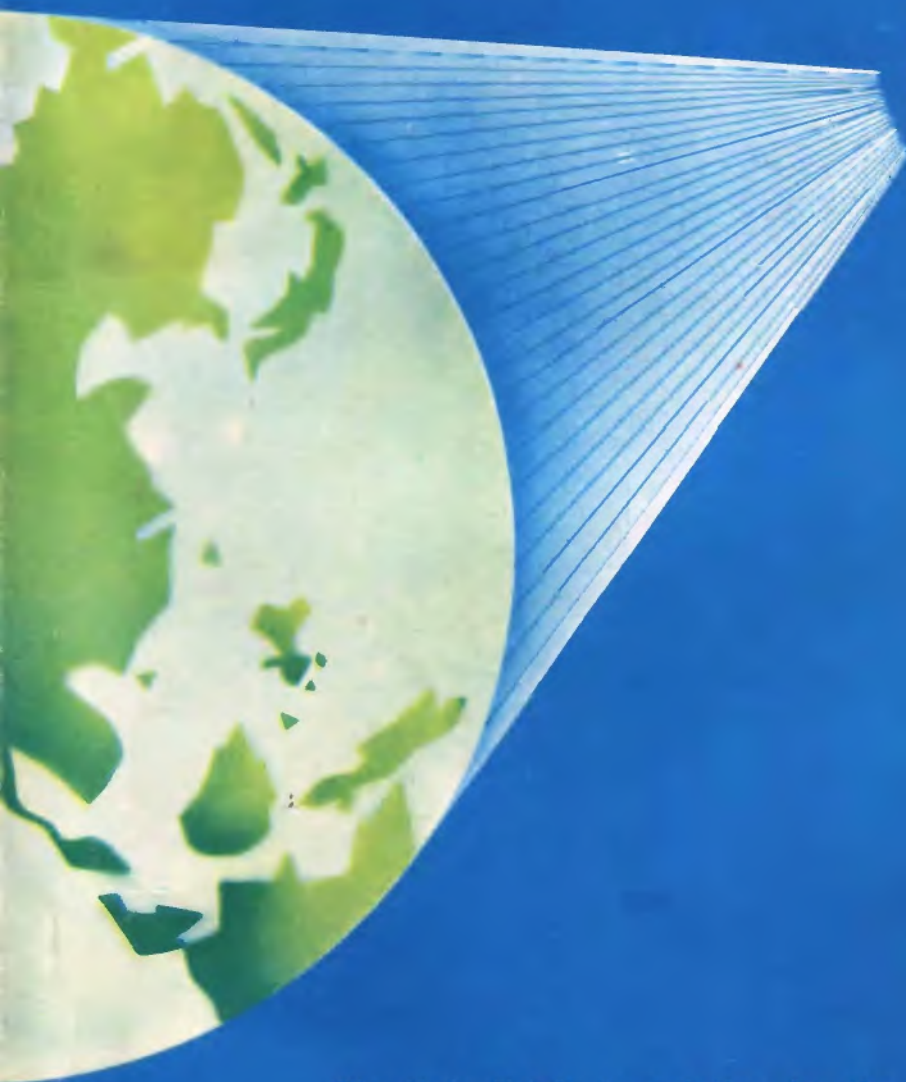


The Way of the World

July 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
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(Editorial)

Misfortune of Mankind Under Materialism

It goes without saying that over-matured humanism has come to make most of people say that there will be no necessity of any religion around them.

Particul any we can easily find entrance of new type of materialism in Europe.

Of course, there may be suitable reasons for it.

For example, individual poverty has necessarily brought uneducation, social disdain, unmedical treatment etc. to him and poor nations have been agressed by the richer countries.

But suppose what such a materialistic slave will finally result in.

What can we find other than endless avarice, merciless hatred and struggle and severe competition?

It has been a historical lesson that there has been no destruction and bad circulation of warfare but followed materialism.

So as to be out of such a misfortune, there may be other to stand about materialism.

Love only enables us to avoid destruction. Marxists have incited 'have nots, to kill 'haves' and rob them of their property whereas Jesus advises 'haves' to share what they possess with have nots.

Through the saying of Jesus, we came to realize the necessity of spiritual revolution and fraternal efforts of possessors above all.

Fortune will come nextdoor to where possessors are choked with tears for neighbors and whole mankind because everything comes from God.

(Sermon)

For Whom do We Exist ?

(John 14:1-20)

Sun Myung Moon

(April 1, 1957)

There is nobody who can exist without forming correlation with something, from the time when he comes into being.

Individual can and should make correlative standard between flesh and spirit for existence, and he can be worthy of existing only when he is for fraternal love—for family, society, race, nation, world and universe.

According to the Principles of Creation, nobody can find final satisfaction and happiness unless he is the being for fraternity, man the historical fruits consequently should make correlative standard with the over all and valuable purpose of history and for him to be testified by the environment, he should also be connected with the source of force (God), taking the action of give and take between love and beauty.

During the long, long period of history, what do you think has been sought for other than that?

According to the Principle of Creation, there may be no wonder for one to have sought for the hero to hear testimony to him before creation, who is also the hero of eternal love, life and hope.

He should be also the answerer of dearest wishes of flesh and spirit as well as taker the charge of universality of visible and invisible world.

If we fail to form the environment to share our fortunes with, and accomplish the unified ideal with the hero, we can

hardly get out of universal fear and vertical strife coming from the spiritual world in the dooms day.

Whether or no, such a historical end will soon come to us when we should discern good and evil, and what shall we do, then?

Unless we are sanctified by the hero, the final standard knowing good from bad at the end of the world, there may be no room for the releasion of judgement.

Since the providential history for restoration has been made by mutual intersection of individual, and the crossing has also been that of family, race, nation, world and universe, you should realize that each of your lives is the representation of the universe and God has been seeking for the substantial being, the crossing to represent His internal heart during the six thousand years.

When He fails to let the substantial being disclose our internal hearts, He will not only be nothing but standing God aloof from the world but also have nothing to do with our substantial beings.

Originally man was to have centrifugal love (fraternal love), but due to the degeneration, centripetal love (egoistic love) began.

We who have been directing to the everlasting peace and freedom should firstly turn such a way of centripetal living into that of centrifugal living, which will finally enable us to form correlation with the figure.

When all comes to all, life, love and truth of each one should be connected with those of the figure. This figure is also he who is to unify human and divine loves, historical purpose and providential one, historical and providential wishes and love of history and providence and he could be no other than the recoming Messiah Jesus called himself the way, the truth and the life and for one to be the incarnation

of the way, the truth and the life should gulp down the entire universe.

Who's the recoming Messiah?

He's the man who can stand before God, gulping down family, society, religious association, race, nation, world and universe, and all other things.

When we are unified with him, we can be the representation of such love, life and truth as he. You're to take such a standpoint.

Now what's your state of living? Is there anyone who writhes in agony centering ego? Is ego-centric anguish permitted? Absolutely not, for there will necessarily be the time to drive him out of providential course of history.

What do you have to dedicate with?

All of you should know that God and creation have been wanting us to dedicate all that we have with a good grace, otherwise will it be eternally impossible for us to form fraternal correlation with creation.

From the beginning no peace has been accomplished thru blood.

When you can understand the value of his love, life and truth by means of getting in touch with the recoming Messiah, all the persons throughout the world will rush to him, and it's the time of bloodless revolution and the initial point of eternal peace of entire universe, For that purpose, everyone should dedicate all his possession exhaustibly.

As in the Principle of Creation, there has been no empty but been filled. When Jesus dedicated his flesh on the cross, God could set up the standard for redemption on the basis of Crucifixion.

God wants us not to dedicate under the favorable situation but under the adversity as Jesus—on the cross. So you should bear the burden of the cross on the world-wide Golgotha in

dedicating all your possession.

When such a basis found, God will be able to form correlative standard with him.

Dedication can be done only when you are fascinated with the universal figure (recoming Messiah) which will be capable of making us the fruit of desire of the whole creation.

The servant is not greater than His Lord.

(Report)

Observance of 8th World's Day

At Seoul church on June 4, 1970 (Lunar May 1st), there was observed 8th World's Day from 7 o'clock with the presence of many blessed families from throughout the country.



Master's speaking for the World's Day

Our Leader delivered a sermon as follows.

"There was to be one world led by one ism in the intrinsic world as created, but due to the fall of man, there came to appear various isms and many countries. The hegemony from the restoration of the intrinsic one world will be given to a

race or a nation which paid cost for the most sacrificial indemnity of goodness.

Of all the religions, Christianity will be the leading one and particularly our Unificaticn Church will be unique one.

In standard of judging good and evil, we can say that more public thoughts will be regarded as comparatively better, whereas more private one will be comparatively worse.

Taking example, relief of the whole at the sacrifice of individual is absolute good whereas the relief of individual at the cost of the whole, is absolute evil.

So our members of HSA have been treading the path of justice for family, race, nation and the world. Likewise, public usage and management is what creation have .been wishing for.

Consequently, the public can and should be genuine, otherwise, there may be necessary reactions. Therefore we must be familiar with how to manage and operate public persons and material, in higher dimension.

From this viewpoint, universe means "house" and house means "family", and family is the public basic unit consisting of many persons.

Accordingly we came to advocate universalism for world to make new order centering around the family.

After the preach, Leader encouraged blessed worldly married couples.

On, the evening there were "night for literature" and screening the movies

In Tokyo, our girl-student-members were committed an outrage by the staffs of the Chosen University

This report was sent by Miss Kazou Aotsu, a girl-member of Unified Family in ToKyo. On May 14th, she was outraged when she was lecturing of anti-communism in front of the Chosen University which was established by Korean communists in Japan

Editor



Miss Yasue Erikawa

By an order of Miss Yasue Erikawa, chief of Kodahira branch of IFEC (The International Federation for Extermination of Communism), I determined to lecture for anti-communism at a vacant lot of the Chosen University from 10 a.m. on May 14th.

Carrying our posters by bicycle, I started from Kodahira branch to the location with Miss Rumie Momose, a girl-student of the Tsudajuku University.

From 10 a.m., I began to lecture the introductory remarks of the theory of anti-communism. Towards the dormitory of the Chosen University, I raised my voice for lecturing and Miss Momose was holding down the posters to help my lecture.

After about 15 minutes two staffs of the Chosen University appeared from the front gate and they began to take some pictures of our lecturing. Miss Momose was a quite stranger to lecture in front of the University and it seemed to me that she was feeling deep fear. The two men took three or four pictures of our lecturing and returned to the University.



The staffs of The Chosen University obstruct the lecturing

Then, just at that time, five or six staffs came to us and suddenly two of them grasped our posters. We resisted to them but we were too weak to fight against them. In the end, our posters were carried by them to the 'nearby park. "Don't bring them!• Don't bring them!•••" Miss Momose was' crying madly, but, at that moment I thought that I had to continue my lecture of anti-communism. So I began to speak again without poster. Then, three or four guys came to me and



One of them grasped Miss Aotsu's hair

grasped my arms and grags ed out myself to the wide road. **And I** was taken away to the place where the posters were brought by them.

At this place (park) I cried out to them "Communism is untrue•••" "•-and the Chosen University is a strategic point of communist revolution in Japan." "We should not be completely taken in by Kin Nichi Sei (the prime minister of North Korea's puppet government)••••••••"

Then, they shouted to me, "Shut up!" "Silence!!•-" and they heaped other wild words. But

determined to go to the place f r my lecture of anti-communism. I watched .for a chance of escape from them and I intended to jump out. **Whenever** I jumped out, they kicked - me. Several times I was knocked down on the road. **They** tripPed me up on the road and at last, they shut my mouth b' by their big plams. "Hey!! Can you say of anything?" they shouted to me. But I could put out their hands from my mouth -And told to Miss Momose that event must be reported to Miss Erikawa who is the chief of Kodahira branch of IFEC.

Lying down on the road, I saw many passers but they could not anything for me. Then, I could get a good

chance of escape and returned to the place where I was lecturing for anti-communism. I cried again "All students of the Chosen University!! By philosophy of hatred, namely Communism, we can not establish a world of true peace. Return to your right minds! While I was still alive," at the top of my voice I cried and cried. Soon after, two staffs of the Chosen University came to me and grasped my arms again. Then, it seemed to me that my arms would be broken. They pulled out my body and were going to bring again to the park. I resisted furiously but was knocked down on the ground. At this moment, I asked Miss Momose to inform this outrage to police station.

I intended to stand up but one of them drew my jacket very strongly and I was forced to go to the park. At the park I was knocked down again. They kicked my face violently. I felt dizzy but I determined to run for my life. Then, I saw the police patrol cars. Four police patrol cars, one jeep of the task force (mobile unit) and two or three common cars came to us. At the same time Miss Erikawa came by taxi and about ten staffs of the Chosen University appeared from the gate. So many inhabitants (communists) gathered around the vacant lot. And the place of lecturing was suddenly crowded.

"Why did you report to the Police?" Miss Erikawa gave me a severe scolding. At first, I could not understand, her rebuke and I threw myself down crying. But in a short time, I understood that reason. Considering from a religious standpoint, my act wasn't so good for our Heavenly Father's will. "To the last, we have to keep our way of religion....." Miss Erikawa said to me. Therefore, I regretted for my rash action.

"Who are the assailants?" I was asked by police-men and detectives. So, I pointed at the two men, the staffs of the Chosen University. The police-men began to arrest the two

guys but the assailants- resisted to them and many other staffs of the Chosen University rushed to the spot. A confused fighting opened out between the police-men and the staffs of the University. After about twenty, minutes, the two assailants were arrested at' last and taken in the police patrol-cars.

.....

Don't be too Long in company with others
without getting alone to pray.

.....

Red Agent Killed in Bomb Explosion at National Cemetery, in Korea

A north Korean armed terrorist agent was killed when explosives he was planting on the roof of the Hyonchun -mun, the gate to the war heroes monument at the National Cemetery in Tongjak-dong, Seoul, blasted at 3:50 a.m. on June 22.



The south side of the concrete roof of Hyonchung-Mun gate in the National Cemetery, is damaged. A north Korean terrorist agent was killed in the blast of explosives he was planting on the roof.

Lt. Gen. Yu Kun-Chang, chief of the Counter-Espionage Operations Headquarters (CEOH), said that the agent was apparently placing a time-bomb in an attempt to assassinate government leaders who are expected to attend ceremonies before the monument on the 20th anniversary of the outbreak

of the Korean War of June 25, 1950.

At least two more Communist agents were believed to have been at the gate at the time of the explosion, Gen. Yu said. This was evidenced by the two caps picked up near the gate, he said.

Army, police and the Homeland Reserve Force began a search around Seoul and Kyonggi-do areas immediately after the National Cemetery personnel found the incident.

Gen. Yu said the agents might have fled into Mt. Kwanak, southern Seoul. The valley where the cemetery is located leads to the mountain which serves as the boundary between Seoul and Kyonggi-do.

A spokesman for the security police said the metropolitan police have been placed on a special alert. He requested the citizens' cooperation with the authorities in the search for the agents.

It was reported the night duty soldier at the cemetery heard an explosion at 3:50 a.m.

The cemetery guards and policemen were mobilized, and they found the scene of the explosion after a half an hour search.

The southern side of the Hyonchung-mun roof facing the war heroes monument was damaged 1.5 meters wide and 1.5 meters deep. The body of the agent, amputated in the explosion, was lying between the gate and the monument. He was wearing a green shirt, grey trousers and sneakers.

The guards discovered at the scene a Russian-made pistol, 32 rounds of ammunition, ropes, and 120,000 won in Bank of Korea 500-won notes. A map of Kwangju-gun, Kyonggi-do, was also found indicating that the agents came to the National Cemetery through that area.

The Hyonchung-Mun, a tile-roofed concrete structure shaped in traditional gate style, is located about 200 meters

from the cemetery's main gate. The monument of the war dead is about 30 meters from the Hyonchung-mun.

On such occasions as the June 6 Memorial Day or June 25 Korean War anniversary, the President, accompanied by government and military leaders, pay tribute to the war dead in a wreath-laying and incense-burning ritual in front of the monument.

CEOH Chief Gen. Yu said that initial examination of the explosives picked up from the scene of the blast betwined that it has a destruction radius of about 30 meters.

