levine: "Parapsychology research seems to be moving away from the testimonial approach, facing down on specific aspects where proper controls can be set up. "Will government grant money be available? "I don't know of any NIH policy against such a grant," he said. "If a proposed that promised to turn up worthwhile information, sooner or later it will happen."

(From Medical World News)

Integrative Issues and Methods

F.L. Kunz

Feeling in Plants

AT RARE INTERVALS, some empirical item, load with philosophical significance, comes forward in science, particularly in biology. One example was the crystalization of viruses by Dr. W. M. Stanley, the importance of which was noted at the time in our pages. In sum, it became clear that the vexed problem of defining of difference between the living and the non-living was being broached.

The viruses have turned out to be a borderline class of entities which cannot live independently: they are parasites. When alive in the body of a host, they can be extremely virulent, but when dormant, they are entirely inert, and can be placed in the scheme of crystals.

Thus a quite sharp new boundary state has been established. There are, first, the genuine non-living, insentient crystals of inorganic origin. Then there are the viruses which are in a crystalline state when pure and dormant, and which are alive in a limited sense when active in a host---the host being specific, and supplying the life conditions. Finally, we reach the threshold of true life in protoplasm, the basis of all organic life.

This review is offered as background for a very remarkable new discovery, Employing the same kind of polygraph which is used to test' emotional stimulation in human subjects, Clive Backster has found that plants register apprehension, fear,

pleasure and relief. As reported in an article by Thorn Bacon in National Wildlife for February-March, 1969, Mr. Backster has conducted a series of experiments which reveal that plants respond not only to over threats to their well-being, but even more remarkably, to the feelings and intentions of the living creatures, animals as well as human, with whom they are closely associated.

Mr. Backster's experiments have shown that house plants, such as the *Draena Massangeana* or philodendron, register apprehension when a dog passes by, react violently when live shrimp are dumped into doiling water, and receive signals from the dying cells in the drying blood of an accidentally cut finger. They appear to respond to distress signals issued in response to thitats against any member of the living community. What is more, they in some way are able to receive signals over a considerable, distance for they have registered Mr. Backster's intent to return to his office when he was fifteen miles away. All of this evidence has convinced him of the "possible existence of some undefined perception in the plant." He calls this perception 'primary,' in the sense that this perception applies to all cells that we have monitored, without regard to their assigned biological function. We have found this same phenomenon in the amoeba, the paramecium, and other single-cell orgarrism, in fave, in every kind of cell we have tested: fresh fruits and vegetables, mold cultures, yeasts, scrapings from the rod of the mounth of a human, blood samples, even spermatozoa."

Once we have brought ourselves to accept the authenticity of such evidence-based upon Mr. Backster's unimpeachable reputation as an interrogation expert, initiator of the Backster Zone Comparison polygraph procedure which is the technique standard at the U.S. Army polygraph School----its significance appears to be compound. First of all, it establishes the fact

that plants are sentient, that they have what we can only (While avoiding undue anthropomorphism) refer to as "feelings."

In other words, creatures without nerves, which are dependent upon the auxins they manufacture to effect what movement is possible to them—such as growth, phototropism and wilting—have definite and sympathetic responses to what happens to living things within their own vicinity, or with which they have had contact. Second, to doubly discount the possibility that these are "sense" impressions (although plants are without sense organs), They respond to feeling which reach them over a distance.

Action at a distance, long ascribed to gravitational forces originating in planets, is now known to be a feature of a non-material field in which the gravitational strength is localized by the planet. If the new fact about sentience in plants is to make any sense at all, it seems we must assume the existence of another universal field, unique to life, in which sentience is a feature. Backster reports that he has "Tried unsuccessfully to block whatever signal is being received by using a Faraday screen, screen cage, and even lead-lined containers. **Still the communication continues. It seems that the signal may not even fall within our electrodynamic spectrum.**" One of the conclusions he has reached is that ustaggerring as it may be to contemplate, a life signal may connect all creation..."

Now that we know that plants are sentient, and that they respond (in some appropriate but as yet unknown way) to emotions, both beneficial and menacing delivered from without, the way is open to establish the existence of a life force-field. The question will be: What is that particular force? As force is variously defined even in physics, the inquiry is wide open.

(Article)

To serve the world

Christopher V. Davies

We live today in a world controlled by governments and big business, where people's thoughts and feelings are affected by propaganda and advertising; and truth is suppressed. Many young people despair of there being any solution-any hope for the world. They seek to escape from evil, often into a fantasy World, where they are even more a prey to those very evils. What hope is there for an individual to things, even if he does have ideals in which he honestly believes?

Jesus taught that men must love one another and serve one another: that he who would be first must be last. This is as true today as it was 2,000 years ago. Whatever you give, you receive back in kind, and if you do everything with love and concern your efforts will bear fruit in any situation.

Charles Forts is a very successful English business-man, who, in 34 years has built a company which operates over 550 hotels and catering establishments. As recently as 1945 he had only nine milk bars, but his hard work and personal concern for his business has caused it to expand in an extraordinary way: between 1962 and 1969 the capital of the company multiplied 7 times. But he says "This is still a business that I control personally. If I were not exercising that personal control, someone else would have to do so as the ultimate authority". His concern has never flagged and he has always kept his eyes fixed on what he wants to achieve. He has no time for petty personal ambitions. "I have never been an ambitious man, have never

minded if someone made coffee better than I did". His respect for the abilities of others and willingness to allow them to mature does not come from a philosophical belief in humility but from his understanding that this is the best method of helping his business to grow.

His one desire being to go forward, to do better every day; to learn, and to try new methods. "My role is constantly changing. I have been learning all the time: I have read, gone to lectures, listened to people, employed consultants I have done everything possible to improve my knowledge of the business world and business methods. This, he says, has been a constant process.

He has learned much from his own experiences. His first big step was in 1949 when he purchased Rainbow Corner, off Piccadilly Circus, for £ 300.000. "We were," he says, - emotionally involved, and that was the beginning of our growth. the next year we bought the Criterion Hotel for £ 800.000. "We had to have courage. I am not sure that I would had it on my own. With four or five people you can get together and very soon the whole operation is quite simple. He believes implicitly in teamwork and feels he has avoided making too many mistakes because of this belief.

Given these conditions of concern and team spirit, and with a knowledge of the facts of the challenge, he has found that having a set target, it was easy to reach it. Always, it is personal concern that is necessary. "When you begin to lose touch with the detail of the job, it is the first sign of a company going into decline".

Most important of all, however, is sense of urgency and the will to work. "Our work-day ended when the work was finished. I have said in this business there is no Sunday or Saturday or half-day, or week, or day, off. Sometimes I feel we don't work hard enough in Britain."

In the business of changing the world there is no holiday. The Principle, Charles Forte has learnt in his business life apply in other spheres of human activity. William James wrote in 1894, "If he keep hithfully busy each hour of the working day he may safely leave the result to itself. One day he will wake up to find himself one of the competent ones, of his generation, in whatever pursuit he may have singled out." This dictum is still true, as we observe in the life of Charles Forte. Concern for the world does not mean waving a banner rotesting at the war in Vietnam, or mocking the capitalistic system, but shows itself in service and dedication frequently with tears, sweet and blood. If the dedication of one man can build such a large enterprise in such a short time, the dedication and sacrifice of many can change the world. By foregoing individual ambitions and working for the common good, a new world will be built in which men will see the manifestation of the love of God ; and the love for God means true service and responsibility to everything. This is not something casual or occasional, but the result of being alert, active, dedicated and sacrificial. The new world will be built by individuals who see perfection in all they do and with everything they have. It means developing a perfect relationship with God and his creation,-mankind, the minerals for the earth, gold, money, animals, plants, food, our families and, last but not least, ourselves.

It is in the everyday moment, the kitchen, the factory, the office may be the place, and it is there that we can build a maturity of spirit, perfecting not only ourselves but our families, and all we do. To serve "in the shoes of a servant' is not easy, but it is the only way to perfection - the Kingdom of Heaven on Earth.

(From The Unified Family, March 1970)

Love and will

By John W. Chance

"We must live in the world as we find it," begins Rollu May in his book, *Love and Will*, and he describes this world as now experiencing an era of radical transition. From the point of view of twenty-five years as a psychoanalytic therapist, he sees that love and will, rather than being the solution to our problems, have become our problems.

In our society today, anxiety is rampant. We deny will out of fear and insecurity. Without a feeling of significance we are unable to influence others. **The next step is apathy, the suspense of commitment, the withdrawal of love and will.** This is followed by Violence, as a response to the numbing experience of powerlessness. The personal meaning of love is lost.

During the '50's, the concept of anxiety as a normal state had become accepted, accompanied by apathy and lack of feeling as a defense against anxiety. In the last decade, however, alienation, "playing it cool" and estrangement added to the maturation of apathy as a character state; a protection from the overstimulative aspects of a cultural barrage of words, noises, collectivized industries and a world in tumult.

The result has been to create a "schizoid world", one that is out of touch with close relationships, lacking in feeling. This is the general tendency of our transitional age: helplessness and disregard coming from every aspect of our culture. What must occur in this new knocking on the door, is to frankly admit and confront the schizoid characteristics of men's present state, and to find a constructive use for it based upon a new

basis of love and will the chief casualties of contemporary apathy.

Reality has the ontologic,¹ character of negative and positive polarity, a process of dynamic movement through polarities. The existence of male and female is one expression of the fundamental polarity of all reality. Besides their procreative function, each sex accentuates the characteristics of the other. May candidly remarks in this day of birth control pills we have never fully accepted the psychological and personal responsibility for the freedom and power to procreate willfully and purposively.

The term "Eros" means the power which drives men towards God, a state of being seeking to expand, the longing to establish union and full relationship, not only with the opposite sex but with truth, and a transcended sense of self. May uses the terms Eros, the diamonic, and intentionality, as the avenues for this process of confrontation, self-realization, and return to feeling and relationships.

Feeling is intentional, that is, serving a definite purpose. The regressive side of emotions has to do with the causality; and determinism of one's past experience, including the infantile and archaic. The progressive emotional side starts in the moment, and points toward the future. We participate in the forming of the future by virtue of our capacity to conceive of and respond to new possibilities and to bring, them into actuality, a process of active response. Eros is the pulling toward the future in which the way, or past, of one's behavior, and purpose, or progressive side are unified.

Freud recognized that fully gratified libido led via the death instinct to self-destruction. Eros, the spirit of life, opposes this downward pull. Dr. May feels that when the release of tension takes the place of creative Eros, the downfall of the civilization is assured.

By his use of the term "diamonic", Dr. May attempts to

describe tendency for "any natural function to take over the whole person." This can be either creative in its outcome. The daimonic is the urge within to affirm and assert one's self. The diemonic becomes evil when it usurps the total self regardless of the intergration of the self, or of the unigue forms :2nd desires of others and their need for integration. It then appears as excessive, aggression, hostility and cruelty. This is the reverse of the same assertion which empowers our creativity. All life is a flux between these two aspects, which we can repress, but we cannot avoid the toll of apathy repression brings in its wake.

Initially experienced as a blind push, it is the purpose of psychotherapy, asserts Dr. May, to make the diemonic personal and constructive. The constructive use of the daimonic involves first a confrontation with the dilemma of how to use it with a sense of responsibility and significance for human life.

Not to recognize the daimonic turns out to be itself daimonic, it makes us an accomplice on the side of the damionic possession. What is necessary for the cure is not to fight it off, but to take it into yourself for it represents a rejected element within-which will always threaten to take over if repressed. The denied part is the source of hostility and aggression ;through consciousness you integrate it into your self-system to become the source of energy and spirit that enlivens you. This integration of the self overcomes the split, removes aloofness, frees one from morbid ties to the past, and is a helper towards self-realization.

The consciousness of this process operates on another level, which Dr.May calls the level of intentionality. Intentionality is a common term in phenomenology, the study of the way consciousness perceives objects. Intentionality is the structure that gives meaning to experience, enabling us to see and understand the objective world.

The dichotomy of subject and object is partially overcome by intentionality. Based on the thinking of Husserl and Franz Brentano, Dr. May states that consciousness is defined by the fact that it points towards something outside itself it intends the object. Every meaning has with it a commitment. Intentionality is the constructive use of normal anxiety or potentiality. Pronounced neurotic anxiety destroys it.

Intentionality is reached through an encounter of decision and responsibility: the act is in the intention; the intention is in the act. It is a willing of participation rather than an opposition of it. Perceptions and memory are functions of the intentionality of being. The planning, the forming, the imagination, the choosing of values are the intentionality of human freedom.

Eros has much in cOMmon with intentionality. **Both** presuppose that man pushes toward uniting himself with the object not only of his love, but of his knowledge. This process implies that man already participates to some extent in the knowledge he seeks, and the person he loves. Eros is the reach of human intentionality and imagination.

Dr. May concludes his book with a discourse on the awareness of human intentionality as it relates to love and will, to the meaning of care, and the communion of consciousness. The awareness of the reach of intentionality is the reach of Eros, of an openness of response, a dynamic give and take, centered on a compassionate state of being. This striving for harmony, within and without, is through tenderness for others and affirmation of the self. Humility in the face of destiny, side by side with faith in one's own capacity."

(From The Universal voice)

(Introduction of Overseas Center)

Report of Philadelphia Center

To all of you out there : HELLO : This is Philadelphia Center reporting, with a kaleidoscopic view of our very special city. We hope you will feel closer to our by knowing something about philadelphia and our work here : We look forward to reading about all the other Centers.

The founders of our "City Brotherly Love" were Quakers; and in line with that tradition, the first Heavenly Soldiers here were also Quakers. In 1965, George Fernsler and Diane Giffin (now Fernsler) made contact with the Unified Family in Washington, D.C. Diane moved away soon to another Center, returning only after the blessing in 1969. George continued alone--so new to the Principle but unshakable in his determination. After two years Barbara Mikesell came to Philadelphia to join forces with George. Many heard the Principle through them; many came and went until finally one brother, and then a second, joined the Family. The blessing was followed by a whole wave of new members: Philadelphia was on the move!

Last year we bought a house in the western part of the city, within walking distance of the University of Pennsylvania. The house is large enough to hold several more members. Already we have an annex, made up of members living at home, on the other side of the river in New Jersey. We would like nothing more than to be so crowded that we spurt out into a whole galaxy of annexes around the city.