Gen. Yu said it is possible that the agents might have tried to install a "radio-controlled switching device" on the explosives for their assassination attempt.

The agent used a rope ladder to climb up to the roof, Yu said. He should have tried to conceal the explosives under the tiles, but faced a difficulty because the tiles are laid on concrete instead of earth which is usually used in traditional construction, Gen. Yu said.

The CEOH chief said that the authorities have information that the north Korean Communists are currently directing their subversive efforts against the Republic of Korea toward the assassination of key figures of the government.

For that purpose, they are training a number of agents, including women, in an intensive eight-month course, according to Gen. Yu.

He said he believes that the agent group to the cemetery was dispatched to the south solely for that mission and nothing else like in the case of the north Korean commando raid in Seoul two and a half years ago.

This incident was the first known Communist attempt at the life of top government leadership since the 31-man north Korean commando platoon unsuccessfully tried to assassinate president Park Chung-hee Jan, 21, 1968.

Meanwhile, a taxi-driver reported to police that he carried two strange persons from near the rear gate of the National Cemetery to Sadang-dong, east of Tongjak-dong, at around 7:45 a. m.

The driver said the two men—one wearing grey fatigues and looking a little over 30 and the other about 162 centimeters high and wearing a white shirt and green fatigues—got off at the foot of a hill. They paid the driver 200 won though the meter was 80 won.

A 14-year-old girl living in Sadang-dong told police she saw two men—one tall and the other short—going in the direction of Kwainn-sa Temple near Sadang-dong at around 8a. m.

(From the Korea Times)

..... —
Ready for prayer, because He will help you.
.....

Grand National Campaign Arises for "Victory Over Communism" in procommunist Japan

This article was reported on the newspaper of the Hankuk Ilbo which is published in Korea. Editor.

In Japan where "Objection to Japanese-American Joint Security" and "Restoration of Okinawa" have been watchwords, new grand national campaign for victory over communism,



Newspapers in Which were reported in Korea and Japan

springs up under the situation even a child has no hesitation in answering "It is wrong" for the question of "How about

communism?".

It is true that in this country since the end of the World War II, the term anti-communism has been ill matched among the people so far. What's the reason, then?

It may have been powerful influence of communism over Japanese people for its ideology to seem to have something to do with anti-systematism which sprang up as repulsion against military structure shortly after the war.

Anyhow it is note worthy for WACL (the World Anti-Communist League) Convention to be in preparation in Japan where her people have turned their back on anticommunism, under the auspices of IFVC (International Federation for Victory Over Communism) in Japan.

At the assembly hall of Risshokoseikia (a Japanese Buddhist sect) named Fumonkan (the largest music hall in Asia) in Tokyo, on May 11th, 1970. There was an advancing mass meeting for WACL with the presence of 6.000 young men as preliminaries of 16th WACL and 4th APACL (Asian Peoples' Anti-Communist League) conventions on September 15th in Kyoto, Japan.

It is worthy of special attention for a national campaign directing to the Victory Over Communism to find general acceptance among the people under a situation where such a popular meeting has been welcome.

The campaign began in earnest from the time when the original edition of New Critique to Communism sent from Korea was translated into Japanese in April, 1948.

The International Federation for Victory Over Communism in Japan whose members are 60.000 is supported from such various fields as follows.

- Political Field :
1. Fumondo (a political organization)
 2. Main Currency of the Government Party including Premier Sato and Vice President

Kawashima of the Party much interested in the advancing mass meeting.

3. Soshinkai led by Ex-Premier Kishi and the secretary general Fukuda of FDP (Free Democratic Party)
4. Representatives of the party in power to APU (the Asian Parliament Union)
5. Representatives from DSP (Democratic Socialist Party) including ex-chief secretary Kasuga.

Financial Field : It promotes the organization for supporting IFVC (International Federation for Victory Over Communism)

Learned Society: 15 prominent professors including honorary Professor Kamikawa of Tokyo University, Professor Tanaka Tadayoshi of College of legislation and politics and Professor Nakamura Kikuo of Keiyo University.

The movement for victory over communism sprouted from the time when some members of "Rissyo Kosei kai" belonged to Nichirensu, a striking oboriginal sect of Japanese Buddhism, were fascinated with Principle Movement originated from Mr. Sun Myung Moon in Korea.

The members of the Holy Spirit Association for Unification of World Christianity in Japan which manages the Principle Movement is 50.000.

They said that they are fascinated with the Divine Principles because (1) it contains theoretical systems to break down Marxism, (2) there are detailed ii)erits and demerits of international communist movement in the Principles.

"Communism is wrong" has been catchphrase of the federation.

From their common theoretic basis most of the CARP

(Collegiate Association for Research of Principles) members of IFVC.

The Principles asserting possibility of historical proof of God's existence are regarded as heretical by some Christian denominations in Japan and compared to "Sokagakkai within Christian World".

Last summer, prior to calling so-called obstructing publication by Sokagakkai in question in the National Diet, Japanese Communist Party appealed to the hearts of Japanese people who still have specific feelings to Korean, emphasizing that "Victory Over Communism" and "Principles" forming its theoretical basis came from Korea.

During the first two years since inauguration of the campaign for victory over communism in 1968, the theory was not easily accepted to the people because of escalated radical movement of the leftist students but from the end of the last year when such anti-social behaviors began to be criticized, the foundation of the federation seems to have been remarkably founded and the estimated mobilizable detached corps of the federation are more than 3,000 persons.

The year 1958, when research of the victorious theory over communism began, and the year 1968, the inauguration of the federation were politically shaking period for "60's Security" and "70's, Security."

The federation promises to make leading contribution to Japan in 70's by means of strengthening ties among the Asian countries, and separation of Japanese Communist Party from the people, and the Group of Korean Residents from the League of Chosen Residents.

And now its action is attracted special attention how the movement expands.

The European Conference held in Essen

The conference held in Essen on May 23 and 24 have been a great succes, and over 100 people were present.

(Country and center leaders)

From Austria	8	Peter and Gertrude Koch
From France	13	Reiner and Barbara Vincenz
From England	2	Dennis and Doris Orme
From Italy	2	Martin Porter, Barbara Burrowes
From Holland	2	Teddy Verheyen, Johan, and Elke V.D. Stok
From Germany	50	Paul and Christel Werner

Members of 17 different nationalities were present.

Nations represented were :

Germany	S. Africa
Austria	India
Guana (S, America)	U.S.A.
Norwegian	Perzie
Korea	France
Canada	Holland
England	Czechoslovakia
Italy	Japan
	Kamereon (Africa)

Schedule of The European Conference

Sat. May 24	Talk given by Teddy Verheyen
	Introduction of Korea
	Giving Korean flag to 6 national leaders
	Sharing report from Korea
	Introducing Korean Family and department leaders

Group singing, Oorie Sowonun Tong-II
Presenting gift from Our Leader to the national leaders, also giving Bom-Nat-Gol Holy Ground rocks.

Introducing and giving pamphlet of Korean language

Group singing, Toraji, Toraji, Toraji.

Giving pamphlet of personality improvement.

Giving pamphlet and talk about the journey of suffering of Our Leader

Introduction of 1st chapter of The gist of Divine Principle for lecturer (Written by Young Whi Kim) and teaching some parts of it.

Sat. May 24
2p. m. -7p. m.

National Leaders Conference

Subject. Blessing and introducing air guns.

Sat. May 24,
8p.m.-11p.m.

Sharing sliders of Korea and movie of the European blessing, the marriage of the 8 Couples in Essen, Germany.

Sun. May 25

Sunday morning service led by Suresn and Brunhilde

Subject: God longs for man, man longs for God
Teddy : speaks on victory over communism.

Introducing WACL. song (Group singing)

Giving pamphlet of the letter written by The World Anti-Communist League China chapter to The International Federation for The Extermination of Communism in Korea.

Questions and answers

2p.m.-4p.m.

National leader conference.

Subject. General affairs

4p.m.-6p.m.

Questions and answers about Our Leader's life and life of our Family in Korea.

The Federation for World Peace and Unification was Established in England

As followings, our Unified Family in England established an organization of The Federation for World Peace and Unification on 7th April 1970 and they introduced of the organization in "The Unified Family" of April issue and their DECLARATION was also published in the booklet.

Introducing the Federation for World Peace and Unification

As the work of the Unified Family Movement spreads across the world Our Founder-Leader has asked us to promote the cause of World Peace and Unification by reaching out and bringing together all who seek to build a world of true peace, love, beauty and Godliness.

We recognize that true Unity must be achieved horizontally between peoples, vertically between the spirit worlds and Our Heavenly Father. One cannot have peace on Earth without peace in the spirit. Hence the great commandment of Jesus that first we must love God before all else, with heart, mind and body. Then indeed we would have peace on Earth.

Consequently it has to be recognized that there can be no peace with evil, no compromise with evil doers if we are

to build the Kingdom of God. Those who promote atheism in fact promote a malaise, a mental turmoil that would turn the world into a morass of tyranny and materialism. A Dark Age would descend on this Earth of terrifying proportions—concentration camps, asylums, mental and nervous disorders of unparalleled dimensions would disturb our civilization. **Once** man is cut off from the Creative Source of His Being he has to seek stimulation in other forms. A Godless Society turns to drugs drink, violence, gambling and hedonism for its stimulation with its side effects of immorality and permissiveness.

The Federation will be a vehicle for unity. But everything begins with the individual—you. The peace in your own life begins with you. How much do you love your God, your country? How much are you prepared to unite for G'od? We know how Christianity has remained divided by pettiness—divisions of dogma. The Heavenly Father will judge us by our degree of loving Him before our differences.

The Federation for World Peace and Unification

Established in the United Kingdom 1970

DECLARATION

We Christians from various denominations voluntarily associate ourselves together to form a Foundation to Promote a world of Peace and Unity through the elucidation of the fundamental nature of life and the universe in the light of eternal truth.

to promote a world of mutual respect, prosperity, justice, beauty, and godliness,

to Oppose detrimental influences such as atheism, materi-

alism, racial discrimination, ignorance, poverty, prejudice, and immorality, and those philosophies which advocate the same,
to unify all religions, races, and nations,
to provide educational centres and campaign for the Divine Principles God has given men,
to Associate and co-operate with our sister organisations in other countries,
to Draw up a Constitution in accordance with these aims,

7th April 1970

The light comes through His Holy Word,
or directly by His Spirit.

Personnel Training for the Extermination of Communism Began

On June 15, 1970, at 10: 00 a.m. in the training center located in Sutaekri opened the training of personnel for extermination of Communism dispatched from entire countries in Kyunggi Do province (surrounding the capital of Korea) with the presence of 236 first trainees under the jurisdiction of Kyunggi Do police Agency.

The Programme

1. Opening
2. Bow to National flag
3. Reading the National Education Charter(Intelligence Division Chief, Kyunggi police Agency.)
4. Delivery of Addresses•• ••• (1) Choi Jung Hwan. Director of Kyunggi police Agency.
(2) Kyunggi provincial Governor.
(3) Chief of Inchon detached office, CIA.
5. Congratulatory Address.(1) Oh Suk Chin, Representative of Democratic Republican Party.
(2) Chairman, IFEC.
(3) Kyunggi Branch Chief, Korean Anti-Communist League
6. Oath of the trainees
7. Greeting of Chief Of Training Center.
8. Closing

The Lecturers: Han In Soo, Director of General Affairs
Bureau, IFEC

Choi Yong Suk, Director of Education Bureau,
IFEC.

Joong Jong Yung, Director of Propagation Bu-
reau, IFEC.

Ahn Chang Sung, Director of Thoughts research
Boad, IFEC.

Kim Do Hwan, Chief of Education Branch,
IFEC.

5.000 Persons will be trained during 25 training periods (one
week and 200 trainees per week)

.....
I will obey Thee, Lord!
.....

Special trainings prior to blessing

Prior to the 700 couples blessing, there were the second (April 20-May 3) and third (May 11-May 24) special trainings at Seoul church and 383 couples engaged. In the trainings Leader delivered sermon on the subject "Decisions of Destiny" before them as follows.



Master's saying to the candidates for the blessing

"Through one's lifetime, everyone can judge both his merits and demerits, and all of your destiny will be determined centering with now forefathers in the providential course, but the destiny of your off-springs will be decided by your marriage.

Under Satanic dominion, every good person has lived lonely and miserable. Now let's compare the lives of us with those in the Satanic world. Our living is miserable and lonely whereas Satanic people live under the furnished situations.

We are making indemnity as sacrifice for the providence, and without it there may be no expectation of expansion of God's theater.

We may be miserable and unfortunate seemingly but in fact we are really happy. Where there is union of male whose forefathers are good with female whose ones are evil, there come into being many good offsprings, for the man whose ancestors are good is to make sacrifice. What can make a good couple is not by external conditions but by their good lineage. For the environmental indemnity, it is unavoidable for deformed persons to come to appear.

Both God and Satan need indemnity. There is no indemnity in the position to be blessed. Only the indemnity is made when both God and Satan equally need.

As there are three classes in the world, so indemnity is made in three forms— world, national and environmental sacrifices.

Even good forefather sometimes gets miserable when he makes indemnity. Now is the crucial moment for you to decide your own destiny, and in deciding destiny, you must be judged by the master, for the Absolute can only judge.

For it, try to be publicly sympathized and get in touch with brothers with penitential heart so as to avoid judgement. Your word decide your destiny.

Never get in touch with partner indiscriminately lest you should be punished.

Without suitable result to his learning one will be ashamed of one's own.

Being in a position to say that you have done all your

love to another, you can hardly be loved any longer.

Try to bring up your partner as younger sister, love as your wife and serve as your mother.

When you start to love her as your sister, bride, wife and mother G d's love can be restored."

The 4th special training is scheduled to be held early in July and soon after that, the training for foreign families will follow.

..... They that wait upon the Lord shall renew their strength.

ASPAC Ministers Stress Neutrality of Cambodia, Laos

The ministers of nine Asian-Pacific countries on June 19, urged that the sovereignty, independence, territorial integrity and strict neutrality of Cambodia and Laos should be respected.

At the same time, they suggested that each member of the Asian-Pacific Council (ASPAC) might consider what assistance it would be able to give to Laos and Cambodia.

The ministers participating in the fifth annual ministerial meeting of ASPAC agreed that, when hostilities ceased, there would be an urgent need for a substantial external contribution to the rehabilitation of the whole Indo-China area.

Issuing a 22-point joint communique at the end of a three-day annual conference the ministers expressed their concern at the continuing tension caused by provocative and aggressive acts against Korea.

The communique, signed by nine ministers in the closing session, illustrated briefly examples of provocation such as north Korea's hijacking of a Korean Air Lines plane on December 11, 1969 and seizure of a Korean Navy broadcasting vessel on June 5 this year.

The ministers expressed their hope that, for humanitarian reasons, the detained crew members and passengers of the plane and boat would be returned without any further delay.

In reviewing the situation in Vietnam, they noted that the level of hostilities had diminished in Vietnam.

However, they expressed grave concern at the stepping-up

of hostilities in Laos and Cambodia.

In connection with the Cambodian conflict, the ministers considered the recent Jakarta conference on Cambodia was a "significant example of the manner in which countries of the region could work together" and hoped that it would help bring about a peaceful settlement in Cambodia and stimulate further initiatives to that end.

Topics discussed at the ASPAC meeting included recent developments on the Chinese mainland, according to the communique.

In view of their implications for Asian and Pacific nations, they agreed that it is necessary to follow developments closely.

The ministers expressed regret that atmospheric tests of nuclear weapons continued to be held in the Asian and Pacific region despite the partial test ban treaty and the protests repeatedly made by a number of ASPAC countries.

They approved formally a plan for the establishment of an ASEAN economic cooperation center in Bangkok.

The sixth ministerial meeting of ASPAC will be held in Manila, the Philippines next year.

In questions of trade relations among the ASPAC member nations, the ministers looked for the elimination of the various types of barriers in promoting intra-regional trade.

Korean Foreign Minister Kim Kyu-ho will place a wreath at the Wellington War Memorial on June 20, to pay tribute to soldiers in New Zealand killed in the 1950-1953 Korean War.

Veteran New Zealand servicemen who fought in Korea will attend the ceremony.

(From The Korea Times of June 20, 1970)

Satan-A Myth or Reality?

Dennis F. Orme

The Divine Principle shows very clearly that the purpose of man's growth is to perfect his physical and spiritual bodies. That we are to assume our true position as being in the image of God. Furthermore, that this should occur in one lifetime. Perhaps it is possible to foresee some of the mighty changes that will occur when this is fully understood.

Man's great technical ability will be harnessed through wisdom in a great way. The deserts of the world will be irrigated and everything will be used for good. Nations will give of their love and concern to other nations. The soil erosion and dustbowls that are created by ruthless commercial endeavour will become a memory of the barbaric past, when man seldom respected his fellow man nor the creation around him.

For this to occur man needs more than idealism. Idealism does not prevent Satan from invading man's highest aspirations and ideals.

Millions of people think Satan is a myth. If we are to remove Evil, then we must understand the source of Evil. How Evil originated The fact that Evil exists can be observed readily. Therefore, the pertinent question is to find how Satan exercises such a terrible influence on mankind. An influence so diabolical that Satan was able to tempt the Son of God by offering him the kingdoms of this Earth. Let us think logically; this would not be a temptation unless the kingdoms were his to offer. The Divine Principle shows that there is another entity other than God that seeks to

govern the minds of man. It was man's Satanic attitude that murdered Jesus - the man Satan hated most, Man turned on and killed the very man who would have led them to a true spiritual freedom. Satan has claimed many great men, Abraham Lincoln, Martin Luther King, John F. Kennedy, together millions in the World Wars who defended the freedoms that God intended man to have. Unless we recognize man is a spiritual being and understand how the spiritual entity we call Satan operates, we shall never understand why mankind turns on those who would best help and lead them. If we are to preserve our civilization then we had better understand how the forces that oppose the growth of man operate.

Mankind has such a great knowledge and ability that if he really wishes he can live abundantly. Such projects as the Zuider Zee reclamation of land and freshwater reservoir scheme could be repeated in many areas of the world including in this country. Likewise, the mighty Aswan Dan and Snowya River hydro-electric and irrigation schemes are but forerunners of what man can really do. If the world really did pool its resources, reserves and will. Then vast areas would be transformed. Yet Satan continually seeks to turn people against people, nation against nation, religion against religion, class Against class, race against race, and even football spectator against football spectator. Man must become alert to how Satan takes over. Satan seeks to divide ; he uses great ingenuity, he has set nation against each other wh- have the same religious attitudes. Communists talk about the brotherhood of mankind and wage a class war that divides people against people- the very opposite of the brotherhood of man. It is against God and illogical. Nevertheless how alert are we to the devious cunning and wiles of Satan? Do loyal workers who uphold agreements and negotiate for higher wages receive encouragement for their exemplary

attitude? No, they simply pay more taxes. Perhaps we have forgotten that God seeks to establish a unity in work. Then, if this is true, one way to defeat Satan is to promote incentives for unity, fifty per cent rebates of income tax for all firms and groups that are strike free for twelve months ; this to include management and all employees.

If our purpose is God's purpose, Our goal His goal. Our resolve His resolve. Then we had better start and play our part in ushering in a truly harmonious world, not only physically but in the Hearts of all mankind. There is a great future awaiting man if he has the courage to step forward and explore the laws which govern his existence—and use them. The world will only be restored to its true beauty by our endeavour; that is our task. We must be able to detect and free mankind from Satanic forces that continually cause great suffering and pain here on Earth. We must acknowledge the great hold Satan has on man. This is our adversary. Make no mistake about his grip on our society. God is calling man, and Satan is calling man. Unless God can raise mankind's thoughts and endeavour to the highest level, materialism will engulf our society. The man who respects his enemy is a truly wise man; a knowledge and understanding of Satan in ourselves and others is, **therefore, the** key to peace, prosperity, beauty and harmony. It is this which gives The Divine Principle its unique position - The complete Testament. The successor to the Old and New Testaments.

With the rod of his mouth, and the breath of his lips

Christopher Davies

In these days, when evil is treated as a philosophical abstraction, it is refreshing to read of the life of Girolamo Savonarola, a man who lived in times very similar to our own, yet was unafraid to speak out what he knew to be true. Girolamo Savonarola was a Dominican friar, when, in 1489, was summoned to Florence, the centre of the Italian Renaissance, by its ruler Lorenzo de Medici. The Medici family had come to power on the strength of its position as bankers to the great families of Italy, and by ruthless and unscrupulous means had gained control of the Florentine Government. Their corruption was reflected in the lives of the Florentines themselves.

The Renaissance was an awakening of man's realization of the beauty of the physical world and the pleasures it had to offer. Although this did much to liberate men from the rather constricted view of life as propounded in Medieval Christianity, and so produced great art, scientific and geographical discovery, it was, however, liable by its very nature to lead people away from the Church, to disregard morality, and to enter into licentious living.

The disgraceful example of the Church, with its great wealth and corruption, did little to check this tendency, and the streets of Florence were filled with prostitutes, drunkards, and ruffians; gambling houses stayed open all night, obscenities were scrawled on the walls of houses, and the lewder the popular songs, the more popular they were.

Savonarola decided that here was his mission. Other

preachers tried to charm their audiences but Savonarola spoke out bluntly and passionately against the evils that he saw. His power was such that many flocked to hear him, feeling in his presence an authority which could not be ignored. In 1492 he began to receive revelation, and as his prophecies about the deaths of Lorenzo and Pope Innocent IX and about the chastisement of Florence were fulfilled, his authority became even greater.

There was more than emotion in his speeches. Although his aim was to reform the morals of his people, he also propounded sensible reforms of the politics and economics of his time, in order to give more freedom and opportunity to all men. He organized bands of boys to keep the streets clean and to show example of his preaching. He recruited girls who went to the brothels and with reason and quiet persuasion converted the whores to a better way of life. So great was his influence that, as biographer noted, "licentious young men seem as if by magic transformed into students of religion." In 1497 he began to preach directly against the corruption of the Church, and in particular the behaviour of the Pope. This was the start of his downfall for it led to his excommunication. However, after deliberating for a year as to his responsibility to God, he was persuaded by the City Council (Who were concerned at the revival of the old ways in his absence) to come out of his self-imposed silence.

On Christmas Day, 1497, he celebrated Mass three times at the cathedral of San Marco. His preaching against the Pope and his adulterous ways prompted the Pope to demand his imprisonment: this the Florentines refused, and the Pope imposed a trade interdict on the city. But coming on top of a bad winter, rocketing corn prices, a virulent plague, and the power which Savonarola's enemies had gained during his silence, the people turned against him. Just as he had been

the city's saviour, now he was to be the city's scapegoat, and in 1948 he was arrested by the City Council is being a threat to law and order.

Terrible torture was inflicted upon him to obtain a pathetic confession which he later recanted, and his final humiliation was his being presented naked in the main square, garroted, and burnt at the stake.

At the time, his may have seemed a fruitless mission, but only thirty years later Martin Luther, saying almost the same thing as Savonarola, precipitated the Protestant Reformation which changed the entire religious picture of Europe by freeing men from the bondage of a hypocritical and totalitarian system of spiritual salvation, that they might examine again the teachings of Jesus, to thirst after a deeper understanding of God, and to prepare themselves for the Second Advent.

We are to-day living in a time similar to that of Savonarola, when the world is lost with no moral guide lines or targets; when progress in science, knowledge, and technical ability only reveals more starkly the barren nature of man's spiritual life. Yet deep in men's hearts there is a yearning for true values, harmony and love between individuals, and peace in the world. The Church has not provided a dynamic moral and religious lead in the search for God and is loosing its grip on the hearts of men. The evils of the world are plain to see, and God is looking for men of courage and great heart to stand up and speak out what they know to be true. **If the story of Girolamo Savenarola can inspire us to-sa, to stand up and speak out for God, his life and death will not have been in vain.**

Nature never did betray the heart that loved her

Christopher Davies

William Wordsworth, one of the great English romantic poets, is probably best known for his love of Nature, which indeed he believed should be the inspiration for all true poets. Matthew Arnold wrote, "Wordsworth's poetry is great because of the extraordinary power with which Wordsworth feels the joy offered us in Nature, the joy offered us in the simple affections and duties, and because of the extraordinary power with which he shows us this joy, and renders it so as to make us share it."

As a small boy, Wordsworth's sister would often find him lying beside a stream, listening to the music of the running water, for he found in Nature peacefulness and beauty he could not find elsewhere. In his poem the Prelude he tells of his excitement and wonder at Nature when a young boy, and how, as he became older, he realized that his love for the Creation went beyond mere physical beauty. In his poem "Lilies about Tintern Abbey" he talked how "with an eye made quiet by the power of Harmony and the deep power of joy, we see into the heart of things." Later he writes,

"And I have felt

A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,

Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things."

He further feels the purity and innocence of Creation when he writes,

Therefore am I still ;•• •-well pleased to recognize
In Nature and the language of the sense,
The anchor of my purest thoughts the nurse,
The guide, the guardian of my heart, and soul,
Of all my moral being."

He feels at peace with Nature, "knowing that Nature never did betray the heart that loved, "and realizes that,

"tis her privilege
Through all the years of this one life, to lead
From joy to joy."

How Wordsworth would have wept, were he alive today, to see what man has done to the Creation. Even in his day, he fought to preserve the beauty of the countryside from those who would destroy it, and always sought to make people aware of the spiritual kinship between Nature and Man.

Today his words are read by many with poignancy, for they seem to talk of a time gone by. Yet their message is desperately needed by a world which has gone mad is driving itself to destruction. Man has abused and squandered his natural resources and Creation is now rebelling against him. A radical change in man's thinking is necessary if he is to deal with the problem of pollution in the world. It is not enough to try and clean up the mess, he must change his heart and learn to

love all things.

In his right state, man would not create a pollution problem, because his love for the creation would not allow it. Through the words of this humble poet who wrote simply and honestly from his heart, we have much to learn. "Nature never did betray the heart that loved her." As when man performs all his actions in the creation with love, creation responds and brings him joy, for that is "her priviledge."

The creation is waiting humbly for man to take his rightful place as lord, as a bride awaits the bridegroom. As man learns how to love and serve Creation in the right way, he recreate the Garden of Eden, and will come to say,

"My heart leaps up w I behold
A rainbow in the sky :
So was it when my life began
So is it now I am a man,
So be it when I shall grow old
Or let me die
The child is father to the man
And I could wish my days to be
Bound to each other by natural piety'

The rainbow must be brought down to earth and man vow that he will never again want only destroy, but humbly use all things in the right way.

(Letters)

**Peter and eight younger members of the family
made a round trip to the other centers**

Wien, June 1, 1970

We thank our Heavenly Father for this month of May. Teddy returned from his visit with our True Parents in Korea, and on the weekend of 23-25th May he told us about his impressions during his stay in our homeland. We thank our True Parents for all Teddy has brought us. All our efforts will be directed to realize the plans of our Master. The Essen conference was attended by 8 members of the Austrian family who will give on to the others what they have received at this meeting. On our return trip to Wien Satan demanded his payment. The engine of the car broke down and had to be replaced. Three people of us had to hitchhike back to Wien. When they arrived there they learned that the only VW-bus we had left in Wien had become a total loss in an accident. On the other hand our hitchhikers could witness to a very positive chemist from Jordan who was on his way to spend his vacation at home. So we could direct him to June Darby.

In order to make condition we started this month with a 3 x 24 hours prayer chain. This was to make a condition for the positive people within the Catholic Church. May they be led to see way to actually realize what the Church should have been doing all along. From May 1st to 3rd Peter and 8 younger members of the family made a round trip to the other centers to bring these young members into a closer relationship to their new brothers and sisters. Filled with new

vitality they returned to their work for the Father. Three new members have found their way into God's family, and it is a joy to see them grow. The Linz center has been doubled in size by a second apartment in the same house. This way we now can start working with boys in this city.

We are sending our love to our True Parents and all our brothers and sisters all over the world.

Your Austrian Family

Peter and Gertrud Koch

**"The Way of the World" serves as a wonderful
bridge between our brothers and sisters
everywhere in the world**

Boulogne, May 30, 1970

Dear Family,

We like to express our thanks again and again for "The Way of the World" which serves as a wonderful bridge between our brothers and sisters everywhere in the world.

During the month of May it has been our main work fixing up the new center in Paris. The place had been in horrible conditions and everyone worked hard with great joy restoring it for the Divine Principle work. Since all things are very expensive in France we went twice with the bus to Germany to buy most of the material for the apartment. We mention this here, because it has shown us again that for an expert-import business France has difficulties to compete. Also

the administration work goes very slowly and is complicated. Many ways one has to do and lots of time and patience is needed to accomplish each little thing.

We eagerly waited for Teddy Verheyens return from Korea and when we heard about a conference in Essen, we quickly changed our plans and 13 members of France went to Essen-Center. It was a great experience for each one of us. The conference was very well organized and we are very thankful for all the informations Teddy brought to us from Our True Parents and our homeland. It is new our greatest desire to deeply understand the plans of Our Master for Europe and accomplish them.

We are now in the process of establishing the "International Federation for Victory Over Communism" in Paris, and we can say our Heavenly Father is already helping us in this project.

May the people of the world quickly wake up and fight with us for the ideal world of Our Heavenly Father.

With deep love in the name of Our True Parents.

Reiner and Barbara Vincenz

Representatives from 17 nations listened to
Teddy's report

Essen, May 25 1970

Dear Mr. Eu,

Everywhere in the whole house we still feel the presence of our brothers and sisters from all over Europe. Representatives from 17 nations, united in love and harmony, listened

to Teddy's report about the activities in Korea and Japan. What joy it was to hear about the different projects in our homeland, about the preparations for the big wedding in September and about the anti-communist conference in Tokyo. With great enthusiasm we all learned the WACL-Song, Toraji and Oorie Sowanun Tong-II. We felt so close to our Parents and all our brothers and sisters in Korea and Japan. Father's spirit really was present all over the house. It would be so good, to get a report like this more often. The conference is over and the last delegates left Essen this afternoon, Our hearts are full of joy and each member of our family is so grateful to our True Parents, who made this big united European family possible.

On May 1st, our second missionary (another girl) left for Berlin to help build a stronghold for Father in this divided city.' Last week they found our first member there. She is going to move in as soon as possible.

On May 11, we started the second year of our mission in Germany with a prayer meeting at the Holy Ground in Berlin, the first Ground blessed by our Leader in 1965 in this country. The rain came pouring down, but there was sunshine and warmth in our hearts as we felt Father's presence among the four of us. All the centers in Germany were united in prayer that night, giving thanks to the Father for all His blessings; for our goal of 42 new solid members had been reached. With new determination to bring forth more fruits for the Kingdom, the German family stands behind our Parents and all our Korean family.

On May 16, we picked up our second member from Norway at the airport in Dusseldorf. Ragnhild spent ten days with us and was very happy to have the opportunity to take part in the European conference. She is determined to work hard upon her return to Oslo together with Ingrid and

Johanna, the first Norwegian, girl, who accepted the Principle completely during her three-weeks stay in Essen.

Today we opened up our second center in the city of Duisburg. Since this city is a very important city, the first center was founded in the city. Now we have six centers in the Ruhrgebiet (vicinity of Essen).

Thursday, May 28, is a very special day for the family. Suresh Patel, our member from India, will leave for New Delhi, India. For weeks and months we have been preparing him for this great mission. He feels the weight of responsibility for his heavily populated country, enslaved by the false doctrine of re-incarnation, and he is well aware of the fact, that it is not going to be an easy task. May Father bless his work and may the spirit world be of service to awaken his people, that they may be open for the Truth. He will do his best, to make Father and our Parents happy.

Again we have contacted young people by the hundreds this month and even our Norwegian girl talked on Kettwiger Straße, although she had some language problems. Many people from foreign countries are being contacted, like from USA, France, USSR, Ethiopia etc, and they come to the center to hear the Principle. Several new members moved into the Essen center; two of them were found in Frankfurt. We are deeply grateful for each one of our family.

We haven't encountered any communist opposition as yet. People in West-Germany are satisfied with the present conditions and are used to the fact, that East-Germany is under communist control, meaning, it doesn't bother the majority very much. May the anti-communist movement and especially the forthcoming convention in Tokyo be successful and the communists be defeated in Korea, Japan and elsewhere in the world. Satan has to be subjugated, so that all people may live in freedom and harmony and become one happy

family, centered on God.