During the first half of this year we are holding a serious

PHILADELPHIA



weekend workshops for our members on how to teach the Principle. Since not all of our members can come to the Center in the evenings, these workshops, seem the best vehicle for training and communication.

A description of Philadelphia Center would not be complete without mentioning one of our newest members, who has surprised us with her witnessing abilities. We get a puppy with the intention that she would protect the Center and be a playmate-guardian for the forthcoming Fernsler baby. In an atmosphere of divine love, our puppy has developed a most affectionate and congenial nature (although divine truth has yet to produce much discipline). In witnessing, so far we have concentrated on students and are trying to form clubs on all the major campuses. This is natural enough since most of our members are students. From time to time we work in church young adult group, the Fernsler's are continuing in a liberal church where there are many young families; for the most part, however, we have found too little and too slow a response there. It seems that most religious people have nothing to do with organized religion.

Among younger Americans today there is considerable interest in means of dissolving barriers between persons, in group dynamics and communal living. Thus the fact that our Center functions as a commune is of prime interest to many. Often we are able to draw people to the lectures on this basis alone. The several existing communes around the University of Pennsylvania are among some 30,000 in the U.S.A. To people who are familiar with communes, we are able to speak convincingly of the importance of the Principle as a basis for group living.

Another current concern is ecology--the interrelation of all living organisms--and man's abuse of his environment ("...the whole creation is groaning travail..."). This concern provides

obvious rapport for witnessing, and some of our members have cooperated with local ecology group for that reason. Also, student government gives member: a chance to establish contacts for witnessing and at the same time to contribute substantially to the restoration the campuses. Jim Cowin, who just graduated from the University of Pennsylvania, was instrumental last fall in the overthrow of leftist students intending to radicalize the campus.

Dear Family, we send all our love and prayers for the restoration in each of your mission fields.

We are greet you in our True Parent's name

Diane Fernsler

WILLIAM PENN'S PRAYER FOR PHILADELPHIA

"And thou Philadelphia, the virgin settlement of this province named before thou was born, what love, what service and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee. O that thou may be kept from the evil that would overwhelm thee, that faithful to the God of thy mercies, in the life of righteousness, thou may be preserved to the end. My soul prays to God for thee that thou may stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power."

In 1684, William Penn, the founder of Philadelphia prayed as he was leaving the town for stay in England it and the province of Pennsylvania (named by King Charles II, meaning "Penn's woods.") A huge statue of William Penn now stands

atop of tower in the City Hall Plaza marking the center of the city's commercial and cultural life. Buildings are now limited to the height of this statue-about 20 or 30 stories.

Penn, a Quaker guaranteed religious freedom to all who acknowledged God. He dreamed of establishing a model city of God. Penn named his city, Philadelphia, meaning "City of Brotherly Love". He must also have been thinking of the 'Church' of Philadelphia, which, according to Revelation Ch. 3, Jesus promised to keep "from the hour of trial."

Peen planned for a "Greene Country Towne" to be laid out in straight tree-lined streets with intersperced parks. The original plan, which encompassed precisely what is now "center city", is still evident, even in the present extension of the city. But pollution of all types threatens the green areas and, indeed, the life of the city.

The famous Liberty Bell with its inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof", was cast in 1751 to commemorate the fiftieth anniversary of Penn's granting of his charter of liberties and privileges to Pennsylvania. The message was already inscribed on the bell when it was rung for the Declaration of American Independence in 1776.

Philadelphia was the largest and most bustling city of the American colonies. Benjamin Franklin made Philadelphia his home and left his mark here through a number of significant institutio us and organizations founded by him.

When I visit Independence Hall in Philadelphia, I wonder how men may have deliberated over the foundation and destiny of a nation in such a small building. How could so few men set the directien for the new nation? Ordinary men but ones who proved to be great leaders gathered there. Men like Thomas Jefferson from Virginia and John Adams of Massachusetts met there an inspired the colonists to from an indepen-

dent nation with ideals of liberty far ahead of the times.

Today Philadelphia is the fourth largest city in the country and a chief U.S. port. It has significant cultural attractions, of which the most outstanding is the Philadelphia orchestra. It has two or three large universities and very many small colleges. The face of the city is being lifted with much construction of new modern buildings, low-income housing, and recreation of part of the colonial section for elegant society living.

Outwardly rather quiet, Philadelphia is seething with hopes and frustrations. Somehow it managed to escape the large scale riots that struck many major American cities in 1967 and 68. But we held our breath of ten during times of extreme tension. Racial tension remains in poor areas along with high unemployment. Unsolved financial problems threaten the school system.

William Penn's prayer that the city be "preserved to the end" and "stand in the day of trial" is threatened with severe disruptions and ultimately frustration. Despite his statue and the limitation on building size, Penn's vision is largely forgotten. But hopefully we can enter the celebration of the national bicentennial in 1976 with confidence and forward energy- in this and every city. We and others must put out a major effort that Philadelphia may continue its progress and renewal, that it may not only recapture and fulfill its original vision but go far beyond it.

George Fernsler

A rough image of the town in which I live

In this letter I will try to give you a rough image of the town in which I live as well as of myself. The town is Barrington, a small suburban section of Southern New Jersey. Bordering Barrington is Haddon Heights where Denise and Muriel Schneps live. Their mother's house serves as an "annex" to the Philadelphia Center: in the annex we meet and do all of our teaching. Due to financial difficulties I am presently living at home, and Denise and Muriel are still in high school. Being an annex helps in keeping us an active, coordinated part of the Philadelphia Center, even though it is not possible to live in Philadelphia at present.

My two biggest longings in life have always had a creative outlet: painting and music. Painting indirectly brought me into the Principle because of its awakening inside myself to the workings and wonderful pattern of nature Music was an extension of my painting abilities and can, I suppose, be compared to a hand growing forth from an arm. Without the "Stem" of art to grow from, I don't believe that my music would have developed to its present degree.

Since hearing Principle (May 1969), I have been writing many songs with my younger brother, who plays guitar. These songs pertain directly to Principle.

My brother and I, along with a base guitar player, perform at various coffee houses in the Philadelphia area. We are hoping to get a break in the recording end of the business sometime in the near future.

Music, with the right exposure on a mass scale, can have

a pronounced effect upon an entire society. This is why I pray that we can be successful in this endeavor. **By the way, the name of our band is "Give and Take."**

One last thought: I have a feeling that some day within our lifetime all the Family members of the world will meet in one place, physically as well as spiritually. Our presence is bound to shake the very earth we stand on, and perhaps by that time all of mankind will be aware of the kingdom in its midst.

In the name of our True Parents,

Brian Butler

THE NEW JERSEY ANNEX

Divine Principle has found a small group of people to further Father's work in New Jersey. It is a small annex to the Philadelphia Center which is approximately 7 miles away.

We participate in Philadelphia's events (Workshops, prayer meetings etc.). We have learned much from their example and have gained much from their advice.

We are all still students, living at home where we are also teaching at the moment. We attract mostly people our own age have been getting some good results.

We hope to start our own center soon in New Jersey and continue to work closely with the Philadelphia Center and more closely with our loving Father.

Denise Schneps

(a poem)

People of the earth open your spirits
and your minds
For a new sun is risen
it is the sun of life
an the sun of God
And a new moon is shining
it is the moon of the new mother of earth
Together they will show us
New Life

Muriel Schneps

.....
Holiness becometh thine house.
.....

(Testimony)

Francois Tchocothe

(From Cameroun, Africa)



Francois Tchocothe

I came into the world in a colonized continent, delivered into enslavement by its bother, under forms whose methods revolt all reason. In this universe of moral misery which can only equal absurdity, my battle began at the ad.: of 5, and, since the age of 12, I have had to work hard to pay for my studies in the Christian schools.

I often went to the Lutheran Church to sing and to receive communion, because they sang all the time there. They don't sing in Latin like the Catholic Church where I was baptized but in the native tongue. I understood what the songs said. When my nurse found out that I was going to the Lutheran Church, she threatened to expose me before the pastor. I was 13 years old. I told her that my grandmother was Lutheran and that I was going in memory of her, which was true.

When the pastor proposed the seminary to me after primary school, I opposed his categorically. He asked for explanation and I told him everything. After calling me all sorts, of names, he told me that we were slaves, sons of slaves and only the white men can save us because they constitute our God. Afterwards, I realized that much of what had told me in an angry tone was right, but when he had told it me, I was only, 15 years old. I was deeply hurt by it. Not for me, for my brothers who were goin., to continue to live as slaves.. When I felt I told him. "Thank you father, for all that you have said,

but I do not want to go to the seminary. If God exists, He will tell me why I am a slave, even if He is Your God."

I often asked myself this question: "How to get the black people out this abyss where they have been piteously immersed?" Again, I retires into myself and with new eyes, contemplated the beautiful interior world which nourished me when I was smaller and has remained equally as beautiful. Meanwhile, I have made many mistake, and when I returned to Him, dirty as work clothes,- this world welcomed me with the same calm as before, and I felt as guilty as a child who goes out to play instead of doing the dishes, and who comes back and finds the same affectionate mother who, waiting with steadfast joy, has prepared everything to celebrate the return of her child around the family table.

I then understood that it is this world that must be constructed, outside, a truly maternal world that overflows with love. God was then present in me, and it is I who had grown far from Him by justified but biased reasoning. In order for this society that I saw deep inside me to be valid outside, it must be capable of englobing humanity in its entirety. On these terms and only these terms it will ressemble that which is in the interior of my being.

God being omnipresent, omnipotent, and omniscient, this society is only possible in one form. No other is acceptable. So this society can only be a human family, unique in all the world.

From that moment, I thought of the methodology of the creation of such a society. Gathering all my friends together, I talked to them to obtain their collaboration and their inspiration. They all treated me as a utopist I decided to act alone. I left Cameroun in September 1960 with the following mission:

- 1) deep knowledge of applied science
- 2) immediate return to Africa and acquisition of land

for fertile cultivation; assurance of regular work whose revenue would help buy more land for construction and breeding

- 3) getting 12 orphans, 10 years of age or less, from 5 continents; with them, the development of free will, absolute love of the other before oneself, manual and in tellectual work in all forms, all centered on God, until the age of 18-then, deep study of 3 standard occupations; carpentry, mechanics, electricity.

with this program,I left for France in May 1961 after 7 months of traversing West African territories. I quickly saw that I did not have the qualifications needed to take on my intended studies. To survive, I found a job in a factory with my professional Aptitude certificate. For 5 years,after 10 hours of work in front of machines, I took free evening courses.

In Europe, the people were already more open to my ideas. I met Jacqueline Rocquier. She understood very well my ideas and was very much concerned helping to solve the problem of plack people. Together with her I wrote the practical structure of this new society in depth, which we baptized Testament III.

On Monday, January 10,1970, at the Science Faculty where I have courses, I met Barbara distributing strange tracts and she gave one to me. On the tract was written: "the world changes, history changes, politics change-- -lecture given by the Pioneers of the New Age". I said to myself:" I must go to this lecture". Amphitheatre F-1 is exactly my Physics Amphitheatre. I don't usually go to lectures. I talked my friends into coming with me, without knowing that, naturally, they had decided not to come. I came early and talked to Reiner who directed me to our brother Henri who was giving the lecture that day.

Having worked a long time on Testament III, I said to myself, this man could not have found the total solution for uniting humanity better then I. Introspectively, the orientals

are very deep, and that must have been invented by this man to try to dominate the weak and artificial minds of western world. I was sure that only my Testament III held the key to truth for the world. So at first, this thesis I heard appeared to me as a subtle force of oriental dominion. But I kept calm and attentively followed the rest of the lecture.

Suddenly, Henri traced on the blackboard 4 horizontal lines, followed by a vertical line. "That" he said "is the original way for man". But he drew the part between the 3rd and 4th lines in dashes. 9/10 of the way between the 2nd and 3rd part, he drew a large circle and along broken line coming down from the point. I paid very close attention then, and an unusual force made me register all the details that followed. At the end, all of my questions concerned one particular point: its causes, its consequences, its discovery. My last question was this: **Then man can surmount the negative force?** "Henri answered me with unusual certitude: "Yes". But the question: "How to surmount it?" was too much to be answered right away.

I couldn't sleep all night. I was tormented by the point of the Fall. Near 4 o'clock in the morning, the same unusual force that had held my attention in the amphitheatre seized me. In this atmosphere, I clearly remembered a song I had had in dream six nights before :

"My God, how it rains, how it rains, how it rains
Most everyone is drying and so I am
What is left for me on earth
O, My God, how it rains."

Sleep then overcame me.

When I listened to this lecture, I had had the feeling that I alone, with my society enclosed in Testament III, possessed the universal truth. It is then pride? Of course, since my childhood, I struggled morally against injustice, but why not want

someone other than myself to discover a more complete truth? Aren't I not only proud but jealous? Those are feelings of those who do not know much but who think they know everything. It is this same feeling that has made humanity wander in obscurity of thousands of years.

I went for further study to the center in Boulogne and on the 3rd visit, we touched the Ideal of Creation and its relationship with Adam I and Jesus. I recognized with immense joy that Adam III was there with the family cell, and that the kingdom of Our Father was already growing throughout the world. I also understood that my questions and requests to God for explanations were left unanswered until now because it was already there. The society of Testament III, which I thought I had invented, was what Our Father was in the process of installing. There are joys that words cannot express.

But, as before, my soul remained sad. There are more than 50 million people in France around me in this house at Boulogne, and here, there are hardly 10 people. Where is the pope with 800 million of my brothers who are waiting for the Return? The ten people that my sad eyes see are not astrologers, mathematicians, or physicians who propose the golden age, but they are humble people like 2000 years ago. We easily ask. We easily complain. But when it is given to us, we don't even have the heart to appreciate it in time, nor the eyes to see it in time. The obscurity has constructed a concrete wall around us.

Now the big question arises: how can I go about informing my brothers that the earth has received its True Father. That demands a deep understanding and a great patience; therefore, large heart, which, besides simple intelligence, must be capable of channeling and forming all beings of different beliefs, philosophies, professions and cultures towards one point, without the heat of passion but with a steadfast love.