We are sending all our love to Father, Mother, the Children, Mrs. Choi, to you all our Korean brothers and sisters.

In the name of our True Parents,

Paul and Christel Werner

**If they don't see the Truth now, they
will only be forced to see later**

Dublin, May 6, 1970

Dear Mr. Eu

It was so good to get April's edition of "The Way of the World" which Doris and Dennis sent me from England.

It's wonderful to be able to read about the activities in all our Family centers in so many countries in the world.

Here in Dublin, I have been attending meetings of Debating Societies, Theological Societies, Record evenings etc. I have just found a young Christian group who meet every Saturday evening to discuss various aspects of the Christian Faith: There are so many questions raised about what Jesus really meant when he spoke to the people and also about the practical application of Christianity. It is so wonderful to know the answers through the Divine Principle and I am praying that Father will lead me to those who are prepared to, hear it.

Spring is here in Ireland and the parks are so beautiful with all the new flowers and trees and with the birds singing

so sweetly. Father has made such a glorious world for us, I only pray that it will not be too long before all His children will be able to deeply appreciate it and share the joy 100% with our Havenly Father.

By the way, the meetings I have been attending are Trinity Collage and Dublin University. There are many Irish students and also foreign students in both establishments.

Last month I taught the girl I travelled from England with and two friends. They heard upchapter III on the Mission of Jesus, but they could not accept that he did not come to earth to die for our sins. However, if they reject someone better must come. Its a pity that people are blinded by the church teachings. If they don't see the Faith now, they will only be forced to see later. We can only pray that people will begin to make up to the reality of this life and to what God is doing on the earth today.

Thank you for your prayers. I often feel very close to you all in Korea and to our Family in other lands.

Deepest love to our Parents and the children, Mrs choi, Miss Kim, youself and all Korean brothers and sisters.

In our True Parents Name.

Patrica Hardman

I am happy to say that a Jesuit priest
has accepted Divine Principle

Milan. May 27, 1970

We are quite busy here in Milan and also in Florence. I am happy to say that a Jesuit priest has accepted Divine

Principle. He has been studying it since November and after having thoroughly examined it through the Bible he recognized it as the truth and has accepted our Leader as the Man sent by God hence the Messiah. His name is Toni Sansone and is one of the rebels of the church. Marie Louise in Florence approached him last year accompanied by Iolanda. About three weeks ago I went there to clarify a few points (he read the book) and now after a series of conditions which we made here in Milan he has accepted it fully. He is already thinking how to approach other rebel priests and lay people and has thought of using Iolanda's experiences to demonstrate that outside the church people have strong valid revelations then from there he intends to introduce the Leader.

Why this? Iolanda, the medium, has for over 22 years testified to the Messiah and has had various experiences in which many people have been witnesses. Therefore, through the tapes she had made years back and individual testimonies, people will be helped into accepting the Master. The experiences will be published in a book then we shall see the result. Do ask the Leader if this is alright. We have prayed quite a lot about this. The other people involved in Florence are Nana Nicolini and her daughter Nicoletta. This break through in Florence has to be kept out of the publications for now because the Vatican must not know about it. They have spies everywhere and seeing that Toni is actually a Jesuit it would hinder his plan.

The family is growing in Milan and as you can see I have enclosed some testimonies. They are really working hard and many are learning to teach. They may be slow at this but I must say that they are thorough. They each have their own witnessing plans (remember we do not do open witnessing) and through this many new people are studying. Franco has a special plan, he witnesses through correspondence and is

kept quite busy. Giorgio is attending the University lay group and little by little he is making friends with the people there with the scope of bringing them to the center. Pino the sixteen year old is working hard at trying to bring in his colleagues. So on the while many people are quite active. Thirty people were present at our Parents Day celebration in which Martin took part. We have had two 21 day indemnity drives and another prayer vigil. We are now on a thirty day indemnity drive. We were given quite a favorable write-up in "Il Giorno" one of the daily newspapers which has quite a wide circulation, because of this many people are looking for us. seeing that this paper originates here in Milan I intend speaking to the gionalist so that I could let him have the addresses of the two Italian centers. We are now Planning a monthly bulletin which will include translated articles from the Way of the World especially the Masters sermons. We also formed a working committee and the following people were elected into office: PRESIDENT-Carla Castelbarco; VICE-PRESIDENT Elio D'Alberti; SECRETARIES: Angela Amoroso, Anita Bertoncini, Pin Festa; TREASURER-Adele Schiroli; LIBRARIAN-Giorgio Re; PUBLIC RELATIONS-Mario Ferrario; TRANSLATOR-Franco Ravaglioli; ASST. TRANSLATORS: Carmen cordova, PAOLA Rancati; DOCUMENTATION- Lina Pizzi, ADVISORS: Iolanba Pizzi, Amelia D'Alberti, Tullio Nannetti(Social worker); ASST. PUBLIC RELATIONS: Miriam. Mario Rancatti; TYPIST: Luciana Ferrario,HOUSE DUTIES: Rosin Peirano, Armanba Semino.

Last month Carla, Elio, Olanba, Miriam and I visited Rome. Every month a small group will visit Rome so as to have the benefit of being with the Blessed couple Martin and Dawny. Love and best wishes from the Milan family to our leader, Mother, the children, and to all the True Family in

Korea.

In THEIR PRECIOUS NAMES

Barbara Burrows

Thank you for "The Way of the World"
which is a great help to missionaries

Luxembourg, May 24, 1970

Thank you for "The Way of the World" which is a great help to missionaries. It makes it possible to participate deeper in the work of restoration.

Now Luxbg is going on. The last weeks I spent the time with a young man whom I want to bring in our movement. I hope, he will understand and Satan, too.

Much love to all families and missionaries

In Our True Parents' Name

Robert Brandner

We shall go downtown together to witness

Oslo, May 31, 1970

Dear Mr. Eu,

The past month has proved to be a blessing from our Father for Norway---The 2 Norwegian girls, who have accepted the Divine Principle, could spend some time the

Essen. Center in Germany, and they returned with the strong desire in their hearts, to restore their own country.

Our next aim is now to find a Center, so that we can live together and grow together, and be able to invite people more freely. I have fasted 3 days for this, and all the 3 of us made other conditions as well. Johanna is starting a summer job in an hospital tomorrow, So that makes it possible that we live at least in the same part of the town quite close together. We shall start with having "Family meeting" 2 times a week, where we shall pray and sing together, study the Divine Principle more deeply and practice teaching. One of these nights will be open to guests. Another night we shall go downtown together to witness.

We began with an indemnity cycle of 4 months today, in order to lay a good foundation for the country. Each of us will study the Divine Principle half an hour daily and fast one time a week. Beside that we will make personal conditions, especially prayer conditions, for the people whom we are teaching individually.

The Norwegian summer being so beautiful this year we are especially stimulated to bring this beautiful country back to Father as soon as possible.

Much love to our True Parents and all brothers and sisters in the world, in their Precious Name.

Ingrid Schneider

I just finished reading "The Way of the World" with all the interesting news, and now another report is due again

Barcelona, June 1, 1970

Dear Family,

I just finished reading "The Way of the World" with all the interesting news, and now another report is due again.

The worst thing happened to us in Spain was that we did not know anything about the European conference in Essen until it was over! As I usually pick up my letters at the P.O. Box only Monday and Wednesdays, and Jordi who usually goes there Saturday had no time on the 23rd (which would also have been too late), Teddy's express letters did not reach me before Monday morning. I could hardly believe my eyes! Especially our young members were so disillusioned when they heard about it, as they had wanted to go to Essen in September as the highlight of this year to meet the Family on that occasion. Well, there is nothing we can do about it now. On such occasions it would definitely be better to phone or write directly to the street address instead of using the P.O. Box.

As our expected agency has still not yet brought any money I was forced to look for a job. After having placed a newspaper and I received about 20 offers which I thoroughly investigated to pick out the most favorable ones. In the morning I work in a German company as translator of technical texts (very dry subjects indeed) and in the afternoon I take care of the correspondence in German, English and French for 3 different firms.

With much love and best wishes for World Day, I remain,

In the Name of our True Parents,

Ursula Schuhmann

I cannot imagine to live without knowing the truth

Stockholm, May 17,1970

Dear Mr. Eu,

Winter is over, and summer started. The Swedes love their country and nature very much and won't miss a day to be outside in the open air, especially as the summer period is very short. So in Stockholm people prepare for the holidays already now, and it will not be long, that half the town moves to the seaside.

Soon also the meetings in the groups (either or not connected with the church) where I went to find people, will stop, so that I start to talk to single persons in the street hoping that my Swedish is not too bad to make myself understood. Nevertheless, I do not want to neglect the church, and to get people's confidence I have written articles to be published in the parish Papers, one on prayers, another one on gratitude and a third one on responsibility.

The reactions in the street are many times reserved, People are friendly and polite, but still it is rather difficult to get more deeply into contact with them. Yet ---seeing that many young people are attracted by some new revival movements which successfully work beside the church, I am convinced that many are searching for answers. **In my** opinion, the Swedes have a good core, but are mislead and spoilt by the American influence which is especially to be seen in the three large towns. In spite of thi, love for nature is very strong (I understand them very well, I also love their woods and lakes and the open country), so I can tell them in this way of God's love.

In the depth of their heart there is a longing for a family life, which is expressed by their fondness of children. Often

actions are started for children of all races and colours, and I heard that 570 Korean children were adopted. Children in Sweden recently wrote down in school what they are longing for, namely peace in the world and more love by the parents. So I will do my best to bring them to the Principle.

Nearly every day I talk to somebody and I worked more closely with about ten girls in the last weeks. On 17th of April I started a 40 days' action of fasting (I meal within 24 hours), praying and reading the Principles from 5-6 o'clock in the morning as well as going to the Holy Ground.

I cannot imagine to live without knowing the truth and I know that the Father called me just at the right time. My life belongs to Him, to our True Parents and to the restoration of the univers. May I be lead so wonderfully also in the future, may I find His children and bring them back to Him.

Father, give me a more deeper understanding of your feeling and thinking that I am prepared to take upon myself your suffering and your sadness over the broken creation and to participate in your joy of the restoration.

In the Name of our True Parents

Friedhilde Bachle

**It is very difficult to explain the Principle
in their language**

Istanbul, May 26, 1970

The problem with the language slowly pass away. There is still a hard work before me, many words I have to learn

and training in pronunciation is necessary. But a fundamental knowledge I already could attain and by and by I have to use the language.

In the last week I went together with some students. Two of them I know already since a longer time, the other were new. We could not speak very much, but there was an opportunity to explain some important points from the second chapter of The Divine Principle to them. I was surprised how they listened and how they were moved by the few words I could give them. I would like to teach them all the time, but still it is hardly possible. It is very difficult to explain the Principle in their language. They still have to wait some time till they can hear a better explanation.

What I can do now is to learn the language better and to choose the best students which I can find and try to get friend with them. It will not last very long till I can teach to them the Divine Principle.

In our True Parents name

Harald Unger

Here in Dalat, a nice town in South Vietnam Highlands, everyone is waiting for the day when Satan is destroyed

Dalat, June 1, 1970

I am reading The Divine Principle almost every day and I never forget to pray for Father's blessing upon His children who have been suffering everywhere on this planet.

Here in Dalat, a nice town in South Vietnam Highlands,

evryone is waiting for the day when Satan is destroyed. I would like to get some help from you as well as four our families in Korea in order to pay a visit to Seoul and stay there a few months to study the problems relative to Divine Principle--- the problems that I think very useful and necessary to everybody.

The day before yesterday we were disturbed by Satan's forces---the comminists. They occupied a few lofty buildings in the town. But the Vietnamese people go on working hand as soon as the fighting is over. War is very familiar to them. What they do seed is Holy Love coming from Heaven--- whether they know that Love or not---;for without God's Charity the people living in my country as well as everywhere in the world wuold be ruined like Arab and his crew.

Please give my warnest greetings to our families, in Korea.

Respectfully Yours

Le Trung Trang

.....
.....
The crown of life is before your walking for God.
.....

(Introduction of Overseas Center)

INTRODUCTION TO BALTIMORE CENTER

Regis Hanna

Greetings to dear brothers and sisters around the world.

Your Baltimore Family brings to you a hearty gust of salty air from this harbor town and a "monday" for all the work that you are doing.

Baltimore center began a year ago when a man who had been studying the Divine Principle in Washington moved to Baltimore and invited Anne Smith and Naneety Simha to spend a weekend and to teach Principle to some of the people of the city. They eagerly came and rounded up six people to teach the entire Principle to in One weekend ! However, because of job and school commitments, they could not stay on, and continue working with these people.

When I graduated from college, I was given the opportunity to come to Baltimore and pick up where they left off. **Soon** after I arrived, the man that had been our host moved to Pennsylvania and a nearby apartment became the first official fulltime Baltimore center. **Working alone** provided an opportunity to really build some spiritual muscle. In September, Anne Smith arrived back to enter graduate school and continue the work that she had started here in the Spring.

We have felt that Baltimore is a little like a bell that a diver recovers from a sunken Ship. To restore it, you have to chip and chip to finally get down to the bare metal. But that



Anne Smith



Regis Hamnd



Linda L Marchant



Chris Reed



Lorenzo Gaztanaga

the Spirits of Baltimore

bright brassy is well worth your labor. Aggressive witnessing and teaching prove be formidable tools to knife through the spiritual encrustation of the city and to change its spritual atmosphere.

When it snovs here, the city sends out trucks to put thousands of tons of rock salt on the streets to melt the cold snow. Would it sot be wonderful if that salt would also melt all the cold hearts and drive the enemy Satan far away from here? Sadly, men would not understand the sudden joy that they were feeling and we would probably begin again by doing this work the way we do it now. One thing we have learned in Baltimore is that the easy things don't easy last. **only** when you pay a price for something in terms of blood, sweat and tears is it worthwhile and lasting. We are eager to pay that price so that many can come. This is the "Spirit of Baltimore."

THERE'S HOME IN BALTIMORE FOR FATHER

—*Anne Smith*

Last June when the Baltimore Center first opened, Baltimore seemed deeply encrusted with evil. Satan's influence was apparent in the dirty streets, in the news stories of violence and political corruption, and in the lonely faces of people in the city. Many months passed before we were able to find a Center in which we could really begin to make a home for the children of Baltimore. But as of June 1970, things have really changed !

As spring approached, we moved into a perfect apartment on the top floor of a substantial apartment building on one of

the main streets in the city. After scrubbing and painting the four large, comfortable rooms and the spacious hallway, we began a forty-day movement of fasting, witnessing and prayer to bring new members to the Baltimore Family. Regis Hanna had come alone in June 1969 and I had joined him in September. Many people had heard the Principle, some of whom continued to study, but no one had come who was deeply and fully committed to becoming a true child of Father. At the end of the forty-day movement Father answered our prayer in an unexpected way by sending Linda Marchant from Washington to work us. To have a working trinity in the Center added such a great deal of power and joy to Center life and witnessing activity. Soon we launched another forty-day movement in which one of us fasted every day, and for which we set a witnessing goal of talking to ten people each a day. At this time we were also joining the whole U.S. Family in our national 90-day movement of fasting witnessing and nightly, hourly prayer sessions. Needless to say, as all of us were students and all of us worked at least part time, our life was very intense and very active ! Yet it was through this high activity that Father was able to create a home for Himself and for us in the Baltimore Center. Our weekly schedule of cleaning the Center, street preaching on Saturdays, cooking, practice teaching in the early morning, praying together, singing together, and witnessing together each day, drew us closer; together and to Father and brought us vitality and joy.

Interpersonal relationships in such a small Center teach us so much as we learn to share responsibilities with each other. Through some rough times we learned to respond more fully to each other as brothers and sisters. The give and take between us became magnetic, and some new students began to be more active, witnessing with us and practice teaching the Principle.

M: y, Lorenzo Gaztanaga our Cuban brother, came to stay

with us for a while and in June, he moved into the Center. Also, Chris Reed, a young school teacher in the city whom we met as part of our Free University teaching program, spending much time witnessing and praying with us. Recently we enjoyed a delicious curried chicken dinner which she prepared and brought to the Center. A Family is beginning to grow.

Regis had come alone to Baltimore as Center Director. When I joined him it was still hard to create a pattern of Family living with only two of us, although daily struggled for this. Both of us, having come from the national headquarters Center in Washington, D.C. were so eager to create a spiritual and physical pattern which would reflect Father's ideal and stand Baltimore in good stead as a foundation for His work there. When Linda came and as others responded, Father really began to reveal Himself in working through Regis to lead the Center in both a Fatherly and a brotherly way, and taught the rest of us much about being responsive followers and helpmates to each other in all ways. As I think about it I am stuck with the beauty of the Family life that Father is creating through us. How can anyone resist such a Father who cares for us so personally and deeply through good times and bad times alike ; who supports us, chastizes us, comforts us and loves us as we need it ?

Somehow the streets don't seem as dirty now and the faces of people seem more receptive and more hopeful. Every night it seems someone new comes for dinner. Father has made definite and permanent gains in Baltimore City and has taught us each in a special way to represent Him more fully to bring the Principle to life here. As I come from school or work to climb the four flights of stairs to the Center, I often realize that I am coming not to just any place-I'm coming to a very special dwelling where Father and His children work, play,

eat, sing, suffer and rejoice together, and where we prepare daily to receive more brothers and sisters ; I'm really coming home.

FINDING OUR FAMILY

Linda Lee Marchant

Witnessing in Baltimore is one of our most cherished activities. Regis, Anne, and I all came from Washington, and the City has unfolded her heart to us through her peoples. As we witness in the many new, and growingly familiar places, patterns are forming and we feel we are beginning to sense the needs here. Our brother Lorenzo and sisters Cris and Adele also have led the Center into greater knowledge and understanding of Baltimore. This is a place of contradictions and is often referred to as 'little New York.'

What is most readily apparent in the city is its generation gap of spiritual values. Baltimore was the center of religious tolerance in the American Colonies—first as a heaven for Catholics, and later as the first U.S. site of other religious groups, including the Swedendorgian Church. Today, most of the churches in the City are sparsely filled with older people. Notable exceptions are churches where the Catholic Folk Masses are held, and a few hurches concentrating on social action. When we church witness, we remember the gratitude we owe the Christian foundation and make every effort to reach them. The Unitarian frequently lends us their Parish Hall on Sunday afternoons to teach in. Akin to the spirit of the past that clings to these churches are the many antique shops and

historical museums that these people cherish. Where we also witness. Most of the church group are very invested in the commercial atmosphere that is so much a part of the city. As a natural harbor on the Chesapeake Bay, Baltimore has long been a trading port and materialism runs rampant. Each day we go out during rush hour and witness to people returning home from work. What a challenge it is to draw them out of their weariness !

In reaction to this spirit many young people have turned to drugs and Eastern religions, as they have elsewhere in the world. Truly there thrives a much larger 'hippie' community than I expected, including macrobiotic restaurants, "head shop" (shops that all items appealing to people who have had a drug experience), bookshops and communes, religious and otherwise. Many gather in Mt. Vernon Place Park only three blocks from the Center. Last week we were witnessing there and a young chap told us that many of his acquaintances had received that they should go to the Park on Friday nights and wait for a very important message that they would be told there. We can't say that the spirit world isn't doing its part ! Most of the people who are responding to the Principle are somewhere between two poles.

For the past year our greatening effort had been centered on the universities. Anne taught Chapter I to a large religion class at Oldfield's (an expensive girl's school) and the entire Principle is taught regularly at Johns Hopkins (world famous for its Medical School) through the Free University of Baltimore. There are over 15 colleges, universities, and professional schools in Baltimore. Some of the most responsive have been Hopkins, Towson State (where Lorenzo goes), Peabody Conservatory of Music, and Univ. of Maryland Graduate schools (where Anne and Begis attend).

We concentrate on campus libraries for individual witness

because the students there seem more serious and disciplined. Also the Enoch Pratt Library and Baltimore Museum of Art have been very fruitful with high quality people. It was at the Pratt Library that we developed 'elevat witno.' You wait till several people get on the elevator, and witness them after the door has shut, between floors.

Our most hazardous witno was in the middle of the student demonstrations against President Nixon's Cambodian decision. While Regis and I were upstairs writing, typing, -typing and mimeographing new flyers, Anne called up on the intercom, "You'd better hurry up wit' those flyers—the students are marching right past our door." Sure enough St. Paul Street was filled with 'Strike' banners and fists. Satan was at the very gates. We quickly hurried pass our calls for a spiritual revolution that can pluck out the root cause of war—ensuring peace forever. Some protesters stepped forward and helped us pass out our flayers. We had to be very careful not to get caught in the thick of the mass, for the mood was frustrated and angry. Father often, as on that day, gives us the feeling of being His band of spiritual guerrillas attacking Satan's strongholds.

To develop spiritual muscle, Baltimore has a tradition of street preaching on Saturday in the heart of the downtown shopping district. Sometimes we sing, usually beginning with "If I were Free to Speak My Mind." This becomes especially approriqte as the police cruise by. Usually we just find a gathering at a bus stop or corner, pop up and speak while our siblings witness to individuals in the crowd, then disappear only to reappear on another corner. In this way each person in the Center gets to street preach each week, at least once. Some people stop and listen but mostly we feel such joy at proclaiming Father's love and providence in the heart of Satan's territory. Father's power filles us as these experiences encourage

us to care enough to be very brave.

Because the colleges are closed for the summer or having intense summer sessions we have been seeking new places for emphasis and have set a prayer condition to learn Father's desire for our witnessing, to let Him stretch us to where we can find the proper message for each person's need. We are learning to love Baltimore very much as we seek our Family from its many by ways and work for the day when this harbor city will match Father's vision of it.

A TESTIMONY

Lorenzo Gaztanaga

All that I can really say is, I have found God and all the love, happiness, joy, work and life that comes with Him. Furthermore, I Know that with Him there is also more to come.

He is so beautiful and all is so precious that how can I really express it in words?

I searched for a long time, always feeling that I had a mission. My success was always partial and for a while there just wasn't any. The main reasons for my failure were a huge gap within me and a rift in my own personality. And still I kept sweeping God under the rug. I knew that He was there but rarely publicly acknowledged Him, and worse, I hardly had any personal contact with Him or trust in Him.

Now things have changed. Thanks to God and His people.
In the Name of Our True Parents,

THE FREEDOM LEADERSHIP FOUNDATION BALTIMORE

Regis Hanna

Although Baltimore is a small center, we felt that we should at least make an effort to do some work in establishing the Freedom Leadership Foundation in this city. Early in the Fall, we bought a mimeograph Machine. Remembering a maxim of the New Left that somebody had passed along to us, "Eight People and a mimeograph machine can shut down a whole campus," we felt that two of God's children should be able to make a decent dent in the Johns Hopkins University campus political scene by holding a course in Marxism under the title "Communism ; A New Critique." our first experience teaching the basic tenets and fallacies of Maxism-Leninism was most educational, since we had students at both ends of the political spectrum.

Following this, we arranged a speaking engagement at a local church that sponsors a "youth fellowship" night. They have about 30-40 groups of from 6 to 10 youths each who meet with a particular adult leader to discuss topics that they choose as a group. The minister who sponsors the program circulated a notice of the topic of our speech, "Marxism and Atheism," and about 50 young people showed up. We talked on the unreasonableness of Atheism from a scientific standpoint and some of the basic tenets of Marxism. There were several questions about the goals of the Freedom Leadership Foundation and about our stand on Vietnam. Afterwards, about a quarter of those present came up to the front to ask questions and participate in further discussion rather than engage in the dancing and refreshments outside. Of these, some attended the

next lecture series that we gave on Marxism and also heard all of the Divine Principle.

Although it was late November when we ended our first lecture series, we did not want to stop FLF work. So we planned a three night course on Marxism to be spread over the three weeks left before the students at Johns Hopkins University left for Christmas vacation. A small but very interested group attended.

During the spring semester, we sponsored a speaker on Vietnam, Dolph Dorge. We passed out 6,000 leaflets and made contacts with other people in the Baltimore area who wanted to understand American involvement in Vietnam and who felt that the information disseminated by the Peace Movement was in some cases false. Several of these people said that they did not want to be associated with any group: but that they were willing to work with us on individual issues. They promised to keep in touch over the summer.

During the days immediately before the April 15 demonstrations, we passed out information leaflets at school and on the telling what a 'Communist victory in Southeast Asia might mean in terms of mass murders to allow for "land reforms" as the north Vietnamese have termed it. These leaflets brought back some responses by telephone and were usually greeted eagerly on the street once people found that we were supporting the President's policy.

Because the ideas and concepts of Marx are being so freely discussed on campuses today, many students feel very ignorant if they do not know something about them. The Free University here has proved to be a very effective way for us to get a room on campus to teach. Students are attracted to a course that offers factual information and which has no reading assignments.

Our experience has taught us that the best way to teach

is to give two or three lectures on Marxism and Leninism and then to follow with the Divine Principle. This way we can assert that we are not only debunking a philosophy_ that does not work but that we are offering a powerful alternative- something that is contemporary and which is being but into practice successfully today ! **When we tell people at the beginning of the course that we believe that Marx's teachings are antiquated and that we have a powerful alternative, they are most interested.**

On the basis of these experiences, we feel well equipped to advertise on campuses to invite students to classes and to teach the fallacies of Marxism. This summer we plan to contact the colleges in the area where the Free University has not been publicized and see if it is possible for us to offer a lecture seies on each of these campuses. Hopefully, we would be able to cover each of the campuses in one school year by devoting about three weeks or a month to each campus. One thing is very clear, teaching the truth about Marxism will attract many who are looking for a new idea and who have yet found something to dedicate themselves to. In such a state, they should be very receptive to Principle. **We feel very responsible to show them that there is really ,only one way to attain true freedom -through knowing and sharing the personality of God. Only when men can do that, can the Brotherhood of Man become a reality.**

GENERAL INTRODUCTION OF REPUBLIC OF KOREA- (II)

Han J oo Cita

5. HISTORY

History

The most probable theory about the origins of the Korean people is that a migrating Tungusic branch of the Ural- Altaic family settled in regions of the Shantung peninsula of northern China, southern Manchuria and the Korean peninsula, forming one cultural zone in lands around the Yellow Sea. Some four to five thousand years ago, the Tungus moved to the Korean peninsula to settle in the Taedong River basin. The Korean language is classified as a member of the Ural. Altaic family.

Legend places the founding of the country in the year 2333 B.C. by the mythical spirit-King, Tangun, who unified the various clans and tribes into a single state, which later came to be known as Choson (Land of the Morning Calm). The Tangun era was said to have lasted 1,200 years and was followed by the Kija era of about 900 years, or down to the time of Christ.

The Three Kingdoms (57B.C. - 698A.D)

Recorded Korean history begins with the period known as the Three Kingdoms, 57 B.C. to 668 A.D. During this era, the Korean peninsula was divided in three parts. The northern half was ruled by the warlike kingdom of Koguryo, and the southern half was divided between the kingdoms of Silla and Paekche.

Koguryo, which extended over the greater part of

Manchuria as well as northern Korea, was a warlike kingdom, and fought off many invading barbarians from the north. Koguryo was victorious in a great war with China in 612 A.D. Buddhism was introduced into Koguryo from China in the fourth century, as were Confucianism and the arts. The southern kingdoms of Silla and Paekche were likewise recipients of Chinese culture, and it was through them that Japan obtained her initial introduction to Buddhism and Chinese learning.

The struggle among these three powers for supremacy over the entire peninsula raged for nearly seven hundred years until Silla, allied with the Tang Empire of China, conquered Paekche in 600 A.D and later Koguryo in 668 A.D.

Unified Silla (668-918)

Following its unification of the Korean Peninsula, Silla's culture advanced to unprecedented heights. In this golden age, government administration was stabilized, land reform carried out and countless monks and scholars, travelling to China and India, brought back new arts and sciences. Great strides were made in navigation and shipbuilding, enabling a bold and extensive maritime commerce with distant countries. Silla mariners sailed to the Yellow and the East China Seas, and Silla traders established hundreds of settlements along the eastern coasts of the Chinese mainland and the Yangtze River.

Buddhism flourished as the state religion, becoming a dominant force both in the spiritual and cultural life of the kingdom. Innumerable temples were built throughout the country and the arts found ready expression in Buddhist sculpture, painting and architecture. The capital city of Kyongju became one of the four cultural centers of Asia, and the cultural remains of this period are among the artistic treasures of Korea today.

Years of peace and prosperity, however, led to the decadence of the nobility and to the rise of powerful clan chieftains. Repeated power struggles sapped the country during the latter years of the Silla Kingdom, until finally a rebellious chieftain, Wangon, overthrew the crown of Silla in 918 A.D. to become the founder of Koryo.

The Koryo Dynasty (918-1392)

The Koryo dynasty ruled over the Korean peninsula for 475 years through a succession of 34 kings. Buddhism flourished during the dynasty, and played an important role in the culture, ideology and way of life of the kingdom.

Koryo suffered almost continuous incursions from the north. In 1269 A.D. the invading Mongols crossed the Yalu River and marched upon the capital. Pressed hard, Koryo finally surrendered and concluded a peace treaty, under which the Koryo king accepted overlordship of the Mongol khan.

The civilization of Koryo flourished for many centuries. She inaugurated the first civil service examinations in Korea's history, established schools for the education of the young, and instituted taxation laws to stabilize the national revenue. Bronze coins were used during this age, and the art of printing was greatly developed. Above all, Koryo produced refined porcelain works, examples of which are still cherished as among the most graceful ever created by man's hand.

The last king of this ultimately effete dynasty, dominated by a corrupt Buddhist monk, was finally forced to abdicate by Yi Song-Ke, one of his ablest generals. General Yi was founder of the following and last royal dynasty in Korea.

The Yi Dynasty (1392-1901)

General Yi, enthroned as King Taejo in 1392 A.D., promptly moved the capital from Kaesong to Seoul. The early period of the Yi dynasty brought major reforms in the social

structure. Buddhism, which had wielded great power during the preceding dynasty, began to decline.

Remarkable cultural strides were made. Works that were to prove of great historical import were produced during the first seventy years of Yi dynasty. The man most responsible for this brilliant age of culture was King Se jong, the most enlightened ruler of the dynasty. His encouragement and personal interest led to many scientific and technological inventions. the first movable metal printing type was invented, anticipating Gutenberg by 50 years. Sejong, aided by scholars, invented Hangul, an alphabet of twenty-eight letters (later reduced to twenty-four) simple in shape and of such phonetic adaptability and clarity that any Korean could learn to read it in a very short time. He also made astronomical instruments of . high order had many literary works published. Buddhism was replaced by Confucianism, and its teaching served as the code of conduct for people. Many eminent intellectuals, such as Yi Twege, Yi Yulgok and Su Kyongdok, were products of this period. In the sixteenth century, Korea experienced her first invasion from Japan. Toyotomi Hideyoshi, a warlord of Japan, dreamed of conquering the Chinese mainland, and to this end request the Korean court to grant his troops free passage up the Korean peninsula to facilitate their invasion of Manchuria and China. The Japanese answered Korea's refusal with an invasion in 1592. Generals of Hideyoshi led an invasion forces of 150,000 against Korea. The Japanese took only 15 days to capture Seoul after disembarking at Pusan.

With her very existence thus at stake, there emerged a great figure, Yi Sun-sin, inventor of the "Turtle Boat", the first iron-clad warship ever built. With a fleet of these ships, he attacked a huge flotilla of Japanese vessels and won a decisive battle which did for eastern Asia what the battle of Salamis later did for Europe. The Koreans took heart, and

with the aid of a Chinese army drove the Japanese southward and finally out of the country.

During the century which followed, Korea shut herself off completely from the rest of the world, largely because the invasion of the Japanese and subsequent aggression by the Chinese showed her how troublesome it was to live in open contact with warlike neighbors.

The Opening Of Korea

In 1866, Taewongun, who ruled the country as regent until his young son reached his majority, was compelled by supporters to launch a persecution of Roman Catholicism, which by then had a considerable following. Nine French priests who were residing in the country were arrested and offered safe conduct to China if they would promise never to return. This they declined to do and they were subsequently executed. The French government sent a punitive fleet led by Admiral Boze but it was met by Korean forces with such hostility that it withdrew from the scene. Again, 1871, an American flotilla under Rear Admiral Rodgers was sent to repeat Commodore Perry's exploit in Japan. Through a misunderstanding this fleet was fired upon by a Korea's fort, and in the ensuing exchange of fire over 300 Korean soldiers were killed. The American fleet sailed away leaving the court to believe that Korea was invulnerable. It was not until 1876 that the Japanese succeeded in opening up Korea.