I have been studying at the faculty of Science to acquire a mastery of Mechanics-Physics. This is not enough. I have to grow spiritually myself and realise deeply the Divine Principle. With this condition of becoming a man myself I can contribute to bring about this universal family quickly. Without this family I am useless for God, for humanity, and for myself.

God! I am all unworthy; I have neglected thine offer of mercy so long.

(Letters)

Allen and I recently attended a small conference at
the White House

Washington, D.C. April 7, 1970

Dear Father,

We are looking forward to attending the WACL conference in Japan this coming September. As the work of The Freedom Leadership Foundation grows, so also does our awareness of how necessary it is that this effort be coordinated on an international scale. Our delegation has begun planning to attend.

I have always been honored that you entrusted to me the responsibility of founding The Freedom Leadership Foundation. Despite the smallness of our group, we hope that you have been proud of our initial efforts and success. In responding to the spiritual needs of our movement, I am very grateful for your approval to go out into the field (Denver) and experience that direct confrontation with Satan in our work.

The Board of Directors of The Freedom Leadership Foundation will remain the same :

| | |
|-----------------------|-------------|
| Philip Burley, | Boston |
| George Edwards, | Washington |
| William Farley Jones, | Washington |
| Young Oon Kim, | Washington |
| Nora Martin, | Kansas City |
| Neil Salonen, | Denver |
| Jon Schuhart, | Los Angeles |

Farley Jones, HSA President, will serve as Chairman of the Board. To carry out the daily activities, they have nominated Allen Wood to function as President. Since Miss Kim has also communicated your approval on this matter, we have now put

this into effect.

As a result of our activities, Allen and I recently attended a small conference at the White House to open direct channels for the coordination of future activities. I am confident that FLF will continue to grow, and that Allen will provide the necessary capable leadership. This work has been my great joy, and I look forward to its continuation.

My prayer and that of the whole American Family will continue for the success of this international work.

Love in His Name,

Your son,
Neil Albert Salonen

10 new members have joined the family

Wien, May 3, 1970

Dear Mr. Eu

Obviously God's Blessing has been upon the work of the Austria family during the month of April 1970. Again 10 new members have joined the family. We are very, very happy about the recent progress. Now we will have to strengthen these young brothers and sisters to resist all storms.

We thank our Heavenly Father for Parents' Day. At last we can celebrate this day as a unified world family under the True Parents.

All though April has been a great month as far as Father's work in Austria is concerned.

We thank our Heavenly Father that all of us are healthy and strong and able to be useful to Him who has suffered so much for us.

In the name of our True Parents

Peter Koch

Cracking the radical fortress

Toronto, April 12, 1970



Carl witnesses on the street

During our forty day carppain, we concentrated on an eighteen story pile of concrete and glass known as Rochdale College, a residence and learning environment for Toronto's moribund radicals. Actually, it can't properly be called a "college," as it is not accredited nor even generally taken seriously. But it does offer courses in cerlmics, Zen, poetry, etc. It's also a big Satanic stronghold.

To the above subjects of learning, the Unified Family added "Christian-I Ching" -or, in other words, us. We chose this name to indicate the universal nature of the Principle and to capitalize on current interest in the occult. Some people questioned the wisdom of trying to combine Christianity and the I Ching ; so we had to explain that we were simply taking what is valid in both, with the Principle being the criterion. After registering the class, our next move was to cajole them into granting free space in a huge second-floor lounge. We then hung up a gigantic sign in the window; it was twenty feet long and clearly visible across the street.

Wondering WHAT the "Christian-I Ching" was, twenty-five curious Rochdaleans drifted in for the initial confrontation. Everyone squatted or sprawled on the cigarette-scarred rug, and obscenities (good natured, if that helped any) flowed freely ; someone named Dirty Dan announced he was God,

Satan, and Jesus. As if in answer, Kathy politely stifled a small yawn. Dirty Dan looked disappointed. Well, at least he came back not many others did.

There were several meetings after the first session and attendance for Chapter one varied from three to sixteen. Only the first chapter was taught at Rochdale, as we wanted them to come over to our regular meetings for the second chapter.

On the nights that we held the meetings, we put up a table in the lobby. Occasionally someone took a pamphlet, an Arther Ford book, or one of the excerpts from Chapter one laying on the table.

Sometimes this lobby furniture worked out well. Recently we got free publicity on a popular FM radio station through our presence behind the table. A disc jockey on a program carried by this station saw us and came over to talk. Several people came from his very helpful plugs.

Has every one been so helpful ? Unfortunately, r o. After our first two meeting, the rental office people moved us to a smaller room, choked with litter, and charged us five dollars a week ; however, we had been told in the beginning that the free accommodations were only for a temporary period, so we couldn't gripe too much.

This whole experience at The Radical Fortress was good stimulation, good education, good training in verbal rough-and-tumble, good publicity, and just plain good experience. If you have similar opportunities in your city, we suggest you look into them.

Carl Rapkins

We shall overcome all difficulties

Toronto, April 12, 1970



Bob Duffy

Life at the Unified Family Center in Toronto, Canada is hectic. Not a moment is wasted as we push through the weeks and months. And when we hit stormy waters, we try to plough on ahead, leaving the tears and complaints far behind us. Days slip by when we scarcely get time to realize what we've done that day. Sometimes looking back, it seems as if a dream has taken hold of us, a journey to a distant country. Hardships and obstacles clog the path, but with determination and

perseverance we shall overcome all difficulties.

When we offer Principle to a fellow human, we are offering him a cross to bear, a burden to carry for God. If he accept the offer, he receives inner peace and strength to help him bear the burden. Let us remember that our lives in Principle are offerings to God who has borne our grief and comforted man through the centuries ; at the same time, the joys and blessings of Father's love are infinite.

In each different season, we emphasize different aspects of witnessing, because of the variation in climate. In the autumn we tried to reach university students and to find a new member on campus. The long, cold, snowy winter drove us indoors to witness in shopping plazas, restaurants and involve ourselves more in church discussion group. We also began a lecture series at Rochdale college, a local hippie apartment house. Also we organized a prayer meeting for the public here at the Centre.

The spring should find us swarming the parks, talking to people in the streets, and witnessing on Toronto Center Island Park. The main thing is that we find new members for Father.

I suppose our schedule is somewhat the same as in other Centres. We teach Chapter 1 on Wednesdays at 8:00 p. 1. and Sunday afternoon at three. Sunday starts with our 5:00 a.m. prayer and rededication service. We used to have our own regular worship service at 9:45 but in the past couple of months we have pushed it ahead to 1:00 p.m. so that we could get to Sunday School or pre-church discussions at 10:00. Each of us choose a crurch and try to meet people who are in the Bible Study group who are perhaps open to new truth. By hearing them express themselves we can more easily tell who are prepared and we also learn what Christians are thinking today. Then after church we easily get into conversation with them and invite them to our discussion group.

Sometimes there are coffee hours after church. This give-, us a chance to meet people too. At one o'clock we have our own worship service here and at three o'clock people come for lectures. Evenings are filled with witnessing at church groups, campuses and streets.

Monday night we go out witnessing to various Places. Tuesdays, we have been giving an introduction and Chapter 1 to people (mostly hippies) at Rochdale. Wednesdays we have our lectures in the evening, not usually the turn out at the Sunday meeting is better. We try to schedule others who are hearing more to come on Wednesdays so that the group looks bigger to newcomers. We have tried to start a prayer group on Thursday nights because of the response to an advertisement Alan put in the paper seeking a prayer group. We advertise it in three daily papers twice a week as an "interreligious Prayer Experience for Young Adults." As a result a number of people have phoned and a few have come. A couple of

people have asked whether we do any corporal punishment such as whipping each other at these meetings. Apparently they have met with group of this nature.

Fridays are witnessing nights, although some of us have to work late. We sometimes do interesting variations on a Friday evening. For instance, Marvi sometimes goes to a family prayer night at a local church, while others go to coffee house or apartment house to witness.

Saturday is everyone's clean up and grocery day. Breakfast at eight, then out come the pails, bleach, mops and brushes as a crew of 4 assails the house, inside and out. Meanwhile, Linna is shopping for groceries and Marvi and I are, unfortunately, at work. Later on in the day they go witnessing and laundering, etc., getting all the odd jobs done that they've put off during the week. After witnessing in the evening we come home to baths and showers, then off to bed straight after prayer, for a new week begins at five o'clock the next morning.

Bob Duffy

We talk to hundreds in order to find just one

Toronto, April 12, 1970

We've really enjoyed preparing this report for our family around the world and trying to communicate to you our activities, experiences, thoughts, feelings, and hopes as we work to build Father's new world. I got to thinking about the "early days" in Canada. Can it, indeed, be two years since Miss Kim said, "We should send someone to Canada. Who is free for the sutilmer ? Marie ? Linna ?" Marie Ang (now at



Linna Rapkins

Berkeley, California) and I were school teachers who had the summer free and two months later (June, 1968)?, we found ourselves walking the streets of Toronto in search of Father's Canadian children.

Ninety days later we returned to Washington, bringing Kathy Bell with us, and were met at the door by Vince Walsh, who had arrived in Washington a month earlier. Vince, a Newfoundlander, had been hitchhiking across the country and down into the States and he stopped in Toronto long enough for us to meet him in a park. He intended to go West but no one would give him a ride and after a long day on the road, he has hardly even outside, Canada. The minute he changed his mind and decided to go to Washington, the cars began stopping and he was whisked to the very doorsteps of 1611 Upshur, our Center in Washington. What could he do but join ?

Kathy is a high school secretary, but has a BA in Fine Arts and Classics. She was sitting on a park bench reading Teilhard de Chardin, so we introduced ourselves and Principle.

Vince, Kathy and I returned to Toronto to establish a permanent Center. A three bedroom flat served the purpose for ten months. Alan, the handiest of our handymen, joined us that Fall, but had to go home to Liverpool, England for six months. He had left home and school a couple years earlier and was travelling around the country, living the life of a hippie. He is now finishing his high school courses and working part time.

Last Spring, Carl joined us, Alan returned, and our three little bedrooms were overflowing at last. That's when we

moved to this house. Three people who joined dropped out during the year, but Marvi Rannistee, Bob Duffy, and Matt Smith filled the vacancies. Marvi's brother-in-law was handed a pamphlet and promptly passed it on to Marvi who, according to him, was "crazy enough to go for something like this" and, sure enough, she did. She called us and had how lemds a very sunny presence to the Family.

Then Bob Duffy arrived from London, returning to his native soil after two years with the London Unified Family Centre. He and his guitar were heartily and gratefully welcomed. For the time being he is a shoe salesman, but he hopes to go to university soon.

Matt Smith is our eighth member. A writer and business man, he was first attracted by Arther Ford's book. He doesn't live with us, but we sometimes go out to his country home to teach Principle or just soak in the clean country air.

So that's our history ; now for the present. As spring unfolds (or tries to ; it's a long labor this year) our hopes soar as we conjure up visions of parks and sun.... The winter was long and cold. Response declined considerably and we were kicked out of some of our favorite warm witnessing spots, so we launched a forty day attack to try to make more headway for Father. Things picked up through our posters and pamphlets, both old and new ; ads in the underground papers asking "Did Sun Myung Moon open the Age of Aquarius ?" ; and ads in the university paper announcing "Christian-I Ching." We put ourselves on the Rochdale firing line, started the Thursday night "Inter-religions Prayer Experience" and "infiltrated" Sunday Schools. Then we were invited to speak at a Yoga Forum, where Bob Duffy gave a speech on the Unified Family to a group of about twenty-five people. On April first we had an Open House. Around fifteen old and new friends appeared for a relaxing evening of talk, song, and

pizza. It was most refreshing to be free of the usual format and we could see great value in something of this sort, where people can come and learn to know us informally, and, hopefully, will want to return for the lectures. So far, four have returned.

It's been a busy time. I just wish we could announce a new brother.... a new sister... three new brother... seven new sisters... But evidently more indemnity and greater sacrifice is yet required. I'm sure Father has done more than 95% in bringing even this many people here. We talk to hundreds in order to find just one, while Father talked to thousands and He didn't have anyone to comfort and encourage Him. He just goes on doing so much for us, whether we deserve it or not.

I hope we can soon be responsible enough to take his burden more fully upon ourselves and respond to Him in true joy and gratitude.

Linna Rapkins

We began our summer speaking at Hyde Park
corner on the weekends

London, April 30, 1970

The London Family send heartfelt greetings to Our Father and Mother and all the Family. We all are eager for news of Father's work whether we find it in *The Way of the World* or in Teddy's reports. Thankyou Pauline for sharing them.

This month seems to have been indemnity month. Perhaps for our summer growth. Dennis Perrin was knocked off his bicycle and five others went down with a virus. The centre was disinfected from top to bottom and the hospital atmosphere

has finally been overcome. Nevertheless the Family continued witnessing and one new member Hugh Dowling an artist joined the centre.

Irene—an Austrian-English girl from Belgium came to visit us. She stayed with us for five days before returning to Belgium.

Patricia Hardman began her mission to Ireland and is working in Dublin. We had hoped to send her earlier but she was able to assist Doris in looking after the baby. We hope you are now receiving reports from Dublin.

We began our summer speaking at Hyde Park Corner on the weekends and are now in the process of building a better speakers stand ready for next weekend.

Our launching of the F. W. P. U. began with our booklet—Make Britain Safe. Several conditions made at this time such as walking round the Houses of Parliament seven times a distance of twelve miles before breakfast. The Pamphlet went to all members of Parliament and Chiefs of Police. Ten days later the Lord Chief Justice spoke out in no uncertain terms about violence, the need to protect the police and deal more severely with violence against the police. Generally the pamphlet had a good result. Prior to this pamphlet the situation here was deteriorating. We thank the Father for allowing us to expose Satan. Our next pamphlet—the United Nations Finest Hour deals with Korea and Tibet.

We are still awaiting news concerning our new centre and we pray that the Father's Will will be accomplished. We seem set for an active summer Monsei, Monsei, Monsei,

From us all,

Deepest Love in Our True Parents Name,

Dennis F. Orme

Our hearts are filled with joy

Boulogne, April 30, 1970

Dear Mr, Eu,

Glory and Victory for the mighty works of our True Parents and all Their children !



Parents Day, 1970—Boulogne, France

Our hearts are filled with joy and we like to report to you right away, that the French family has gotten its first official center in the best business area of Paris. During the whole month we have searched for it by driving from street to street, contacting many agencies, putting ads in the paper and making many spiritual conditions. Finally our Heavenly Father could direct us to this place 7, rue le sueur (street of sweat), 3rd floor, in the 16th district of the city. It is located close to

"l'Arc de triomphe de l'Etoile".

Now a new stage of development can be realized. At first we have to fix up this apartment and in June we will move in.

In the beginning of the month we had the great privilege of celebrating Parents Day. Genie had decorated room with a beautiful tree of life and many flowers. We started with a Korean dinner. How much fun it was to see each one eating



Street Witnessing in the center of Paris April 1970

with chopsticks. Korean songs, especially the ones sung by our True Parents, brought a wonderful closeness and warmth to us. After praying and speaking about the significance of this Day we shared testimonies, songs, instrumental recitals and showed pictures of the visit of our True Parents. It was a day filled with happiness joy -and new-dedication to do our True Parents.

During this month we could teach Principle to many people

and 5 of them have accepted' this new way of life and are active in helping in the big restoration work. A young Canadian, Paul Bullen, 'has moved into our center, in order to learn a lot before going back to Vancouver. It is such a joy to see each one changing and growing spiritually so quickly. The desire becomes stronger and stronger to get the people out of the horrible labyrinth of the old world and lead them on a straight way to our Heavenly Father.

Big tasks are ahead of us and with our faith, with our convention we will fight to build a victorious unified front !

With all our love,
In the name of our True Parents
Reiner Vincenz

Four girls of the German family might be ready
to be blessed

Essen, April 13, 1970

Dear Mrs. Coi,

We were so happy over your telling us about the festivities on our Parent's birthday. We could feel the joy and happiness here in Essen and joined you in giving thanks to the Father for our True Parents.

In your letter you told us about our Master's plan for the big wedding later this year, and that he might include western members in this year's blessing. We studied the matter closely, as you advised us, and feel, that four girls of the German family might be ready to be blessed. ' They meet all the requirements and are very dedicated to the mission and our Parents. But we are sorry to tell you, that we have no boys

in the family eligible for the blessing right now.

It is so hard for us to see their tireless effort and dedication and on the other hand the momentary situation in regard to the blessing. Yet we know, that Father favors mixed marriages, so may there are possibilities after all. We would be very grateful, if you could let us know, how our Parents feel, about this situation.

The work here in German is progressing very well and we are so happy to see a family of about 40-50 members around the breakfast table on Sunday mornings here in Essen.

All our love to Father, Mother, the children, Mr. Eu and you.

In the name of Our true Parents,

Pant and Christel Werner

Suresh Patel will leave for India on May 28, 1970

Essen, April 24, 1970

Dear Mr. Choi,

Thank you very much for your letter. We are always overjoyed, when we see a letter with your handwriting in the mail.

Suresh Patel will leave for India on May 28, 1970, exactly 40 days after your confirming answer arrived.

As far as we can remember, Father blessed ground in New Delhi in 1965, is that correct? Could you please give us a detailed description of the exact location of the Holy Ground and a picture of it, if possible. We would like to give Suresh the information before he leaves for India, so that he may pray at the Holy Ground upon his arrival and his mission from there.

We were so happy to hear of Teddy's experiences and about the activities in Seoul. We are always so hungry for news from our homeland.

Here in Germany our movement is going strong. Many and varied are our actions, to bring the people in contact with the Truth. It is so refreshing to see many teenage-girls join our family, even though their parents are opposed to their being active in our group.

All our love to Father. Mother, the Children and to you.

In the name of our True Parents

Paul and Christel Werner

Some parts of our Master's address were read and
all of us felt Father's spirit present

Essen, April 27. 1970

Dear Mr. Eu,

An Action-packed month has passed and we are so grateful for all the blessing Father has showered us with.

Over the Easter-weekend all our members were off work for four days. So we decided to combine our family re-union with a training session especially for the benefit of our members, who are out in the mission field and can be home at headquarters only on special occasions. They miss those evenings of intensive Principle study we have together here in Essen, and the discussions of specific questions, to deepen our understanding. The atmosphere was high and full of anticipation as our members began pouring into the center from all different directions on Thursday evening. Joy and happiness filled the whole house. We heard the report of each center and their experiences in



Parents' Day 1970 Part of the German Family in Essen

contacting people and witnessing to them. Our badges with the symbol are quite a point of interest to many people, as they recall seeing them in different cities. Our members are wearing them even to work.

We started our training session on Friday morning with prayer, reading and discussion Principle, and we even took short written tests of seven questions each of the chapters we read. Everybody took it very seriously and it was so quiet in the hall, that we could even hear a needle drop. After lunch the whole family took a break meaning, that everyone went out witnessing on Ketwiger Stabe. It was like an invasion. In the evening we were deeply moved by your (Mr. Eu's) testimony, given during your visit in 1969.

On Saturday morning the whole family boarded the cars for our first post-action in the university city of Bochum. Being

the last shopping day before Easter, the pedestrian street was packed with people looking in utter amazement at our posters, especially at the one saying, that Jesus' crucifixion wasn't the will of God but the victory of Satan, which was so fitting for this day before Easter. After we had marched around for an hour. Many people stopped and listened to the voices of all the clean-looking young people.

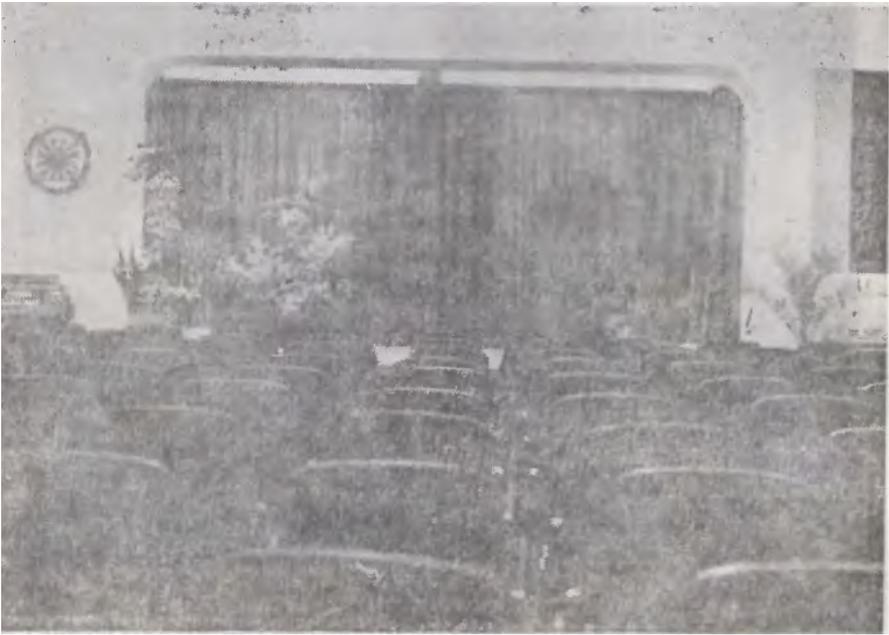


Essen, Easter 1970 Family singing

Then we proceeded to Essen to repeat the same thing on Kettwiger Straße. For those family members, who took part in this kind of action for the first time, it was quite an experience. Afterwards we all remained on the street's witnessing till 3 : 00 p.m. Because after that time the stores were closed and the street completely empty. We resumed our studying and singing, and in the evening we had a special meeting of sharing, recalling the events of the first European blessing on this day a year

ago. Thank you Father and Mother:lor all your love. We all would like to have you with us again soon.

. Sunday we started out with a prayer meeting at the Holy Ground and then, again studying, singing and sharing. Mr Kuboki's testimony and part of our Master's addresses here in Europe of last year were and all of us felt Father's spirit present.



Essen. Germany 1970 meeting hall

On Easter-Monday we discussed questions leading us deeper into Principle and then had some happy hours of singing, hearing instrumental music and some testimonies of our members. All too soon the time of departure came for all of those from different cities. But they all left with so much joy and determination in their hearts to work even harder to

restore our country.

For Parent's Day only our members from Essen and vicinity gathered at the center to give honor to the Father and our True Parents. We talked about the fulfillment of the ideal of creation, the struggle and suffering our Parents went thru, and the joy relief of our Heavenly Father, to see his idea of man in perfection realized. We also sang and shared together and closed the day with a prayer meeting. The whole family was overjoyed to hear, that on this very special day three physical sisters in the city of Bochum accepted the Principle. One girl had accepted on Easter and another one last week. So now we have five new members at the Bochum center. They are all under age and only one girl was able to move in so far. The others are trying hard to get their parents permission, although we know it isn't easy for the parents to let go of their three girl all at once. But they come to the center every day anyway and are spending hardly any time at home.

On April 10, we left for west-Berlin to spy out situation for Principle work in this important city and returned the next day. There days later our first missionary to Berlin left Essen to establish a center there. On her third day in Berlin she found a suitable apartment already which was considered an impossibility in that city. To find a good job was no problem either.

Father really supplies us with everything we need, if we just do our best and him. A second girl will follow this week, because she couldn't get off her job any sooner. This suffering divided city has almost given up hope to be united again. When we stood at "The wall" our hearts were aching. They really need Principle.

On April 12, we had our first Sunday-morning service but just for the family, since the official opening of our hall can only take place after going thru the usual formalities with the

authorities and they take their time. It's a very wonderful experience for the family to take part in the service. As you can see on the pictures, the hall turned out to be really beautiful and the capacity to hold 400 people.

Our young people are so eager to spread the word. Therefore last week we tried a new method by reading the Principle out loud in the busses and streetcars of Essen. Every morning on their way to work we give the people something to think about for the day. At first they were speechless over so much boldness, but now our members encounter different reactions every day including physical attacks. One man began reading his newspaper out loud in protest, but our Principle-reader was more persistent. Another one said : "Lady, stop it, keep it to yourself, will you ? I can't just go ahead and sing the national anthem either!" Others tried to kick us out, bus-driver stopped them, saying : "We have freedom of speech in our country, remember ?" Of course it makes us happy, when we hear remarks like : "They really got guts" or "Young people talking about God and Christ, that's a switch," or "That is very interesting". A few days after we started this acting one of the two leading newspapers in Essen became interested in this unusual endeavor. A reporter boarded a streetcar and took some pictures of one of our girls objective, made headlines in the weekend-edition and today in the offices and shops around the city the Unified Family was being discussed. May this help to awaken the people to join us in our fight against Satan.

(Picture and article are attached).

On April 23, we welcomed a Norwegian girl, which Ingrid sent to us from Oslo. Johanna felt at home right away and is very impressed by the family and the center-life. We hope she'll completely accept the Principle and become Ingrid's first member in Oslo. So last Sunday six nations were happily united at the breakfast table.

Last week we printed 20,000 new pamphlets with a picture of our first poster-march on one side and 14 points of the Principle on the other side, like the one attached, and are distributing them in all the cities of the "Ruhrgebiet" as we witness in the street.

The German translation of the first chapter Study Guide is being taught in some religious classes at high schools here in Essen. Teenagers, whom we talk to in the street, are very interested and take the material to school. At last they get answer to their questions.- We also gave lectures in different youth groups again, but witnessing in the street still is our most successful method.

Incidentally, the attached fotos were developed in our own foto-lab. It's so wonderful to see the foundation expand spiritually as well as physically.

We are very happy over the news of the great blessing to take place in Seoul this year, but we like to hear much more about the activities in our homeland.

The German family is sending love and greetings to Father, Mother, the Children, Mrs. Choi, to you and all the Family.

In the name of our True Parents,
Paul and Christel Werner

I felt a little like a bird when it is pushed
out of its nest and has to fly on its own

Dublin, April 10, 1970

Dear Mr. Eu

It is wonderful to be doing the Father's work here in Ireland. On 31st March I left England, Doris, Dennis and a

few the English Family saw me off at Euston Station. I felt a little like a bird when it is pushed out of its nest and has to fly on its own.

I experienced all kinds of feelings during the journey. The feeling of excitement to be going somewhere new where the completed Testament had never been. The feeling of determination to find Father's Irish children and to be a good mother to them. The feeling of urgency to restore this country quickly. Along with these feelings was also the fear and anxiety, but Father had already begun to work and I found myself travelling with a girl whose home town is Dublin.

On 1st April I arrived in Dublin and for the first few nights I stayed at the Young Women's Christian Association. From there Father led me to a job and on Tuesday evening to an apartment. It is wonderful to have a place where Father can rest and v, here His children will be able to hear His Word.

During the day I work in a large Insurance office where there are over 300 girls working as typist or clerks. Already Father has given me the opportunity to speak to a few of them. In the evening 3 or 4 times a week I work in a shop, which enables me to get to know the Irish people as well as helping to make ends meet financially.

Already I feel a sense of belonging to this country and I pray that I will be able to stay here a good long while to lay a foundation for restoration among the Irish people.

Greeting to Korea from Ireland.

Moses for our True Parents.

In Their Name

Patricia Hardman

We managed to talk from midday to midnight

Rome, April 14, 1970

Dearest True Parents,

Greetings to you from your Italian Family. In this letter I wanted to share with you our experiences of the last two week-ends. We celebrated Parent's Day in Rome on the Sunday 5th, of April. Some members from Milan wanted to join us but however only Jolanda managed to come, as the others were too busy in Milan. We were happy to have her with us as she was able to give many of her experiences to the members she hadn't yet met. Members present were Giancarlo, Roberto, Daniela, Mrs. Cattelani, Maria Teresa, Iolanda, Dawn, and myself. Three other members were not able to come. We prayed together, exchanged experiences, I spoke on the meaning of Parent's Day; we managed to talk (with brakes naturally) from midday to midnight. We felt you very close in spirit ; in fact it was a very uplifting occasion.

Iolanda has been active meeting many people also in Florence, many priests and friends she has known for years. Maria Teresa's sister lives there too and is very active.

The next Sunday 12th. of April 1 was in Milan. I arrived at 8 a.m. at the station where Barbara, Carla, Angela and Elio met me. We went right away to a beautiful park, (with a river running through it) to where Barbara had been shown by you in a dream to establish holy Ground. I brought a stone from -Rome Holy Ground in Villa Borghese. We prayed and blessed around a young oak tree, and we felt the Spirit World very strongly. Then We left for the center, where we were greeted by fifteen members. We talked all the morning. In the afternoon 15 other members arrived and we talked until late. As Carla

tells me she is writing about this I won't write the details.