Queen Min, the regent's daughter-in-law, who, with the support of her powerful party, wielded a great influence, finally yielded to mounting pressure from Japan. Subsequently the regent, who was violently opposed to the opening of the country, was compelled to retire in favor of his son, King Kojong. Here began a vendetta which ended with the assassination of Queen Min in 1895. The treaty signed with

Japan promising to open Korea was followed by an American treaty in 1883 which paved the way for conclusion of similar treaties with other major powers. Korea opened the port of Pusan in 1876, Wonsan in 1880, and Inchon in 1883. Korea, however, was to become the scene of bitter rivalry between Russia, China, Japan and other ambitious nations.

The Sino-Japanese War

By 1894, Japan was ready to attempt, by military means, the elimination of Chinese influence in Korea, with the tacit approval of the British and American governments. The immediate occasion was China's decision to send troops to help in overcoming the so-called Tonghak rebellion. On the pretext of Chinese military aggression, Japan declared war on China. The war was a short one, ending in decisive defeat for China. Its main result was that although the independence of Korea was widely advertised, her sovereignty was actually in the hands of Japan. Japan immediately took advantage of its superior position in Korea, and political and economic demands were made to which Korea could not comply without serious damage to her interests.

Finally, the Japanese broke into the palace and killed Queen Min. They burned her body and buried it on a hill behind the palace. The Japanese then forced King Kojong to organize a pro-Japanese cabinet.

The King, fearing poison, ate no food for weeks. Unable to endure this virtual imprisonment, the King and crown prince escaped from the palace and found refuge in the Russian legation, where they were treated with the utmost courtesy.

King Kojong returned to his palace in February 1897, with plans to make a completely new start for Korea as an independent, sovereign state. In August, he renamed the country Taehan and had himself crowned Emperor.

The nation's independence, however, was extremely shaky. The only power then challenging Japan in Korea was Russia. Determined to attempt by military means the elimination of Russian influence from Korea and encouraged by her alliance with Britain, Japan in 1903 started to make demands which were the prelude to the war with Russia in the following year. While negotiation with Russia were still continuing, Japan broke off diplomatic relations and without a formal declaration of war, the Japanese navy attacked Lushun and sank a Russian warship off Inchon. The Korean government immediately declared itself neutral, but Japan ignored this neutrality and landed her troops on Korean soil. The war went badly for Russia. The war front was far from the empire and a corrupted Tsardom had its hands full with political crisis at home. Through the good offices of U.S. President Theodore Roosevelt, a peace treaty was signed in September 1905, at Portsmouth. Under this treaty Russia recognized Japan's political, military and economic prerogatives in Korea, ceded the southern half of Sakhalin, and transferred her rights to Lushun and Talien to Japan. Thus, the way was cleared for Japan to exercise a free hand on the Korean peninsula.

Protectorate Treaty Signed

On the night of the 17th of November 1905, Ito Hirobumi of Japan forced his way into the palace with a large armed retinue. He demanded from the emperor and his cabinet a new treaty granting Japan virtual control of the government. The protectorate treaty thus signed stipulated that all Korean diplomatic relations would be handled through the Japanese government; that overseas Korean and their interests would be protected by Japanese diplomatic and consular missions; that Japan would assume responsibility for carrying out all the provisions of treaties and agreements existing between

Korea and foreign states from the date of the signing of the treaty; that Japan would install a Resident-General under the Korean emperor to act as supreme authority in the nation's foreign affairs, and that the Resident-General would have the right to confer with the emperor at any time he chose.

With this treaty, the Taehan Empire virtually ceased to exist. All Korean overseas missions were close as of March 1906, whereupon the ministers of Britain, the U.S., China, Germany, France and Belgium also closed their legations in Seoul and returned home.

On August 22, 1910, the Treaty of Annexation was signed by the Korean archtraitor Yi Wanyong, then Prime Minister, and Japanese Resident-General Terauchi, bringing the Yi dynasty to an end. Conclusion of the Treaty was officially announced on August 29, 1910.

March One Independent Movement

The most dramatic and tragic event representative of Korean resistance to Japanese imperialism was a nation-wide uprising, known as the March One Independence Movement after the date on which it broke out, March 1, 1919.

March 1 was the day set for the funeral of the Emperor Kojong, who had vainly tried to turn back the tides for Korean independence, only to be ousted from the throne. He had been poisoned a few days before by the Japanese. In Europe, meanwhile, the First World War had just ended, and U.S. President Woodrow Wilson had enunciated his principle of the "self-determination" of weak nations at the Paris Peace Conference. As soon as news of the President's principle reached the Korean studying in Tokyo they published a statement demanding Korea's independence from Japan, This was in February 1919.

In Korea itself, secret plans were drafted and detailed

instructions sent out to all the towns and villages via swift underground grapevine to seize power at this inspired moment. At the core of the movement was a group of thirty-three patriots.

Crowds gathered before Pagoda Park in Seoul burst out into the streets to stage a demonstration for national independence. The ancient system of message-relay by beacon-fire from the peaks of Korea's innumerable hills and mountains alerted the people throughout the country.

But the Japanese police moved swiftly and mercilessly to suppress the demonstrators with loaded guns and fixed bayonets. More than six thousand demonstrators were killed, about fifteen thousand wounded, and some fifty thousand others arrested by the police.

The severest and the most protracted period of Japanese domination was yet to come. This began when Japan embarked upon war in Manchuria in 1931. The immediate effects of that war were to force demands upon Korea which were to suck the nation more and more into the war effort.

A "policy of assimilation" was seriously undertaken to merge the Korean people with the Japanese. Meanwhile, powerful Japanese financial combines were consolidating their monopolistic control over Korean industries. Such powerful concerns as Mitsui, Mitsubishi, Sumitomo and other lesser Japanese enterprises were all in Korea, controlling every phase of Korean industry.

The Japanese government undertook a series of measures designed to exterminate Korean nationalism. Korean language newspapers and magazines were banned, the Korean language was barred from schools and discouraged at home, and Korean names Japanese. The Korean Linguistic Society was suppressed as the police rounded up its staff members, including clerks.

Post-Liberation Period

Liberation and Division. In the Cairo Declaration issued

after the Cairo Conference of September 1943, President Franklin D. Roosevelt of the United States, Prime Minister Winston Churchill of the United Kingdom, and President Chiang Kai Shek of China stated: "The aforesaid three great powers, mindful of the enslavement of the people of Korea, are determined that in due course Korea shall become free and independent." Subsequently, the Potsdam Conference declared: "Japan shall surrender all her colonial territories and possessions, "implying that Korea and other Japanese colonies should be free after the war.

Immediately following the Allied victory, however, the country was divided at the 38th degree parallel, the southern half occupied by the United States, and the northern by Soviet Russia.

. The Soviet Union, which had joined in the war against Japan only a few days before the surrender, gained most by taking more than half of the Korean peninsula under its control. The first American military contingent arrived on September 9, 1945. General John R. Hodge, American military commander, decreed a military government with full powers over all government administrative and judiciary functions. Soviet troops in the meantime engaged in murder, looting and rape.

Red authorities also dismantled and removed to the Soviet Union 1. machinery, footstuffs, and other property. Attempted resistance by nationalist leaders was easily suppressed by the Reds, who sent dissidents to prison or to concentration camps in Siberia. As a result, about 482,000 north Koreans fled south in search of freedom before the end of September 1945, and the number had reached two million mark by 1948, when the Republic of Korea was officially born.

At the Moscow Foreign Ministers' Conference held on December 27, 1945 between the United States, the United Kingdom, and Soviet Russia, it was agreed that Korea should

be placed under five-year joint trusteeship by the three big Allied Powers and China. A few days after the Moscow Agreement was announced, Communists and collaborators, who had hitherto been active in a nation-wide protest against the agreement, suddenly reversed their attitude and began to support the Allied decision. Joint US USSR Commission.

American and Soviet representatives met in discussions at Seoul in January 1946, in an attempt to work out preliminary measures to implement the Moscow Agreement. Despite stiff opposition by the Koreans, it was agreed to form a joint U.S.-U.S.S.R. Commission, charged with making necessary arrangements for the formation of a provisional government "in consultation with political parties and social organizations in Korea." It was also to work out a means to implement the four-power trusteeship with the participation of the Korean Provisional Government. The Commission held its first plenary meeting at Seoul on March 20, 1945. The first problem the Commission faced was the selection of the political parties and social organizations with which it was to consult. The Commission agreed that only those parties and organization which consented to the signing of a pledge to accept the Moscow Agreement should be eligible for consultation. The first round of talks by the joint Commission broke down after fifty days of heated and fruitless dispute over the selection of the groups with whom the Commission was to consult.

The Joint Commission opened its second series of talks on May 27, 1947, at Seoul, but after only 20 days the Commission again dealocked over the same controversial problem when the United States proposal for another four-power conference to seek a solution to the Korean problem was rejected by the Soviet, the United States took the Korean problem to the United Nations Assembly in October 1947, thus closing the unsuccessful U.S.—U.S.S.R. Joint Commission.

U.N. Discusses Korean Problem. The 2nd annual session of the U.N. General Assembly, on the recommendation of its Strengthening Committee, voted 41 to 6, with the Soviet bloc abstaining, to put the Korean problem on the agenda for the session beginning on September 21 the same year. The United States introduced a resolution calling for a general election, under the United Nation's supervision to establish a united, Independent and democratic government in Korea. The Soviet put forth a counter resolution proposing that U.S. and Russian troops stationed in Korea be withdrawn simultaneously to allow the solution of the Korean problem by the Korean people themselves. On November 14, 1947 the General Assembly adopted the United States resolution with the support of an overwhelming majority.

Under terms of the resolution, the United Nations Temporary Commission on Korea (UNTOCK) was formed in January 1947, with eight U.N. member nations holding seats. The Commission started work immediately at Seoul, consulting with political leaders representing both rightists and leftists. The Commission, however, was unable to contact the Communists, since access to the north was denied by Soviet occupation authorities, while leftists in the south rejected a:4 invitation for consultation. Syungman Rhee and his supporters advised the Commission to hold a separate election in the south. The Commission subsequently requested the U.N. Interim Committee for a new decision. The United States proposed that UNTOCK be asked to discharge its mission only in areas accessible to the Commission. The Assembly voted for the resolution and instructed the Commission to supervise elections in the south alone. The American occupation authorities set the election for May 10, 1948, and promulgated an election law.

Election Held in South. The election, the first in the

history of Korea, was a big success despite Communists efforts to sabotage it. On election day, about 7,880,000 or 90.8% of the total eligible voters elected 200 members from among 993 candidates for the new National Assembly. Among these were 85 independents, 55 followers of Syngman Rhee, 28 Hanguk Democratic Party members, and 32 representatives of minor parties.

Establishment of Republic of Korea. The unicameral National Assembly opened its first session on May 31, 1948. The new state took the name of the "Republic of Korea", and the Constitution was formally promulgated July 17. The National Assembly on July 20 elected Dr. Syngman Rhee as the first President of the new Republic and Yi Si-Yong, an elder Independence leader, as Vice-President on July 24. A new government was found on August 15, 1948, precisely three years after country's Liberation. At midnight of the same day, the United States Military Government in Korea was officially dissolved.

Meanwhile, the Reds in the north formed a Supreme People's Council, a Red counter part of the National Assembly, and, in a Communist-style election, created a regime of their own. They proclaimed the "Democratic People's Republic of Korea" on September 9, 1948, and formed a Communist-dominated Government headed by Kim Il-sung, head of the north Korean Communist Party.

U.N. Recognized the New Republic. In a resolution passed by its General Assembly on December 12, 1948, the United Nations declared that a "lawful Government had been established in Korea." The world organization also committed itself to "lend its good offices to bring about the unification of Korea," and set up a seven-nation Commission on Korea. The U.N. resolution also declared that the Republic of Korea was the sole legitimate government representing the whole

Korean people. The Republic of Korea immediately submitted application for membership to the United Nations, but it was turned down due to the Soviet veto.

The first to recognize the republic of Korea was the United States of America which announced January 1, 1949, the establishment of diplomatic relations with the new Republic. This was followed by a number of Free World countries, including the United Kingdom, France and China.

Meanwhile, the Communists in the north had been building up a strong military power and already had a powerful, well-trained army of more than 100,000 men, called the "People's Army", whereas the south had a small "constabulary" force of nominal strength. The Red regime formed a military alliance with the Soviet Union and Communist China, concluding military pacts with them early in 1949, under which the Soviet Union supplied the north Koreans with military equipment and weapons.

The American troops in the south were almost completely withdrawn by June 1949, except for a 500-man military advisory group. Although the Soviets earlier announced that their troops had been pulled out by the end of 1949, there was no way of confirming the Russian withdrawal.

The Korean War. At the dawn on Sunday, June 25, 1950, the Soviet-trained north-Korean Communist Army unleashed an unprovoked, all-out attack on the Republic of Korea. Ten Red divisions, spearheaded by a formidable number of heavy tanks, easily overran the southern defenses. The attack followed up by a full-scale Red invasion, soon developed into what is now generally referred to as one of the most tragic wars in human history. The following estimated figures show the comparative military strengths of the south and north at the time hostilities started in June 1950.

	South	North
Army Strength	100,000	154,000
Tanks	None	242
	(27 Armored Cars) (Soviet-Made T-34)	
Projectile Weapons (Guns)	700	1,900
Military Planes	22	211
	(Mostly Light Planes) (YAK-9, 11-10)	

(Continued to the next volume)

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Before God, I had no hope of forgiveness, but then all
had been forgiven and walked in sunlight of God's Love.

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(Testimony)

We were connected with God through the Divine Principle and Sun Myung Moon in Italy

Iolanda Pizzi (Aged 63)

I have been a medium for most of my life and for 22 years a spirit of Irish origin 700 years in the spirit world has been working on earth through me; he calls himself Hornwart. From the time he began working through me he calls himself Hornwart: From the time he began working through me he spoke about the man who would continue Jesus's mission. One who was destined to change the world and who was already on earth. At times he said that this man was in great difficulty and could I not manifest himself as yet, at one time he said that this man was not free and on reading the part of the Master's life given to me it corresponds to the time when he was in prison. This spirit told many people what to expect and gave many particulars about this man's mission. Many of these things were registered and many people would also recall his words. A few months before I came in contact with Divine Principle, the spirit said that very soon I would learn something about this man. In fact a few months after I was introduced to Divine Principle. It was May 1969. As I read the book I felt that this was the truth. I was certain that this was, finally, the manifestation of the Christ. I did not consult the entity as I never make use of him for myself, he had already given me so much equilibrium. In the past I had had many experiences with Jesus

whom I loved very much. One day the Master came and made me write, immediately after Jesus also made me write and for the first time he called me sister and not child. Finally my life had a scope. I was no longer limited not enclosed in a circle without development.

I now dedicate myself entirely to giving testimony of the Truth and many times use the spirit as testimony. I am doing this with my whole heart in all happiness for the Father. Thanks Master.

(Many People have come through Iolanda. She is really working for the Father.)

Amelia D' Alberti (Aged 65)

For many years I have practised the art of healing. I was always in expectancy for something new, but I was never really sure what. What good could come out of this corrupt world? Then one day Jolanda spoke to me of this dispensation. I was very cautious at first because I had already frequented another group which did not satisfy in all. I began studying deeply into the Principle and many things become clear to me. One morning after the 5 a.m. promise I read about Jesus's crucifixion and experienced all his suffering. At Easter, during a study session, while Barbara was explaining the Divine Principle, a brilliant light came and Jesus appeared. This was a great day for me. I know for sure that this was the truth and I cried for joy. Thanks beloved Master.