Barbara, Carla, Dawn and I have read the new book, and appreciate it very much ; we thought of translating it as many members especially the older ones like to get their knowledge on Principles by reading various books, and they always ask us to give them more to read.

Recently we received letters or cards from most of the centers and new missionaries which brought us great pleasure. One worry we have is that even though we write with regularity to Carlo in Syria he does not receive our letters. However he writes often saying he is well and very active. He is studying Arabic at the Damascus University and is meeting many people ; he works as a carpet designer.

Dawn is due to have the child in the days after May 20th. she is doing well and tells me you often come to her in spirit.

We include a photo of our brother Luciano Borgoni who is a teacher.

We all send our deepest love to you and the family

Your son,

Martin Porter

Father! please forgive us for our debt

Tokyo, May 2, 1970

Dear True Parents

I heartily glorify your names and am really grateful to you for your blessing us good for nothing. I was much impressed with the feeling of revival when we drank the holy wine.

I have heard that though there is a position of blessing but there is nobody who has been worthy to be blessed.

Attaining my first anniversary of blessing, I'm willing to make fresh start. About a few days ago, when I got in touch with a Korean real estate agent named Mr. Kim Kyu Hoe and heard from him about the Japanese dominion over Korea, I grieved much.

President Kuboki once said that there may be difference of weight of indemnity among the generations of 40's, 50's and 60's.

Our Father said that if he tells us about variety of persecution he got from Japan, everyone, particularly all Japanese family members should make an indemnity for it.

Now I shed tears of profound gratitude for parental affection.

Father! Please forgive us for our debt.

No matter how heart-felt we are grateful for your loving Japan without cursing her despite impermissible sin, we can never thank you enough.

As a result of continuous negotiation with Rissio Koseikai, we obtain their consent in using Fumonkan for the meeting hall of 16th WACL conference. In preparation for the WACL conference, we have been trying to do our best.

The Union of Korean Residents in Japan, and The Hankook Ilbo are in close cooperation with us.

Going to Seibu Department to buy envelope to enclose invitation card to the Korean Union of Residents in Japan,• a good fountainpen which attracted my attention made me unable to contain myself in buying it for your use.

Hearing from Japanese family member now in Korea that Mother was just like as a princess when she walked around the Secret Garden, I prepared a purse for mother.

I sincerely hope the purse suit her taste.

Ever glory, peace and happiness to Parents.

Sincerely yours

Matsuyama Kozo

**There are a few demonstrations, but everything
remains in a deep sleep**

Beirut, April, 21 1970

Dear Mr. Eu,
Dear Family,

In Lebanon, during this month, our Father has again found Himself alone. Many people have been contacted but not one could make enough effort to see that the Return of Christ is at their doors. Only one boy is continuing the study of Divine Principle.

The Lebanese people are preoccupied with their own problems : the Palestinians, the Israelites, the Americans. Meanwhile, a great reality is there : money is the only means to change their relationship towards the Communists or the Americans.

There are a few demonstrations, but everything remains in a deep sleep. The Arab Capitals are protected from Israeli air raids which bombard the country villages.

On Parents' Day, our father was alone without a child in this Lebanese country, without being able to share His joy.

The struggle continues, with you all, my dear family, in the steps of Our True parents.

All my love in their blessed name.

Monsay ! Monsay ! Monsay !

Remi Blanchard

I am sure to find some wellprepared people soon

Luxembourg, April 26, 1970

Dear Mr. Eu

I want **to** thank Our Heavenly Father for this month which was a further step in the direction of the unified world. I feel **very** strong the joy and grateude of the brothers and sisters all **over the world.**

Celebrating Parents' Day, it was a wonderful day giving me strength and stimulation.

I strongly wished to share this feeling with the Luxembourgs,, but it's not easy to make it understandable. I could teach some persons deeper but they have to do many other things. So the search has to go on stronger. I am sure to find some wellprepared people soon.

I want to greet all the Unified Soldiers and pray with them for the love and blessing of Our Father.

In the name of Our True Parents

Robert Brandner

**I taught Principle nearly every night to one or
two Norwegian girls**

Oslo, April 28, 1970

Dear Mr. Eu

April has proved to be a fruitful month for father's work here in Norway. I undertook a 21-day action to pay indemnity and to make condition for a strong foundation of the Divine

Principle work in this country.

One of the conditions was to get up at 5 o'clock every morning in order to pray and study the Divine Principle before going to work, and another one was to fast every 3rd day. During this period a number of new contacts were made, and I am most happy to say, that I taught Principle nearly every night to one or two Norwegian girls.

Johanna Solberg, a 19-year old girl, has studied all the 12 chapters and left for Germany the 22nd, to experience family life in the Essen center, and to deepen her understanding of the truth.

Ranghild Tandberg, a 24-year old booking assistant with an Airline, heard the conclusion today, and was deeply moved, when she recognized, how our Heavenly Father had prepared her for this great day all her life.

A big event in the "religious life" in this country, widely discussed in the press, radio and on TV, was Graham's European "crusade". It was transmitted to 8 Norwegian towns on this "Closed-circuit TV-program" from Dortmund, Germany. I am mentioning it, because the reaction seemed to be so typical for this country. Many churchmen and many laymen were absolutely upset about it and they strongly protested against using so much technique and modern technical equipment to "preach God's word". About the contents of Graham's was not much said at all, only the way of transmitting it caused so much controversy. I am hoping for the day, when our True Parents can use all this wonderful technical equipment to speak to the hearts and minds of thousands and thousands of people in many different countries on one evening, and it is my serious prayer that it will be soon. I'll try to do my best to speed up the coming of that day.

In the name of our True Parents

Ingrid Schneider

We contacted with two catholic priests

Barcelona, May 3, 1970

Dear Family

The most important event of April was, of course, Parents Day. We had our meeting on Sunday afternoon and stayed together until the late evening hours. Some people came for the first time and kept in touch since then.

Amongst the people we contacted in April were two catholic priests, a nun, a seminarian, the wife of a judge, a writer and some students. some rejected right away and others are still reading.

Recently we had long discussions about the employment situation because we are faced with serious problems. **Some** of the girls did not even finish high-school and now they have no educational background for getting better paid position. **They** literally work from morning to ight and earn just enough for their own living. Furthermore they have to give all the money to their parents who sometimes give them only the bus fare to come to Barcelona (they live in the province). **It is really** disgusting to see that there is no help from this side as the girls are minors and cannot leave their parents, home for several years to live in a D.P. Center, even if they would like to. Also the boys have only very little income or nothing at all and have to decide rapidly what profession they went to learn in the near future.

From April 18-28 there was an automobile exhibition in Barcelona and I worked there as interpreter. As I had to be at the stand until very late at night, we had no meeting during the second half of April.

Looking for good jobs with enough free time will be the

main task for all of us in May, was this is basic for our future activities.

Thanks to Teddy's reports we are informed about the exciting news at H.Q. and the great dedication of our Korean_ brother and sisters.

Much love

In the name of our True Parents

Ursula Schuhmann

**In Sweden, The churches are like museums
without any atmosphere**

Stockholm, April 4, 1970

Dear Mr. Eu,

More and more I became conscious of the urgency to spread the Divine Principle as the only way to rescue mankind. Here. in Sweden people are awfully misled by materialism, ignorance and false idea, and worst of it are even not aware of it. I strongly feel the necessity to talk with them so that they might recognize the truth and understand that Satan must come to a standstill.

My Swedish is improving and the language school started mid-March. Yet, in the hope to meet persons speaking a little-German I go to youth groups and associations like the German /Swedish club. I also attend christian groups and go to church to make contact after the services. So I like to drop some lines, in this connection on the situation there, which stroke me very badly just discussing with people. Speaking on a whole, the churches are like museums without any atmosphere. They are empty even in a great holiday like Easter. (I took part in a

special Easter celebration and had to siren as a light bearer.) Priests, although there are young and open minded ones among them, do not brother to think One of them told me that it is not important to reflect, one just has to believe and that is all. The few people who come to the services do not really pray generally spoken, and so do not have a relation to God. It is sad to see how lonely God is being left like this.

In these weeks I am working with about a dozen girls, some of them Swedish, others foreigners. Ursula, a German girl, has already studied the Principle a good deal, but she needs a long time to seize the real essence. She is a hearty girl and feels at home with me, so we are going on step by step. Two other girls, both called Inge, are open-minded and very interested in the new ideas. But they are interested in so many other things too that it is sometimes hard to keep them. I found out that using my tape recorder I can make them listen and afterwards we have a good conversation. Just today came Monica a nice Swedish girl, and I do hope to see her soon again. We talked about problems in the world and the responsibility of man. Perhaps, she is the Swedish girl who really understands, I like her very much.

In the last days I started to go into the University library; maybe that among the students I find a prepared girl to help me bring the salvation to this country.

Personally I get very much help. Now as I live in Stockholm city, my Swedish teacher tries to find a job for me nearby. I am thankful for this life and that I can work for the Father. He comforts me when I am lonely. On Parents Day I had a celebration with prayers, music and reading the Principles in Swedish Language. I was happy to send a coloured picture book as greeting from Sweden to Korea.

In the name c.f our True Parents

Fridhilde Bachle

There was an earthquake on that day I started to translate
the Divine Principle in Turkish in Istanbul

Istanbul, April 26, 1970

This month was a time of many experiences. I studied the characters of my friends, which whom I am living together. They are very far away from the truth and it is almost useless to work them in the direction of the Divine Principle. I have to find some prepared people. The works in my country is a very head one and I need strong men so that I can start successful.

Now I am studying very hardly and I hope that I soon will be able to speak the language well.

With the support of a Turkish friend I started to translate the book of the Divine Principle into Turkish. **On that** day when we began and translated the sentence, that the cosmic spring had come, it was on Easter-Sunday 0 O'clock, the house began to tremble, there was an earthquake. Over 1000 people were killed in the district of its centre, In Istanbul we only felt a little shake, but 300 km southwards cities were destroyed since that time we had several earthquakes. Here in the town just a little trembling, but in some distance away so hard, that houses broke down.

I could see the big problems of the people here and how cruelly Satan is dealing with them. All this inspired me to great activity for building a base of our Father's Kingdom and fighting against evil. The victory is in our hand.

In our True Parents name

Harald Unger

(book work)

The gist of the Divine Principle for the lecturer (I)

By Young Whi Kim

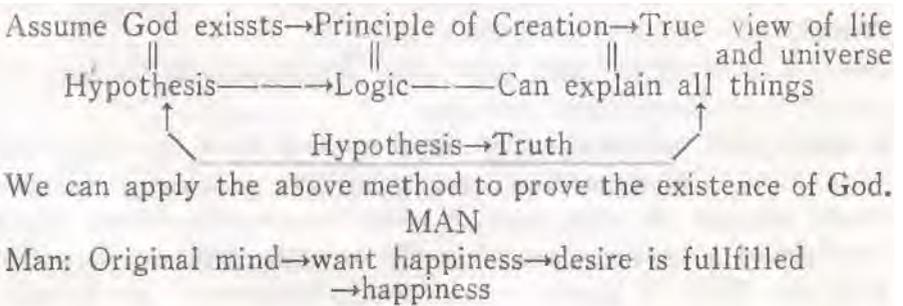
INTRODUCTION

Religion came about in existence on the assumption that God exists. If there were no God, religion would have no meaning.

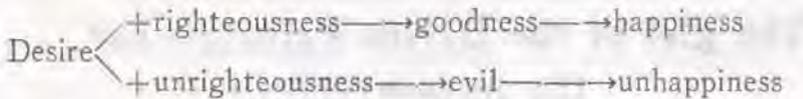
Does God really exist? It is possible to prove the existence of God logically, but Man would not be completely convinced by logical explanation alone.

In science as man proves the cause of existence of things by studying its phenomena and effects, in our lecture we will prove the existence of God by studying the historical phenomena and facts and systematically explaining them. (Refer to part II Principle of Restoration.)

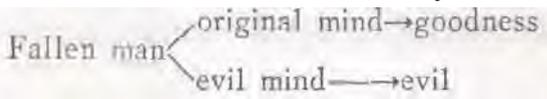
On the assumption that God exists we will proceed our logical explanation, and when all the questions of life and universe are fully explained the listener himself will judge the existence of God for himself.



Our desire is inclined to do evil rather than to do good because of evil environments and circumstances



Unrighteous desire does not come from man's original mind, because when our unrighteous desire is fulfilled we feel pangs and agony in our conscience. Even evil parents and teachers do not teach children to do evil things. Original mind hates evil and is destined to do good. Fallen man has a contradictory nature.

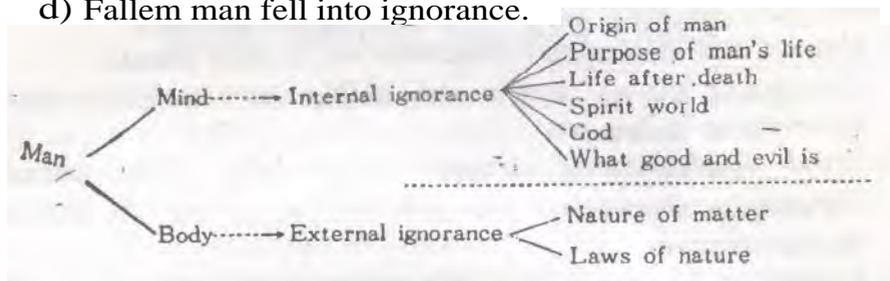


There is a war between the original mind and evil mind, this is the contradictory nature of fallen man. By this struggle he comes to the state of destruction. We call this the Fall of Man.

We may compare man with a cup. Cup is designed only to contain liquid, not to spill, and, when there is a hole in the cup it will be no use, because this cup will have 2 opposite purposes. Man was originally created only to do good and not evil. When man comes to have 2 opposite purposes, good and evil, man will be of no value. This is fallen man. Fallen man—contradictory nature—•destruction - history of struggle and misery.

Man is created to have only one directional purpose. He cannot have 2 opposite purposes. If man's contradictory nature were created from the beginning of creation, man could not have come into existence, because man's purpose is only one way → not ← → Therefore man's contradictory nature came after the creation. Christianity calls this the "Fall Of Man".

- a) Fallen man does not know exactly what good and evil is.
- b) Fallen man does not know where the original mind and evil mind came from.
- c) Fallen man does not know the fundamental cause of his contradictory nature.
- d) Fallen man fell into ignorance.



RELIGION

History is the restoration course from ignorance to knowledge

To explore internal truth-->religion came about

To explore external truth---- science came about

People have said that religion and science are contradictory, this is not true. When religion and science are united in one like mind and body united in man then true happiness comes about.

Solving human problems were done in 2 ways by fallen man.

1 By studying the world of result and phenomena---in order to solve all the problems of life, science has been the almighty God. Material things alone cannot satisfy spiritual desires. Science must develop its defriension fully to eternal cause and essential internal world.

2 By studying cause and essential world—

To solve fundamental problems of life, so many philosophies and religions with many isms and ideologies came about.

Diverse isms and ideologies confused many students, so they became a burden.

Situation of modern Christianity

Spiritual strength of primitive churches and the zeal of religious reformation is almost GONE } ost power of life

They became formalized.

It lost considerable power of performance.

Their salvation work has almost come to a standstill,

1 Materialistic ideologies(Communism etc.) came about.

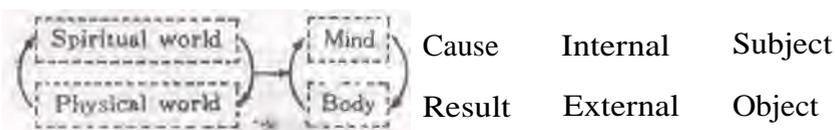
Christianity has no truth and ability to overcome the materialistic influences.

2 Racial discrimination struggle is its height This means Christianity almost lost true love for people and its power of performance.

3 Immorality is prevailing. This means considerable loss of salvation power or ability of modern Christianity, to overcome this problem.

The reasons why modern religions are disabled.

1. Ideal world can come when the spiritual world and the physical world are united.



There is no spiritual world which is separated from the physical (reality) world.

There can not be spiritual pleasure without true happiness of the physical body.

Present religion deny reality (physical world), and they only look for the world after death.

Physical life must also be happy.

2. Man's intelligence became highly developed through science.

For man to act he must have logic—oproof--- acknowledgement—>knowledge-- faith—>to perform(act).

Purpose of giving Bible is to give us knowledge of God.

Miracles of Jesus was to give us the knowledge that He was the Son of God.

Modern religions are the same as at early times and they lack scientific and logical explanation and they can not lead modern man.

HUMAN HISTORY AND NEW TRUTH

Human history is the providential history of restoration.

By man's perfection— restored world of creation.

By the fall of man--ifell into igonorance— sinful world.

By the providence of salvation man comes from ignorance to knowledge, by uniting the spiritual world and the physical world into one, by removing evil mind and following after the original mind— ideal world-+perfect world of God's purpose f creation.

From above we can see the history as the providential history of restoration.

NECESSITY OF NEW TRUTH

1 Religi n—+to overcome internal ignorance

Science --+to overcome external ignorance

In order to achieve the purpose of goodness we need new truth which can unite religion and scienbe.

2 Truth is unique, eternal, unchanging and absolute.

The Bible is a textbook in order to know Truth or God and is nqt absolute in itself. Man's spirit and intellect developes as time passes, therefore the textbook of truth must also develop in its expression and teaching methods.

3 The object of religion is to lead man to follow his original mind— to seek after God-- to achieve the purpose of goodness.

Religion came to exist as the means to achieve such purposes.

High class religions have the same goal of goodness.

By the difference of their mission, people and age, diversity

of religion came in existence.

Modern religions have almost lost their ability to lead man to life.

Therefore if God does exist He must give new truth to make these religions to fulfill their original intention.

4 Biblical foundation

John 16: 25 I have said this to you in figures ; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father.

John. 16 : 12 I have yet many things to say to you, but you cannot bear them now. When the spirit of truth comes, He will guide you into all the truth.

THE MISSTON OF THE NEW TRUTH

- 1 To solve internal truth which is the object of religion and the external truth which is the object of science and to solve the contradictory nature of man.
- 2 To let man know the existence of God and introduce the heart of God to man.
- 3 By developing an ideology to absorb even materialism and to unite all the ideologies and religions.
- 4 To lead whole mankind in brotherhood and to attend God as Parents and to make one family over the whole world. (Kingdom of Heaven)
- 5 To explain all the fundamental questions of the Bible.
 - a) Meaning of the tree of the knowledge of good and evil.
 - b) Reason why the providence of restoration has been prologued.
 - c) What the true meaning of trinity is.
 - d) The reasons why the Lord is coming again.

CHAPTER I

PRINCIPLE OF CREATION

Man wants to know the fundamental questions of life and universe, but nobody could give answers, and this was because man did not know the fundamental principles of creation by which man and universe were created.

In order to know the world of result we must know the cause, therefore the key to solve all the questions is in knowing God, the Creator.

By knowing the Principles of Creation we can solve all the fundamental questions of the universe.

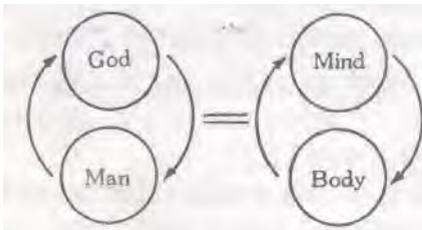
THE POLARITY OF GOD AND THE WORLD OF CREATION

POLARITY OF GOD

God is invisible and cannot be perceived by the 5 senses of the physical body.

Therefore modern people who emphasize only the physical 5 senses cannot know the existence of God.

Relationship between God and man is like that between mind and body.



God is invisible and mind is invisible

Man is visible and body is visible

Body is the expression of mind
Man is the expression of God

- 1 Body cannot move without the relationship with the mind.
- 2 Without knowing the mind we cannot foresee the behaviour of our body.
- 3 When our body moves according to the directives of our mind, the mind will be pleased.

These are the relationship between mind and body, and the same relationship exists between God and man.

- 1 Perfect man cannot move without the relationship with God.
- 2 Without knowing God, man cannot live properly.
- 3 When man lives according to the directives of God will be pleased.

Mind is subject (The value of character is in man's mind)

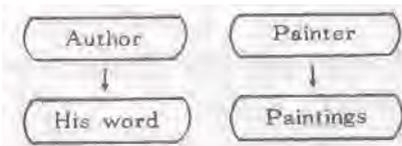
Body is object.

Likewise God is subject and man is object.

From man's ignorance of God - man became ignorant of the problems of life.

Physical diseases are often treated by psychic methods in modern medicine because mind is the subject of body.

Then how are the substantial bodies made ?



In one's work maker's mind is expressed, and therefore his work is the expression of worker or author's mind.

- a) To study man we study his works and behaviour
- h) When we study deceased historical man in the past, we study his works and achievements IN HIS LIFE TIME
- a) Likewise to know God we have to study His works that is His creation and His role or behaviour in the history.

Therefore Apostle Paul said in Romans 1: 20 ;

Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

- a) By the study of God's creation—owe can perceive God's nature—*external nature of God.
- b) By the study of the history of Restoration—owe can understand God's nature--ointernal nature of God (Heart, Love, Goodness etc.)

We will investigate the universal common factors among all the creation.

I. Dual essentialities of positivity and negativity

| | | |
|-----------------|-------------------------|-------------------------|
| Particles | Positive elements | Negative elements |
| Atoms | Protons | Electrons |
| Molecules | Anion(Ion with +Charge) | Cation(Ion with—Charge) |
| Plants | Positive nutriments | Negative nutriments |
| | Stamen | Pistil |
| Animals | Positive nutriments | Negative nutriments |
| | Male | Female |
| Man | Positive nutriments | Negative nutriments |
| | Man | Woman |
| Heavenly bodies | Sun | Planets |

Conclusion : We can draw the conclusion from above that every creation is made of 2 essentialities, positivity and negativity. We call this God's dual polarities of male and female.

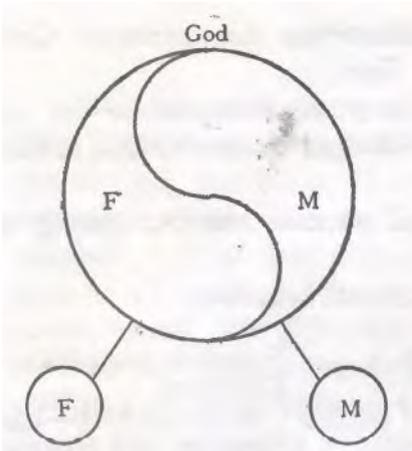
We call God's original positivity male and God's original negativity female.

New theory of 1968, smallest particles such as electrons and protons are also consisted of smaller elements of dual polarities.

Biblical foundation

Gen 2: 10 It is not good that the man should be alone I will make him a helper fit for him.

Gen. 1: 27 So God created man in His own image, in the image of God He created him ; male



and female He created them.

If there were no male and female characteristics in God's nature there cannot be male and female in man which is the image of God.

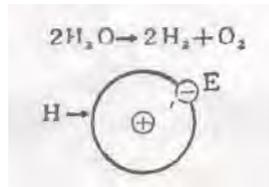
II Dual essentialities of Internal Nature (Sung-Sang) and External Form (Hyong-Sang)

All the beings have another more fundamental dual essentialities besides the dual essentialities of positivity and negativity.

Sung-Sang Is the invisible internal essence which is the cause and determinant of any external form.

Hyong-Sang is the visible external form which is the expression of the invisible internal nature.

| | Internal nature (Sung-Sang) | External Form (Hyong-Sang) |
|-----------|--------------------------------|-------------------------------|
| Man | Mind(Spirit) | Body |
| Animals | Instinct | Body |
| Plants |) | Body |
| Molecules | () | Body |
| Atoms | () | Body |
| Particles | () | Body |
| Energy | ☾) | Body |



Every being has internal nature and external form

The visible external form is made after the invisible internal nature.

The internal nature is invisible but it has a certain invisible form.

Therefore the external form which is made after the internal nature becomes to have a form.

We call the internal nature Sung-Sang and the external form Hyong Sang, we call this together dual essentialities of Sung-Sang and Hyong-Sang.

Example : Mind and Body

Mind has an invisible form, therefore the body has a form.

Palmistry, reading of faces and bone-structures— we can read one's mind and fortune, this is because the body is the expression of the mind.

III The relationship between Sung-Sang and Hyong-Sang

| | |
|-----------|------------|
| Sung-Sang | Hyong-Sang |
| Internal | External |
| Cause | Effect |
| Subject | Object |
| Vertical | Horizontal |

Mind

Body

For the union of men their minds must be united first, likewise the union of anion and cation comes by the unitin: of their Sung-Sang parts which aim to form a molecule.

God : The extreme cause which let energy of dual essentialities of Sung-Sang and Hyong-Sangs make all the beings must have all the Sung-Sangs and Hyong-Sangs of these beings.

We call this first cause God and we call God's Sung-Sangs His original Sung-Sang and God's Hyong-Sang His original Hyong-Sang.

III T fie relationship between positivity and negativity

Positivity

Internal

Subject

Negativity

External

Object

Gen : 2 : 22. said : And the rib which the Lord God had taken from the man He made into a woman and brouvht her to the man.

Conclusion : The perfected universe centering on God is like a perfected man centering on mind, and is one perfect organic body which moves only according to the purpose of God's creation.



Man is the center of creation, and the creation is external form of God, Therefore God called man His image.

God is harmonized subject of the dual essentialities of Original Sung-Sang and Original Hyong-Sang, and is also harmonized subject of the dual essentialities of male and female.

(To be continued)

Delight in the Lord is the sweetest, deepest,
purest of all enjoyments.

Sun Myung Moon

-=This booklet was published by The Unified Family, 1611 Upshur Street, N. W. Washington, D. C. 20011 in America=-

"To restore the world
let us go forth with the Father's heart
in the shoes of a servant,
shedding tears for man,
sweat for earth,
and blood for heaven.....

*(From his message to the World Unification Family
in the year 1964)*

EXCERPTS FROM SITTING WITH ARTHUR FORD

March 18,1965 - Sitting in which Sun Myung Moon was present.

Fletcher: (Speaking of Sun Myung Moon) "It is not easy for me to get down to the level of Ford. Great power in the form of light. If you were to see the light that surrounds

you, most of you would be blind by it..... In another setting I would insist that my instrument and the rest of you should take off your shoes. But spiritually you can create the humility that will enable you to know that you are in the presence of Truth incarnate

May 13,1964 - Sitting in which representatives of U. S. and Korean movement were present.

Fletcher: (Again speaking of Sun Myung Moon) This person is a person who is going to have a great influence not only on your life, but on the lives of a great many people... He will have something to do with turning the thoughts of people away from destruction, away from war and hatred and materialism, back to a spiritual concept.

"He is a child of the new age....The Aquarian Age. He has tremendous spiritual power and also psychic power. It means the same thing, but generally when we use the words psychic power it means that he is able to bring spiritual power into such focus that it is able to affect people and even physical things, and that's what Jesus did.

"He is a prophet. He is a prophet who will bridge the gap between the east and the west and the past and the .future. And it is based on revelation

"...Out of that comes the strength and the guidance for a cause which is destined to lift mankind out of the mud•to

materialize toward the stars

"It will come like a flash! I can see a vision of great light over all people to enlighten you where if you were to see with p'ysical eyes it would seem almost as if great hydrogen bomb has suddenly exploded. But it is not that. It's a spiritual light, the kind of light that blinded Pual; the kind of light that a saint radiates; the kind of light we can see in the face of a dedicated man. And that light will break out in your own land, and it will be the beginning of a new age, a new day.

(Speaking of Korea) "Out of your country will come a new spiritual urge. It will be a blending of the ancient with a new revelation, and it is not far off—it is near.... It is no accident that out of one of the most troubled lands God should choose an instrument of peace to carry a spirit of power which will transcend or be above the materialism and selfish ambitions of people who are in the grip of a materialism and a political system that is no longer useful."

spirit guide

This account has been compiled from the testimony of Sun Myung Moon's earliest followers and other witnesses. Very little of it is taken from his own words. He himself has never fully revealed his life to his disciples. Most of his story is still shrouded in mystery, much of which will remain so for eternity.