Elio D'Alberti (Aged 37 and Amelia's son)

I live in the popular quarter of this huge industrial city

called Milan. I am a travelling salesman. From the time I was a child it was a fight to live. One had to be strong so as not to be beaten and if one was weak one suffered the consequences. The intrinsic value of man is not existent and to be successful one had to be ready to make compromises. There is, therefore, no satisfaction in life. The traditional organizations, the church are contested and everyone is seeking a new way. I felt within myself that I would have liked to do something to change this world, but I always ended up like everyone else. **One night** between sleep and wake, a man came to me and said "elio, you are living a useless life". I meditated for a long time over these words and I realized that whoever that man was he was right. I was already six months married, it was an unhappy marriage so I decided to get a separation from my wife, so as to save myself from moral and spiritual ruin. But I was very disturbed because of the vows I had made at the wedding ceremony and especially these words "What God unites let no man put asunder" so I went and consulted Iolanda. That very afternoon Martin and Dawn were present at the sitting. I asked the spirit if my wedding was valid before God, he replied "Yours, no but theirs (pointing to Martin and Dawn) yes. I was stupified, I did not understand why theirs and not mine. Three months after, around September 1969 I was told about the Unified Family. Only then, after listening to Divine Principle did I understand the value of their marriage. **On discovering the Principle** I was able to find myself. I now know what I was looking for and I am trying to put in practice the Principle to, become a true man. I want to teach this message and help free man and the entire cosmos. I have accepted the Divine Principle and the Master. Thanks Father.

(Elio is vice-president of the group, and is very active. He

prints our articles)

Luciana Ferrario (Aged 30)

My preparation was a long suffering one. For many years I was disturbed by negative forces and because of this I had to visit healers. It was through Amelia, who liberated me, that I came in contact with Divine Principle. Five months ago, in fact, Elio and Amelia spoke to me about the new dispensation. My husband and I began studying Principle and because of the faith I had in Amelia and Elio I accepted it as Truth. Later, I had a dream in which Sun Myung Moon's identity was made clear to me. Thanks to the Master I now understand why I was so attacked.

Luciana is the mother of two children. She types our articles.

Mario Ferrario (Aged 34)

I have always examined things with my heart, for this reason when I heard Divine Principle I felt that this was truth. Something inside of me told me that this was truth. My father was a scout leader so he made me join the scouts. This gave him great pleasure and I was forced to make sacrifices. My natural instinct was to enjoy myself but in scouting I was forced to think of others. Even in choosing a wife I followed my heart although I could have married a beautiful girl, or even a rich one I chose Luciana because I felt within my heart that she was better than me and would help me interiorly. Because of my wife's disturbances I also came to know Amelia and Elio. I studied the Principle, at first I was a bit skeptical but my

innerself told me that this was truth. The way is full of difficulties, sacrifices and dedication and love towards others, scouting prepared me for this. Satan's way is easy and broad. God's way is the way of the heart of the True man. That is why I now belong to this big beautiful family. I hope that I shall never deviate from this the True way. Thanks Flther.

(Mario is an electronic accountant. He is the public relations man in the Milan family)

Rosin Peirano (Aged 60)

My life has been one perpetual waiting—waiting for something to be completed—but I was never sure as to what I was waiting for. I desired true love. a complete knowldege of God and all things. This desire was so intense that I began receiving spiritual messages and I often visited mediums. At one sitting in 1960 my dead husband spoke to me. "Listen to me-wait-because you will be able to receive me - we will become engaged and began a new life together. Would you like that? Continue on the road you have chosen - you are in truth." In 1963, an aunt who had died in 1943 gave me the following message "I was sent by one who bears your name - she asked me to bring you these flowers, one is a forget-me-not, the other a poppy and the other a daisy - April, April, April, no time for sleeping, smile and everything will adjust itself.

It was in April this year that was introduced to the Divine Principle, it was in April that I accepted the Master, it was in April that I decided to come and live in the center with Barbara. It was in April I decided to serve the Master with all my heart and to adapt my life to this most important spiritual manifestation, and do the mission, assigned to me.

the Father is helping me to cut all ties that would hinder me in serving Him. I feel within myself an infinite joy and spiritual liberty which I have never proven before. Thanks Father.

(Rosin sells insurances. She is the mother of two children both married.)

Giorgio Re (Aged 22)



Giorgio Re

I came in contact with the Principle in October last year. The Principle for me meant finding God, a God whom I had never understood, One whom I never knew as Father. For the first time I left him near. Although it is only a short time that I am in Principle, on looking behind me at my past life I find that my conscience has changed and my standard or value is quiet different. In fact I feel a sense of universal love surging up in me and now I know that the Principle is the way, the way of the Father. I am patiently waiting to grow spiritually, with that deep faith and unconditional love towards the Master, which although is still not what it should be is developing as I already feel in me that I can subjugate evil and help in making a better world where there will be no more hate, injustice, and all the evils existing in man. I had come in contact with, many ideologies and religions but only the Divine Principle has given me the security that I have been seeking. Let us love as the Father loves. In His Precious Name

(Giorgio is a veterinarian student and is our librarian. He also

helps to compile our small monthly bulletin and the first issue will be in June.)

Carmen Cordova (Aged 37)

I was born in Messina, Sicily where I completed my studies. After my law degree I went to Rome where I thought I would have remained. Although in my profession I was entirely satisfied with my progress I was driven to leave and go to Milan. My decision was not at all a rational one and my friends quite perplexed. Milan seemed to welcome me in a special way because I had noticed in many stores charity boxes in honour of St. Theresa whom I had always believed in and with whom I used to converse. It was in the Graduate women's hostel that I met Barbara. I heard Divine Principle but I didn't quite understand it. I have kept wanting to have some spiritual experience but I have never had one. However studying deeper into the Principle has helped me to understand many things. What encourages me most of all is the serenity, the interior equilibrium, faith, sacrificial spirit and immense love which I feel from Martin, Dawny and Barbara which keeps me going as well as that firm conviction that I was led from Messina to Milan to learn this truth and follow the Master.

(Carmen is a lawyer with her own private studio. It was through her that we met Iolanda and subsequently most of the people who have accepted Divine Principle came directly and indirectly through her. Three years in Principle.)

Angela Amaroso (Aged 36)

I was born in a small town in the South of Italy. In 1963

after my degree in economics, I came to Milan where after working as advisor in different marketing statical establishments, established my own business in 1969. In 1968, on a visit to Rome I met members of the Unified Family, who invited me to listen to Divine Principle, just at the time when I was spiritually down. I remained indifferent towards the Master but in 1969 Barbara came to Milan and I began to study deeply into the Principle. One day God opened my eyes and I saw Jesus next to Barbara. This helped to convince me that this was the truth. Through the Master I was able to find God and find myself. From that moment I was no longer alone. I feel that the Father has given me a great privilege in forming a part of the Unified Family in this most important moment for the realization of God's plan. I pray that the Father will enlighten me more more until I can love everyone as I love myself and become strong so that I can help in bringing the world to an everlasting peace. In the Master's Precious Name.

(Angela is working hard at administrating her establishment with God at the center. Three of our members are working Part-time. pino the sixteen year old, Rosin and Giorgio. Before having the Center we used her offices.)

Anita Rertoncini (Aged 33)

Many things used to worry me during moments of sorrow and crisis and the questions I asked were: why did such terrible things happen in the world? Why were relations with friends, relatives and at work always so difficult? Why was there so much evil? Why were things always bad with me? I asked myself, if this state of affairs was to continue forever? Was there nothing that could change the course of things? When

my uncle who was a priest died seven years ago I thought I had lost everything and was willing to follow him. I never felt him near however. It was while I was stumbling in this dismal despair, when I was spiritually and morally dissatisfied, and felt unhappy unable to enjoy anything at all, I visited a friend whom I had not seen for a long time. **Angela. Right** away she sensed my problems and I must say I was very surprised as I found her quite changed. She introduced me to the Milan Unified Family where I began listening to Divine Principle. From the very first lesson felt great transport for the Principle and quickly realized that this was Truth itself. The more I listened the more I felt joy and happiness and love. A month after listening to Principle, my uncle visited me in a dream in which he said that he and his friends were learning from me. In another dream he directed me towards one of his friends to whom I have already given the book. Inside of me I was waiting for the Truth. Now I have found it I have accepted it with all my heart. Sun Myung Moon has taken my heart.

(Anita is a directress in a chemical research institute.)

Franco Ravaglioli (Aged 21)

The problem of religion was never very important for me. I have always believed in God but never in the church. My mother had known Jolanda for twenty years and all during this time paid frequent visits to get advice from the spirit who was working through this medium. I personally never wanted to go as I was very much afraid but one day I was summoned to attend a sitting in which this spirit, Horvart said to me: "The time for the Truth has come, we cannot go on

anymore with our old knowledge of God and His creation" after a long conversation he asked me if I understood, I said yes, but this was not true so he laughed and told me that very soon I would have been given the opportunity to understand. One week later I was introduced to the Milan Unified Family and began studying the Divine Principle. Now I am happy, happy of living, happy at seeing a flower... My first goal is to help others to achieve this happiness, knowing God and living as God would like us all to live. I know I am living the most beautiful experience of my life. Thanks to our True Parents, who suffer for us and for the whole world.

(Franco is our chief translator and wrote this testimony in English but for some corrections. He is studying languages and works as a clerk.)

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I wept and cried my heart out to God, all alone, then,
He, for Christ's sake, forgave all my sins.

.....

The Establishment of H.S.A. (Holy Spirit Association) and My Role as One of the Original Participant

By David S:C. Kim

*Korean Missionary of
The United Faith
in the U.S.A.*



It seems entirely logical and appropriate to me to preface this account with a brief, but nonetheless comprehensive description of my family, social, and diverse religious background prior to my dedication to the Principle Movement, since they are clearly relevant to my conversion to the Movement.

I was born at Seoul, Korea as the only son of an only son (my father was an only son, too). I graduated from the American Missionary University in 1939, having majored in English Literature, during the period when our beloved land of Korea was under Japanese domination. My family and I were fortunate to be able to maintain a fairly good social and economic status within the existing society, despite its domination and exploitation by the Japanese. During the period beginning in 1945 (Liberation of Korea) until 1959 (the year I left for my mission to the United States), I had been employed by the Korean National Government (Federal Government), holding

high-ranking positions. However, uppermost in my mind was always my concern and special interest in religion, and I continued to study and research religious matters unceasingly. Although I was serving as a deacon and choir director at one of the Christian Presbyterian Churches located in Kunsan City, and also was holding the position of National Disbursing Officer of Ministry of Finance, socially I was daydreaming of uniting the established Christian and Buddhist religions, gathering many faithful friends in order to discuss my ideas on religion. We would all meet at my beautiful western-style residence, called "Wol-Myung Chang" (Mansion of Bright Full Moon), which was, in later years, dedicated to our Movement. Many religious persons from Confucianism, Buddhism and Christianity, as well as other small devoted religious groups from the mountains — Buddhists Priests, spiritually-gifted individuals, astrologers, physiognomists, etc. — visited me and stayed privately all the time. At that time my idea was to re-formulate a new religious structure, incorporating the good points of their religious based on Christianity, and I freely discussed this with my close friends from the Presbyterian Church at which I served. We also discussed spiritual phenomena in general, and also as it related to the prophecies dealing with the appearance of "True-Man" from the Korean prophetic book called "Chung-gam Rock" (Ref. Text page 178), and with the appearance of "Miruk-Zonbul" in the Buddhist doctrine as the New Age Ruler, and finally with the appearance of the "Lord of the Second Coming" promised to Christians as related in the Bible. After intensive and comparative study, I reached the conclusion that the four persons to come, prophesied by these different Oriental religions must be one and the same person who would lead all people to a United Religions or United Faith, and the main forces to unite these should come from the reformed new Christian

concept, based on the ideal of the doctrine of the Second Coming of Christ described in the Bible. Clearly, then, I had already formulated an idea very similar to that which is the basis of our Principle Message, even before I met Our Master. Furthermore, I taught this concept before becoming personally involved in our Movement,

My grandmother, who was very spiritual, possessed deep wisdom in all matters, and was a very devout Buddhist. My father was a student of Confucianism and in his younger days had been brought up as a Christian. My mother was a follower of Buddhism. My wife, Eui Hong, was brought up by very devoted Orthodox Christian parents, originally from North Korea. She gave the Kim family the valuable and beautiful gift of five wonderful children before I converted to The Principle Movement—one daughter and four sons, who are now in the United States. Even though my wife had an Orthodox Christian background, she did not oppose my new idea to unite all religion which was considered definitely heretic at that time ; on the contrary, she was very cooperative, especially after she had witnessed a very remarkable spiritual healing, performed by a Buddhist Priest, one of the frequent visitors to my home, as previously mentioned. He succeeded in accomplishing a miraculous cure by his spiritual gift of healing, saving the life of the Deacon of our Presbyterian Church of the doctor had already given up all hope for his patient. This religious experience made it possible for her to expand her religious insight. Furthermore, during the Korean War, my life and all my family were saved by the same Buddhist Priest, who used his spiritual gifts to communicate with the spirit world to receive a message as to how to save us from a terrible crisis when we were at a mountain which was surrounded by

Communist guerillas who were searching for my family and me with the grim intention of killing us all. These stirring religious experiences by my wife influenced her strongly toward conversion to The Principle in later years.

Soon after the Korean War broke out in 1950, the Korean Government had to retreat to the city of Pusan, at the South-eastern end of the Peninsula. I was transferred from the Ministry of Finance to the Ministry of Social Affairs. Even after the Korean Government returned to Seoul, Korea in three months, I continued to think about my new religious idea. One day I met one of my University Alumni, Mr. C. W. Lee, who agreed with my religious idea, and with whom I had many private sessions at Seoul. He had already contacted one of Our Master's classmates Mr. D.M. Urn. who was associated with Our Master from college days, and His recent Second Coming Ministry in South Korea. He is the one who opened my door to The Principle Movement. At that time, Our Master was released from a North Korean Communist Prison by the miraculous means of God's special intervention to save our Master from the dungeon of the Communist prison in North Korea ; and in South Korea, He was beginning His work all over again, gathering new flocks at the city of Pusan. As soon as He began His Ministry in South Korea, the established Christian churches started their persecution, compelling Him to move to the city of Taigu, located north of Pusan. Thus, despite persecution, His work was expanding in both cities, Pusan and Taigu, in South Korea.

Mr. C. W. Lee, who already knew about our Master's group through Mr. D. M. Urn, who was introduced to me,

suggested that I make a short trip to Taigu to meet the advanced spiritual group that composed the core of our Master's early followers. However, I countered with the proposal that Mr. C.W. Lee, Mr. D.M. Um. and informed me of the meeting, because I was over-confident in my new religious idea, had too much self-pride, and believed that I was the only one in the world who knew everything on religious and spiritual matters. According to the report from their trip to Taigu, there appeared the Lord of the Universe with the most powerful spiritual group and new ministry centering in him was already on the way. Even after hearing the report, I did not respond, and continued to display an attitude more arrogant than ever. With this kind of attitude, the group in Taigu must have received information about me, and one of Our Master's followers from the North Korean Prison, Mr. C. W. Park was sent to Seoul to engage in a discussion with me on religious and spiritual matters. Mr, C. W. Park and I had a serious discussion, but he was unable to persuade me to recognize the group when he failed to answer several profound questions which I posed. This session between us took place at a certain hotel in Seoul, Korea. This made me feel more proud, stubborn and arrogant than ever, believing that I was the only specialist in the Universe on religion and spiritual issues. Of course, the result of our session must have been reported immediately to Taigu, and they regarded me as a mighty big fish at that time. Within a week, Mr. H.W.Eu, (President of H.S.A. at this time) was sent to Seoul, and he introduced me to the Principle Message. Even if I heard the entire message, I was neither surprised nor elated, nor did oppose it, but, instead, agreed with the general contents of the message, since they were so similar to my ideas on religion and spiritual matters. In other words, I was already prepared, a ready-made vessel for the message of the Principle, at that early date. Very recently,

Mr. H. W. Eu wrote in his report, during his world tour with our Master that I was so easily converted to the Principle in 1954 that he did not believe that I would follow through in this Movement up to the present. I recall my attitude of self-pride, arrogance, and over-confidence in everything.