SUN MYUNG MOON

How few were aware of the universal significance of the quiet Bethlehem scene 2,000 years ago when Jesus Christ, the son of God, was born. The saying. "History is made at night" was again proven true in the year 1920. On January (lunar calendar) of that year, an event of similar significance took place in the city of Jung-Ju in the providence of Pyung-buk, North Korea. On this day, unnoticed by all, a child was born who was destined to be divinely appointed to the most difficult task in history—remaking the world. History will mark this day as the beginning a cosmic transition, a revolution that would be effected not by the sword or with bombs, but with the Truth of God.

His elder brother was the first to recognize that Sun Myung Moon was unusual and that he had a special mission. As a child Sun Myung Moon was different from all others. He would not tolerate injustice and discrimination even as a young boy. As a result, he was many times ridiculed and beaten by his older playmates. Even more outstanding was his unyielding will, against which even his parents were helpless. He immediately perceived the slightest act of injustice. If he saw adults taking advantage of innocent children, he would go into a furious rage, lie down on the ground, and cry and beat his arms and legs on the floor. Though his body were bruised and bleeding, he would show no signs of cessation until those guilty admitted that his protests were justified and rectified the mistake.

It wasn't until the age of sixteen, however, that his mission was fully made known to him. It was at sunrise on

Easter morning while he was in deep prayer that a great vision came to him. Jesus appeared to him and told him that he was chosen to complete the mission Jesus had begun 2,000 years ago.

Immediately following this divine manifestation, Sun Myung Moon began an intense search for the universal truth. For the next few years he underwent the bitterest and cruellest struggle ever endured by man. He knelt for long hours on the hard rocks of the mountains. He wandered beside endless rivers and lakes. He walked miles and miles over the most rugged terrain in search of God's ultimate Truth. His prayers to the heavenly Father were not the ordinary kind. They were battles; interminable wars against the entire cosmic forces of evil that were desperately seeking to destroy him. This intense conflict was waged day in and day out for nine years. Completely alone, Sun Myung Moon faced this continuous battle. The depth of those nine years of struggle is beyond human comprehension. Sun Myung Moon once said, "If anyone know what I passed through during those years, his heart would stop in shock and sorrow. No one is capable of bearing this story."

During those difficult years, he shed incalculable tears. Many times his eyes were so swollen that it was difficult to recognize him. He cried the very sorrow of God Himself; he cried the tears of suffering humanity. These were the precious tears of indemnity that comforted the sorrowing and lonely heart of the Father.

The Satanic forces of the universe attacked him day after day in the cruelest manner. Many times Satan dragged him almost to the verge of abandoning his mission, but nothing could change his mind. By persevering, he exposed the secret

crime of Satan. He discovered what terrible treachery had been wrought against God in the Garden of Eden. With this truth as his weapon, he could successfully retaliate against Satan. Not only did he overcome incredible spiritual assault, but during this period Satan caused him to suffer unbelievable physical torture. Without a body of iron in addition to great spiritual prowess, it would be impossible for any man to withstand what Sun Myung Moon endured during those first years of his mission.

The questions he brought to God concerned the fundamental nature of life. What is man? What is life? Who is God? What was the intended relationship between God and man? Who is Satan? How did he come into being? He further asked: If God is almighty and powerful, why has a good and perfect world not been realized? Why does God allow evil to exist? What is salvation? Who was Jesus Christ? Did Jesus complete his mission? If so, where is the kingdom of heaven he declared? When will the last day arrive? His questions continued to the point where they were beyond the conception of even the greatest minds of the earth. He searched on and on, and discovered truths which had never before been known to man.

God cannot reveal His truth unless one is qualified to receive it. The price for God's precious truth is great indeed, but by the age of twenty-five, Sun Myung Moon had paid that price. After nine years of search and struggle, the truth of God was sealed into his hands. At that moment he became the absolute victor of heaven and earth. The whole spirit world bowed down to him on that day of victory, for not only had he freed himself completely from the accusation of Satan, but he was now able to accuse Satan before God. Satan totally surrendered to him on that day, for he had elevated

himself to the position of God's true Son. The weapon to subjugate Satan then become available to all mankind.

The spirit world is the world of origin or cause, and whatever occurs there is soon reflected by the physical world. The spirit world has already recognized him as the victor of the universe and lord of creation. The physical world has now only to reflect what he accomplished. Those people who have sufficient communication with the spirit world can receive direct confirmation concerning his mission. Such person is Ar-tier Ford, a well-known philadelphia sensitive, an excerpt of whose testimony appears on page two of this pamphlet.

The spiritual victory in which he was sealed as the Son of God and victor over Satan is only the beginning of his story. He began the second stage of his mission in 1946, shortly after the close of World War II. With the defeat of the Axis Power, his native land of Korea was liberated from a long oppression under Japan; but no sooner than the Japanese left then the Russian Communists came and occupied North Korea. the nation of Korea was divided, with the communists occupying the northern section and south Korea remaining free. Only a few months after the liberation of Korea from Japan, God directed Sun Myung Moon to begin preaching his new revelation in Pyung-Yang, the capital of Communist North Korea. He was called to establish the foundations for the kingdom of heaven under the most adverse conditions.

He started this mission of changing the world by attempting to change one man. Prepared people were soon directed to him

by God, and it wasn't long before he had acquired a small following. His activities came to the attention of the Communist authorities, who were very disturbed that a God-centered ideology was being spread so successfully in the Communist capital.

As a result, one day without warning Sun Myung Moon was taken to the Dae Dong Communist Police Department, where he was brutally tortured. He was given what is known as a water treatment, in which water is continually poured into the nose; He was forced stand on his feet day and night without allowance for sleep; and finally, he was cruelly beaten with clubs. He was so severely beaten that he was injured internally and threw up a great amount of blood. He was thought to be dead, and the bloody mass of his body was tossed out into a cold winter night. His sorrowing disciples found his body and began funeral preparations, but within three days he miraculously revived. Although he had lost so much blood and he was badly bruised and aching, he immediately arose and began to preach out his powerful message, the Divine Principle.

When his recovery became known to the communist authorities, he was re-arrested and this time sent to a labor camp, a fertilizer factory at Hung nam, a coastal town in North Korea. The inmates of Hung-nam were deliberately overworked and under-fed, so that few survived more than three months. Prisoners dropped dead every day from fatigue and starvation. Many died in their sleep. Some died as they ate their meals. If one died with even a few grains of barley in his mouth, the other prisoners would quickly snatch these grains and eat them. Their daily meal was just a handful of barley in salted water. The conditions in the

camp were miserably crowded and vile with filth. The prisoners of Hungnam were driven to bag and load huge sacks of lime and other chemical compounds every day: Their daily work quota was purposely set at a level impossible to achieve under such dreadful conditions.

Sun Myung Moon had been sent to a living hell. The moment he entered the prison camp, he knew that the Communists had sent him there to die, and that under ordinary circumstances, no man could endure such an existence for any length of time. He determined to subsist in spite of all these privations. But his method of survival was entirely different from what one would imagine. From the very first day that he entered Hung-nam, he set aside one-half of each meal and divided it among his fellow prisoners. The total portions alone were not adequate to feed even a small child, yet for three months Sun Myung Moon lived on half of the meal that was served.

Though many of his devout followers walked more than a hundred miles to bring him food and clothes, he never kept any of their gift for himself, but always distributed them among his fellow prisoners. So concerned was he for the suffering of his companions that he forgot his own suffering and hunger. In prison his number was 596. This number was not a coincidence. In Korean it is pronounced "oh goo ryuk," which also means innocent. He was indeed innocent, a man "smitten and afflicted "for the transgressions of humanity.

Throughout his imprisonment, one never saw Sun Myung Moon sleep. After a long, arduous day, the tired prisoners

would fall down to sleep immediately upon finishing their scanty meal. As each one dropped off to sleep, he could see the dim figure of Sun Myung Moon sitting in the prayer position, praying to his heavenly Father. When the prison guards aroused the prisoners from their sleep early in the morning, Sun Myung Moon was already in the same prayer position they had seen him in the evening before.

His prayers midst those futile conditions were very different from most. They were not at all centered upon himself, but upon the suffering of humanity and the Father's heart. One time Sun Myung Moon mentioned those moments of prayer at Hung-nam: "I never prayed from weakness; I never complained; I was never angry at my situation; I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more. I could only tell Him that I would never be defeated by my suffering."

There were no bathing facilities for the prisoners in the labor camp, yet Sun Myung Moon bathed every morning by saving his ration of drinking water, in which he dipped his small towel before retiring. He arose in the morning while it was still dark and everyone was asleep and washed his body with this wet towel. After purifying himself he then greeted the heavenly Father. There was not enough space to properly exercise in his prison compartment, so he devised a special exercise routine whereby he would grasp his arms and legs and tighten the muscles back and forth. In this way he was able to keep healthy and strong despite the crowded and unsanitary conditions.

Though the work quotas set by the prison authorities were impossible for the tired and hungry prisoners to attain, Sun Myung Moon shocked even the Communist authorities by surpassing the daily work quota. It is ironic that the one who will eventually exterminate Communism should be awarded a certificate of achievement from the Communist government for his outstanding work record. Every day he filled 130 86-pound bags with lime, bound them, and carried them to the loading platforms. The white of the bones of his hands was visible where the burning lime and rough rope had torn away at his skin.

At the most, a prisoner at Hung-nam lived for six months, but Sun Myung Moon endured nearly three years of unbearable hardship, and, in the process, even gained a small amount of weight.

Many episodes occurred while he was in prison that touched those about him. Though he never revealed a single word concerning the Divine Principle or his mission, every prisoner soon recognized him as a man of God, because of his extraordinary life and love for God. Some had dreams or visions in which God showed them that prisoner 596 was His Son. Several prisoners saw him on a great and glorious throne of God with his face shining like a sun, looking down on the entire world. Thus, in the midst of his hardships, God sent him followers. Through these men, the story of his life in the Communist labor camp has been revealed.

On June 25 of 1950, the Korean War broke out, and UN forces began to march into North Korea in their drive toward

the Yalu River. US B29 strategic bombers proceeded to bomb all the industrial areas of North Korea, of which Hung-nam was one of the prime targets. As the air raid signals began to sound, a strange phenomenon occurred. Wherever Sun Myung Moon took shelter, the shelling would miraculously miss him. When the prisoners in his compartment noted this, they began to gather around him as chicks gather around a mother hen. Wherever he moved, they followed after him like a flock of sheep.

Meanwhile a UN landing operation was underway in the vicinity of Hung-nam. As the UN landing troops advanced, the Communist soldiers began the process of annihilating all the prisoners, beginning with those who had the longest sentences. The day before it was Sun Myung Moon's turn to be shot, a naval gun bombardment by the UN fleet artillery began at Hung-nam. The Communists became frightened, abandoned their plan of exterminating the prisoners and fled. If the landing operation had been scheduled at any other time, or if in some way it had been delayed, Sun Myung Moon would not have been spared; but it was not in the plan of God for him to die. Though historians may attribute the UN intervention in the Korea War to a variety of external causes, the providential purpose was to free that one man of God so that he could continue with his divine mission. His time of suffering was now full. On October 14, 1950 he was liberated from Hung-nam prison by the UN forces.

As the UN forces swept through North Korea, many refugees fled to freedom in the south. Sun Myung Moon refused to flee, however, until he had first returned to Pyung-yang, more than a hundred miles away, together his followers.

He knocked at the door of each one to tell them to join him at the southern tip of the Korean Peninsula in Pusan. Many of his followers had turned away from him in his absence, but a few still remained. One of his fellow prisoners had followed him to Pyung-yang, but his leg was broken. The man begged his master to flee to safety without him, since he could not move his leg to walk the many miles to freedom. But Sun Myung Moon refused to leave him behind and hoisted the 200-pound man upon his back and proceeded on bicycle the six hundred miles to Pusan. They could travel only the roughest roads and mountain trails, since the main highways were reserved for military purposes.

After reaching in Pusan, Sun Myung Moon set up a small tent on the hillside. In this miserable refugee shelter he began to teach the Principle. The few members that gathered in that shelter to discuss questions of the universe have today multiplied to tens of thousands.

In the year 1954, the Divine Principle movement began its public ministry. Despite much persecution and many enemies, Sun Myung Moon laid a nationwide foundation for the restoration of Korea in the years following. Through his untiring labor and suffering, he manifested the true life and brought one Korean after another to redirect himself. In 1958 a missionary was sent to Japan, the long-standing enemy of Korea. The message has been rapidly moving Japan, and today many thousands of dedicated Japanese youth have undertaken the mission of establishing the kingdom of heaven in their country. As a result of the Divine Principle work, the two enemy nation, Korea and Japan, are becoming close brothers.

At the beginning of 1959, the Divine Principle was brought to America, where it has spread to 20 states. Missionaries were sent out from America to Europe, Australia and Canada. After fourteen years, a worldwide foundation of teaching centers has been established.

Reports from both Korean and Japanese government officials say that the movement is making remarkable progress in converting Communists to a faith in God. This is an answer to the prayers of Korean and Japanese patriots, since in both of these countries the Communist threat is great. This same means of overcoming Communism will undoubtedly be effective throughout the world. The Divine Principle tactics against Communism are simple: "We don't have to preach against Communism; we just preach God. If God becomes a reality in one's life, there is no room for Communism."

The governor of the Kang-won Province in South Korea recently directed all of his staff members and civil employees to take instruction in the Principle, not because he wants to help the movement, but because he knows that the study of the Principle will fortify his employees against the influence of the Communist ideology. Not only he, but various other government leaders recognize the Principle as the most effective teaching to counteract and supersede Communism. In several provinces, members are invited to teach for this purpose.

Another marked phenomenon of this movement is the great challenge it poses to the youth of the world. Young people, who have recently been losing interest in organized religion are finding a new sense of direction in their lives in giving themselves completely to serving God and man. They

have established study groups on most of the major college campuses of both Korea and Japan. College students are responding to the call of God to remake the world and humanity into what He originally intended. Their challenge is to become a co-creator with God. Sun Myung Moon's teaching can be summed up into the following few words: "With the Father's heart, in the shoes of a servant, shed all your tears for humanity, all your sweat for the earth, and your blood for heaven." In one word, the goal of all Divine Principle members is to perfect themselves in loving God and in loving men.

Indeed, those who come to know him and his teaching deeply enough can only conclude that they have discovered the very center of the power of God in action, a power that is a billion times mightier than the atomic bomb —the power of His infinite and all-conquering Love! Whether mankind realizes it or not, the first chapter of a new cosmic history is now being compiled. Blessed are those whose names appear within its covers.

Believing it may help and bless others.

=Newest Revelations of the Dead Sea Scrolls=

The Lost Years of Jesus Revealed

By The Rev. Dr. Charles Francis Potter

Prologue

More than twelve years have elapsed since the secret caves of the great Essene library, miscalled the 'Dead Sea Scrolls,' were accidentally discovered by Bedouin nomads in the wady Qumran, about fourteen miles from Jerusalem. Since then, enough of the rolled leather and copper cylinders, and the tens of thousands of fragments of hundreds of manuscripts, have been deciphered and translated for the scholars and theologians to know, even if the American lay public does not, that the proven Mother of Christianity was the splinter Jewish sect sometimes called Essenes.

We know, if we have read the reports in French, German and Hebrew scientific journals, that these pre-Christian Essenes must be accorded Priority on much that has hither to been thought original in Christianity. Their scriptures, not accredited in our Bible, can be read (and have been) in Christian Sunday morning services of worship without the congregation's suspecting the substitution.

A century or more before the Christian New Testament was written, the Qumran Essenes were familiar with the ideas, teachings, proverbs, prayers, beatitudes, blessings, and even the beautiful sentences in Jesus' Sermon on the Mount, which he was quoting from Essene Scrolls, as he and his audience knew,

though we may not. Even the preaching of the Gospel, the Good News, or, as the now current theological phrase has it, the "kerygma" of Kingdom Come, was evidently out of Qumran by John the Baptist, as well as the baptism wherewith he baptized Jesus "to fulfill all righteousness", a key Essenian phrase. And the very name of the Christian Bible, the New Testament, came from these monks of Qumran, who never called themselves Essenes, But the "Sons of Zadok" (King David's high priest), or, significantly, the Community of the New Covenant. And "New Covenant" was a better word to translate the Aramaic word which Christians later translated as "New Testament."

At Jesus' last meal with his disciples, which resembled more a ritual bread and wine communion of Essenes anticipating the messianic meal of the Coming Kingdom than it did a Passover, it will be remembered that Jesus raised the "Cup of the New Covenant" in true Essenic fashion, and that he promised his disciples they would eat and drink with him in his coming kingdom.

Hundreds of other evidences of the Essene origin of the ideas, beliefs, and teachings of Jesus, John the Baptist, John the Disciple, Paul, and the other New Testament writers have been noted by the scholars working on the Scrolls. Some will be considered later in this book.

And now that the proven Mother of Christianity is known to have been the prior Community of the New Covenant commonly called the Essenes, the momentous question challenging the conscience of all Christendom is whether the child will have the grace, courage, and honesty to acknowledge and honor its own mother!

That is the challenge to Christianity this book makes!

To date, the theologians have had time enough to tell their communicants the epochal significance of the findings of the

Essene library, but their utterances have been — especially in America—singularly hesitant, reluctant, and incomplete. Some distort the meaning of the Scrolls for their own purposes. Others are waiting a generation or two before making up their minds!

Devout religionists of more than one faith rejoiced when the Scrolls were first discovered, thinking God Himself must have preserved the copies of such Bible books as Isaiah, manuscripts a thousand years older than any previously known; but the enthusiasm cooled when they learned that other Scrolls, dating a century before Jesus, contained sayings they had thought original with him.

The laity are alarmed, fearing that somehow the Dead Sea manuscripts will undermine their orthodox faith, and their fear is not at all allayed by the assurances soothingly given them by the scholars they call "hired critics," whom they distrust anyway.

This alarm of good Christians is amusingly illustrated in the anecdote of the pious little girl who came home from Sunday School where talk had circulated about the pastor's sermon on the Scrolls. Excitedly, the child declared she was never going back again, "Why, dear?" asked her mother. The little girl said that her teacher said that Jesus was a Jew. "Never mind, darling," comforted her mother. "It may be true, but everybody knows that God is a good Presbyterian."

The gradual spreading of information as to the nature and significance of the Qumran cave finds, however, cannot be prevented and will most certainly set the woods afire in rural America and disturb all of our church-going people. The scholars who are saying that the Scrolls will make no difference with Christian doctrine because Christianity has already accepted the scientific historical point-of-view just do not know their U.S.A. One has only to remember that the latest attempt to repeal

the anti evolution law in Tennessee was defeated by a majority vote larger than that by which the original law was passed Witness, too, that the fastest growing sects today are in the Fundamentalist wing.

When the sincere and earnest orthodox people who make up the great majority of American Christians are told that the newly discovered Scrolls, plus the other non-Biblical books they never heard of, like Enoch and I Jubilees, have made out-of-date the King James and every other version of the Bible—Christian or Jewish—there is going to be a religious controversy more hotly contested than the Modernist-Fundamentalist debates and the Scopes Evolution Trial of the 1920's. Which reminds me that when Darrow, Hays, and the other defense lawyers attempted to introduce a copy of the Hebrew Bible into the evidence of that trial, along with the English Douay-Rheims, American standard, and the Moffatt translations, the Fundamentalists were amazed. One of them said in my hearing, "What right the Jews have got to have a Bible, I'd like to know!" It is also on the record that a lawyer on that side wanted it understood that in Tennessee when anyone mentioned the Bible, the only one meant was "the old original Saint James Bible," (*Italics mine*)

Imagine telling him that the Essene Scrolls will show many of his sacred and trusted Bible chapters to be inaccurate, garbled, and both expurgated and interpolated, theologically. Try and tell him, or any other Fundamentalist, that the famous verse in the Book of Habakkuk, *The just shall live by his faith,* which Paul interpreted to mean faith in Jesus Christ, and on which Martin Luther launched the Protestant Reformation, was originally interpreted a century before Paul by an Essene commentator to mean faith in the Essene Teacher of Righteousness. You will meet first incredulity and then belligerency!

There is hardly a book in the Old Testament that will not need corrections and improved readings in the light of the

Qumran manuscripts, nor a New Testament book that will not suffer considerable reinterpretation of key verses on which doctrines depend. Few believing Christians yet realize (for few scholars are yet admitting) how many important doctrines are due to be changed radically, and how many others should eventually be eliminated when the Scrolls are properly recognized and evaluated in relation to the New Testament. The very vulnerable doctrine of the Holy Spirit will have to go, as we shall see, and will take with it inevitably the doctrine of the Trinity, which was never in the Bible anyway.

Moreover, there are many psalms, prayers, benedictions, graces before meat, collections of messianic passages, "bouquets" of comforting scripture verses, and even whole books once accepted as holy scripture by Christians and Jews, and later rejected by both when they came to hate each other, which should now be added to our Bible!

The Essenes, you see, were the intermediate step between Judaism and Christianity, and when the Jews and Christians came to hate each other, due largely to the charge by Gentile Christians that the Jews were "Christ-killers," both sides turned on the Essenes and eliminated the Essene religious literature from their canonical scriptures as far as possible, or prevented its inclusion. The Jews would not let Enoch and similar apocalyptic books be included in their canon because they were too Christian and had been quoted too frequently by Christians in support of the new doctrines. And the Christians, in turn, rejected Enoch later as too Jewish.

Today, . if Jews and Christians both were magnanimous, forgiving, and brotherly enough, the Essene literature, which really belongs in the rich Judeo-Christian religious heritage, might afford a means of reconciliation and friendly co-operation to meet world problems.

For the pioneer quality in Essenism, so little understood

by outsiders in that day, ' included the then-very-novel idea of democracy in religion. We are now so used to fraternal organizations that we can hardly realize what an impact Essenism made when it was "the first form of organized monasticism in the Mediterranean world."

Essenism was really a revolutionary new form of social order, an ideal co-operative commonwealth in miniature. The more progressive Jewish leaders had come to recognize that the failure of the old monarchy, when the nation was led into the Babylonian captivity, had been duplicated by the failure of the new Hasmonean rulers after the Maccabean uprising in the second century B.C. In that crisis came a new leader with a new idea. The Zadokite Document of The Admonition, one of the discovered Essene books, tells (i;11) how bewildered the people were, blindly groping their way until God "raised up for them a righteous teacher to lead them in the way of His heart."

The original and surprising thing about this heaven sent Teacher of Righteousness was that his new co-operative, communitarian brotherhood, with a new priesthood on the ancient Zadokite pattern, not only met the immediate need of the time, but was the first religious society to establish and observe the sacraments of baptism and the eucharistic meal, and, most advanced of all, was the First group to Condemn and abolish the age-old institution of human slavery.

The Teacher of Righteousness was not the first pacifist in history, but he was the first to implement his peace theories with an over-all practical measure which, if generally adopted, would abolish war. He taught his Essene brotherhood not to manufacture any weapons and, according to Philo, would not allow within the Qumran community "any maker of arrows, spears, swords, nor any manufacturer of engines of war, nor any man occupied with a military avocation, or even with peaceful practices which might easily be converted to mischief."

Philo, Josephus, and Pliny, all contemporary historians, praise the Essenes highly, as we shall show later, but there is another quotation from Philo concerning the co-operative brotherhood which is appropriate to mention here because it may have influenced Jesus. In his "Every Virtuous Man is Free," Philo, after praising these men "who live naturally and reasonably, and are so free that they inspire their neighbors also with the spirit of freedom," goes on to "beg them to come out to us and pacify our too turbulent and troubled lives, pre'aching to us to substitute for our wars and slavery and unspeakable evils their gospel of peace and freedom, and an abundance of their other rich blessings."

Now it was during the young manhood of Jesus that Philo wrote this plea for the self-segregated saints to come out and preach their gospel in the marketplace. Did Jesus hear or read and then accept the challenge? Was he a member of the Essene brotherhood at the time? Some scholars say that Jesus could not have been one because the Essenes were secluded monastics who had fled the world, while he walked among men and even consorted with publicans and sinners. But could he not have been a student in the Qumran library, or even a member of the brotherhood, for many years, and then, having heard Philo's call or some other, and stimulated by his own sensitive conscience, have come out into the marketplace to preach his own somewhat revised and improved version of the Essene gospel?

It is a difficult task today to separate what was new and original in Jesus' teaching from what he learned from the Essenes and from the other Jews, and perhaps from Greeks as well. It is also difficult to discover his own teachings underneath the accumulated layers of theological accretions and changes made by his followers.

Naturally, the excitement and controversy over the discovery of the remnants of the great Essene library will subside

sufficiently for sober, honest men to sit down and appraise without prejudice the manuscripts and assembled fragments in their relation to the Christian literature, canonical and other, of the late first and second centuries A.D. Only then will it be appropriate to inquire long and seriously whether or not the Christian Church of those two centuries was any great improvement in its literature, rituals, doctrines, morals and practices over the Essene Community of the New Covenant of the second and first centuries B.C. and early first century A.D.

At present it is perhaps a little early to ask that important question, which seems not yet even to have occurred to Christian scholars: and we know that all the pertinent data is not yet assembled and evaluated, for the Wily Bedouins ?doubtless have still many scroll scraps saved up for bargaining, and will likely find more caves. But it .requires no great prophetic gift to foresee a great debate looming in the not-so-distant future over the relative values in Essenism and Christianity. We may yet have a revival of Essenism as a new sect of Christians.

One thing is emerging from the study of the Scrolls-namely, that the beliefs, teachings, and practices of Jesus himself, although not identical in all respects with those of, the Essene school that he probably ,attended during the "silent years," were apparently closer to those of the Essenes than to those of the bishops of the _ •umenical council which determined the *Nicene* Creed of orthodox Christianity. Jesus called himself the Son of Man; they called him the Son of God, the Second Person of thd Trinity, Very God of Very God.

It is most doubtful if the Essenes or Jesus himself would have agreed with that.

The young Bedouin, Muhammad ed-Deeb, who found the first scroll-bearing cave, has just issued an affidavit correcting, in several respects, the scientists' stories of his find, which actually

occurred in 1945. After sharing with his two fellow goatherds the "rolled leather with scrawling on it because my companions and I needed straps for our sandals," he took his share home, hung it in a skin bag in a corner. It "remained hanging for more than two years" until his uncle took it "to show to a dealer in antiquities at Bethlehem, to see if it might be of any value."

"My soul possession is Thy love;
On earth beneath, or heaven above,
I have no other strove;
And though I pray,
And importune Thee night and day,
I ask for nothing more."

..... Guyon.....

The Short History of the Holy Spirit Association for the Unification of World Christianity

The Association was founded by Mr. Sun Myung Moon on May 1st, 1954 at 39, Bukhak-dong, Sungdong-ku Seoul, Korea and Mr. Ify-o Won Eu was elected its first president. Mr. Moon, the founder, was born on January 6, 1920 at 2221, Sangsa-ri, Dokun-myun, Chungju-kun, Pyongan-pukdo, Korea.

The Association, which came into being as a fruition of God's providence through Christianity to realize His ideal of creation, makes it its primary purpose to build the God's Kingdom on earth.

It moved its headquarters for the third time to present location at 71.3, 1st ka, Chongpa-dong, Yongsan-ku, Seoul Korea. It is organized with a headquarters consisting of ten departments and one office.

In Korea, it has some 1,000 churches and it also has overseas missions in 16 nations to include the United States, Japan, China, Canada, Germany, England, France, Italy, netherland, Spain, Austria, Australia, Brazil, Swiss, Portugal and Sweden with a few to few hundred churches in each of those :countries.

The Association published on August 15, 1957 "The Divine Principle" and May 1st, 1966 a revised version "Discourse on The Divine Principle." They are in a wide circulation, not only in Korea, but throughout the world, with their English, **Japanese**, German, French, Italian, Dutch and Spanish versions.

In the golden age of Asia
Korea was one of its lamp bearers
And that lamp is waiting
To be lighted once again
For the illumination in the East

—Rabindranath Tagore —