Mr. H.W.Eu, Mr C.W.Lee, and Mr. D.M. Urn exerted a great deal of pressure upon me to visit the city of Taigu for the purpose of meeting a spiritually-advanced group under the leadership of Our Master, until I finally agreed. In January of 1954 I traveled from Seoul to Taigu, by myself. The few family members in Taigu showed me great hospitality and treated me like a state guest in the world of politics. It was on this occasion that I met Mrs. S.H.Ok, one of Our Master's earliest followers from North Korea, who is a very spiritually-gifted woman. Before my arrival at Taigu, she had seen a vision about me in the morning who was talking to her in English, which she did not understand at all. At that time, Our Master was forced to move to Seoul as the authorities were searching for him, having been instigated by the established churches. I was disappointed, as He was supposed to see me. In my mind, I had the same attitude of self-pride and arrogance, and I planned to leave for Seoul the next morning. Before going to bed, the Voice of Heaven came to Mrs. S.H. Ok about me and my attitudes.

"Dear Sang Chul ! Since you have been searching Truth and God for 30 years, I have prepared for you and led you to this place. Why do you not obey and believe?

"Your mission is foreign missionary work to spread the Truth to the whole world, and your role is KING DAVID to fight the sinful world. I have been preparing for you for long years. So obey and believe."

God's voice through Mrs. S.H.Ok was actually scolding me like the Old Testament speaks of the time that God spoke through the prophets to criticize the Israel people. With this testimony on the Heavenly Voice, I obeyed and believed on the very spot. During the early morning hours in my dream, Our Master, with a big smile and brightness on His Face, received me and as soon as I touched His Hand, the most powerful electricity passed through my entire body, and it made me wake up immediately. Even though I did not meet Our Master up to that time, already I knew who He was, and I made up my mind to follow Him. By that time, there was no longer any need for me to seek further spiritual proof and evidence, in comparison with my past spiritual experience in my life. When I returned to Seoul and met Our Master physically, I was not at all surprised to see that He was the exact same person I had seen in my dream in the city of Taigu.

On my return to Seoul, a Trinity was formed, centering in Mr. C.W. Lee, Mr. H.W. Yu and myself, the three of us being actively engaged in witnessing to recruit new members from the Seoul area, distributing both English and Korean tracks. Thus, members of three cities—Pusan, Taigu and Seoul—were expanding Our Master's work in South Korea, despite all manner of persecution and hardship. From the month of March, 1954, at which time a strong foothold was achieved in the Seoul area, the need to set up an organization for the work was seriously discussed. In a small rented room, on May 2, 1954, the formation of an organization was initiated. Five Heavenly Family Members were present—Our Master, C.W. Lee, H.W.Eu, David S.C. Kim, and H.M.Eu (a cousin of H.W. Eu). It was in this tiny room that Our Master submitted to us 3 names. asking us, in all seriousness, to choose the one most suitable for our new organization. They were all written in Chinese letters, and two of them I do not even remember now,

probably because they were not relevant to our Movement ; but the third name is the one that we all agreed upon, that which we now use for identifying our work — "Holy Spirit Association for the Unification of World Christianity" (HSA-UWC). I translated our final choice into English for a small sign board on which were written both Chinese and English letters. I had a little difficulty in translating it, because Holy Spirit implies one of the Trinity as taught in Orthodox Christianity, but in Korea it means Holy or Spiritual Association for "Sil-Yung". I could find no other way to translate the original Chinese letters. After this was accomplished, we moved to a tiny, 2-bedroom house called The House of 3 small doors." The small signboard was hung up on May 3, 1954. but nobody in the world realizes the significance of the birthday of our H.S.A., in Seoul, Korea at this tiny, ' cottage-type of small house, located at Book-I-lak Dong, Seoul Korea, and from that day, our Movement began officially, in order to unite world Christianity, and further unite all souls and all faiths. Our Master announced the official date of dedication retrospectively as May 1,1954, even though the signboard was hung up on May 3.Mr.C.W. Lee was the 1st President of H. S.A-U.W.C. Before I went to England, Mr.C,W, Lee left The Principle; since that time, Mr.H.W.El: has been President of our Organization, up to the present. Even after the official formation of H.S.A., repeated, unbearable persecution and hardships confronted us. The tiny signboard was damaged by vicious vandals, knocked down to the ground many times by opponents, betrayers, and our enemies, but that same signboard has endured through all these tribulations, and today hangs at our Headquarters in Seoul, Korea, since 1954, as a symbol of our victory, and hope for the future of all mankind. Our Master, Our Movement, and the small signboard have all been sharing the common tears, toils, and sometimes Heavenly joy,

too. Of all the accomplishments I have been able, with God's Help to achieve, I am most proud of the fact that I was fortunate enough to have been one of the five living participants who were the originators of the establishment of H.S.A. in the year of 1954, with Our Great Master, in Seoul, Korea.

I would like to tell you next about my missionary trip to England in 1954, as the first missionary of The Principle Movement to a foreign country, carrying over with Our Master's Heart and The Principle Message. Realizing my Heavenly mission, I tried to find out which channels to pursue in order to be able to go abroad to spread our new message, while I was still in a Korean Government position. Finally, I explored the possibility to obtain a United Nation's Scholars Program for 12 month study and research in the field of social welfare and administration, recommended by the Korean Government, to the United Nations, as one of 3 chosen representatives of the Korean Government. In August, 1954, I was enrolled at Swansen College, University of Wales; for one year. During my stay in England, I did not neglect my Heavenly mission to find people to spread our new message. Every week-end, I worked hard, visiting many churches and contacting many people wherever I went.

Before I left for England, Our Master gave me a special Bible passage to keep in mind, instructing me to write my missionary diary in which He gave His autograph beside the Bible passage (the diary has been kept by me up to this very day). I can recollect the scenes in front of the "Bando Hotel" where many Heavenly Families, in addition to my own family, gathered to say good-by, and to pray for my success; and the scenes at the airport to see me take off. They encouraged me to fulfill my mission handing me the autograph book in which

more than 70 members signed their names for me with many kind and encouraging words. At that time, there was no English edition for The Principle available, and all of the families shared the message, copying from each other's notes, fragmentally. Still we were studying at least some part of the Principle. Even Mr. H.W.Eu was studying hard and learning day and night from Our Master. At that time, not even lecture forms were available, yet Mr. H.W.Eu's contribution in organizing the difficult message so that it could be presented in lecture forms for each chapter, must be acknowledged and greatly appreciated, and will be recorded in the history of our movement as a tremendous achievement. Also, those of us who later followed, should, be ever grateful to Mr. H.W. Eu for his never-ending effort to make possible the compilation of the message into a book. which then enabled the Korean missionaries to translate the message into English, so that the Western world could also read and benefit by this powerful Truth.

One of the highlights of my missionary trip to England was my speaking engagement to 3.000 delegates and congregations from all over the world, who were attending The Apostolic Church International Convention held in South Wales, England, in 1955. I took advantage of this opportunity to tell them about our movement and our group in Korea. Originally scheduled to speak for 15 minutes, I actually spoke for 30 minutes appealing to the world delegates gathered at the Convention, about our persecution, God's new revelation, and the established Church's responsibility to protect our group by sending representatives from the "Apostolic Church" to set up a mission to study this new message, and to help our movement. The result was, unexpectedly so great that unanimously they decided to adopt my suggestion and to send

someone as soon as possible to Seoul, Korea. The contents of my speech were widely publicized in their organ-paper, "Apostolic Herald" which had world-wide circulation at that time. Finally then, Headquarters finalized the suggestion by sending an Apostolic missionary from the Australia Mission, Pastor McCabe, to Seoul, Korea in June, 1956 to see Our Master and our group, to learn about The Principle.

During my stay in England, severe persecution began to be leveled against Our Master, His Followers, and our movement, from September 1954, when professors and students at the Ewha Women's University, established by an American Methodist missionary, began to convert to our Principle movement, and it threatened Korean Christian Churches established by American missionaries. I heard and read about the persecution through the Korean newspapers at the Korean Legation in London, and got letters from my family, too. Very often, Heaven revealed many things to me during my prayers and meditation, on what was taking place, centering in Our Master, in Seoul, Korea, and was well-informed spiritually not to be disappointed, regardless of the situation in Korea, centering in Our Master at that time. By the time I returned from England, the period of persecution was over and the present location of our Headquarters building was already obtained, and now the remaining families were working hard to restore the work that was undermined by the persecution. Of course I participated in the work of the recovery of our movement together with the remaining original members and additional new members.

On June, 1956, the above-mentioned Pastor McCabe from the Australian Apostolic Mission landed at Seoul, Korea to study The Principle, and to investigate our movement, and to

find out the best way to protect our Heavenly Family from suffering and persecution to come. He stayed upstairs of Elder S.C. Chung for 83 days. Miss Y.O.Kim, Mrs. W.B.Choi, and David S.C. Kim worked hard to try to convert him, teaching the Principle. He reported back to his Mission HQ, in detail, on what was taking place in our movement, centering in Our Master, its church system and activities, and the contents of The Principle Message, putting his reports in the world-wide circulated "Apostolic Herald" several times. Pastor McCabe helped Miss Y.O. Kim's English translation and suggested to her to use the title 'The Divine Principle' for her book, when he was asked by her. Nearly 700 copies of the First English edition were printed for distribution during Pastor McCabe's stay in Korea. The Apostolic Church, stated in England, was based on extreme conservative theological doctrines, showing many conflicts and gaps between the Principle teachings and their doctrines, as we experienced in established Christian churches in both Korea and the United States. Because of the doctrinal differences, the original purpose of helping our movement by foreign missions was not fulfilled. Thus, my mission to England was ended.

I was transferred to the Ministry of Foreign Affairs from the Ministry of Social Affairs on my return to Korea from England. During my four years of service, I was again searching for a second chance to travel to schools and friends in the United States. I was able to obtain another chance to be enrolled at one of the extreme conservative Baptist Seminaries in the West, as a seminary student. I landed in the United States at Portland, Oregon, on September 19, 1959, while Miss Y.O.Kim, in the same year, landed at Eugene, Oregon on January 4, 1959. With new zeal and enthusiasm, my missionary

work began at Portland, and St. Helens, Oregon. On January 6, in 1960 (Lunar) the United Chapel of St. Helens, the 1st Church outside Korea, was officially dedicated Our Master, on His meaningful birthday and the Year of the New Age Dispensation from 1960, centering in Our Master. Since 1959, when I first arrived in the United States I have been under constant persecution and have traveled some mighty thorny roads. It was all I could do to survive and to remain in this country in order to continue to fulfill my heavenly mission. Later, I was expelled from the Seminary because I started teaching The Principle, which was, of course, contradictory to their doctrines, and a few betrayers from our group reported to the Seminary with false accusations, and to the Immigration Department, in order to cause me to be deported back to Korea as soon as possible.

At the present time, I am working at the Job Corps Center as senior counselor, having been there for four years. This Job Corps Center is programmed by the Federal Government at Clearfield, Utah, to help problem youth in the United States, but my prayers, heart and energy are devoted to my Heavenly mission. I am now responsible for a portion of the West Coast in The Principle Movement, and am working together with Mr. S.I. Choi, of San Francisco, California, and Miss Y.O. Kim of Washington D.C. on the East Coast. My final wish is to be a full-time Missionary of the United Faith movement, and I determined to devote the rest of my life for this sacred cause and am now preparing for the time to come sooner.

(Book Work)

The Lost Years of Jesus Revealed

1. WHO AND WHAT WERE THE ESSENES?

Dr. Charles Francis Potter

Whenever a citizen overhears two of his fellows discussing such commonly debated current questions as whether or not Jesus, John the Baptist, or John the Beloved Disciple, or Paul the Apostle--could have been an Essene; or whether the Qumran community whose vast library has now been discovered in the Dead Sea caves was an Essene settlement; or whether even the Christian Church itself may not have been just another of the Essene sects; the listening Kibitzer is very apt to ask: "And who, I'd like to know, were the Essenes?"

Thereby the questioner is simply raising again an ancient problem, for the Essenes have been called "the great enigma of Hebrew history." Even the origin of their name is a riddle. Over twenty different answers have been given, varying with the derivation of the word from similar sounding words in Hebrew, Aramaic, Syriac, and the Greek words which, as one scholar wryly remarks, "have been successively tortured to confess the secret connected with this appellation."

These definitions are important, because their number and variety indicate the profound interest in these mysterious people. Also because the earnest efforts and guesses of many scholars trying to penetrate the cloud of obscurity surrounding them furnish a composite picture, surprisingly accurate in many respects in the light of the sensational discoveries in their long-forgotten haunts. Reviewing the alleged characteristics of the Essenes featured in these scholarly derivations,

one recalls the old Hinddu fable, well worn but singularly appropriate here, of the six blind men who went to "see" the elephant. The one who seized the tail was sure the beast was like a rope, while the man who got hold of the ear compared the animal to a fan, and so on.

Similarly, the Essenes, depending upon what aspect of their characters, occupation, or even geographical location the scholar deemed most important, have been called The Seers, The Pious, The Silent Ones, The Performers of the Law, the Physicians, The Puritans, The Associates, The Retired Ones, The Brethren, The Servants of God, The Men of Essa, The Stout Ones, The Strong Race, The Mysterious Ones, The Holiness Sect, The Third Sect (after the Sadducees and the Pharisees), The Prophesiers, The School of Healers, The Bathers, The Daily Baptists, The Observers of The Laws of Purity, and The Apron—Wearers.

One interesting extra guess was made by the fourth—century Church Father, Epiphanius. After stating that the Essenes were really the (scenes, or Strong Men, he suggests in another writing that they were properly Jesseans, after either Jesse, the father of King David, or Jesus. Epiphanius seeks to justify this latter rather startling connection of Essnes, Jesseans, and Jesus by asserting that in Hebrew the name Jesus means a physician, and *the Essenes were healers and taught the doctrines Jesus did!*

That statement has been looked upon by other scholars for centuries with considerable amusement as a very wild guess, but while it is extremely unlikely that the Essenes were named for the Jesus who was born so long after they were so named, the assertion that he and they were healers and taught the same doctrines must now be recognized as rather close to the truth.

Neither the Bible, Old Testament or New, nor the

Talmud mentions the Essenes, a fact which of course pushed them further into the background of anonymity and mystery. There is ample Bible recognition of the Sadducees and Pharisees: the former are mentioned fourteen times, and the latter ninety—eight times, in the New Testament...mostly in the Gospels.

It is possible that the Essenes were sometimes meant when Jesus condemned the Pharisees for their meticulous observance of the fine points of the law, especially their ceremonial washings. True, the Essenes did resemble the Pharisees in their careful keeping of the Law, and could easily have been mistaken for them by those who did not know of the many other ways in which they differed. And it is quite likely that a century or more before the time of Jesus, the Essenes and Pharisees had much more in common when both sects worked together to exalt the Mosaic Law as a protest against other Jews who then were relaxing their loyalty to the Torah under the influence of the Greek ideas.

If, however, anyone is inclined to use the condemnation of the Pharisees by Jesus and his followers as proof that Christianity could not have been derived from or influenced by the Essenes, let it be noted that Paul often boasted of being a Pharisee of the Pharisees. His various letters in the New Testament show both in vocabulary and doctrine that he was familiar with and accepted many of the Essene teachings. He also frequented Antioch, where the disciples of Jesus were first called Messianists or Christians, and Damascus; and these two Syrian cities probably contained colonies or chapters of Essenes, as scholars now studying the Qumran manuscripts are led to suspect.

Besides the Pharisees, Sadducees, and Essenes, the historian Josephus mentions the "Galileans" or Zealots as a fourth Jewish sect or social-religious group. The Zealots were

a very nationalistic, direct-action party with "an inviolable attachment to liberty," indifferent to suffering and fearless of death. One of them named Simon is mentioned several times in the New Testament. In fact, he was one of Jesus' original twelve disciples, but this is rather obscured in the King James Version because the English word "zealot" is never used. In Luke 6:15 and Acts 1:13 he is called Simon Zelotes, as if Zelotes were his last name, while in Matthew 10:4 and Mark 3:18 he is Simon the Canaanite, as if he were from the town of Cana. Really, however, the translators erred here, for the Hebrew word "canna" means zealous, just as does the Greek "zelotes." Only in the Acts passage does even the Revised Standard Version frankly call him "Simon the Zealot."

That Jesus had a Zealot among his so-called "Twelve Apostles" was evidently blurred and played down by the Gospel writers and editors. And since the term "Galilean" was almost synonymous with Zealot, and Jesus was twice in Luke (22:59 and 23:6,7) called a Galilean, and John (4:45) tells how the Galileans welcomed him as one of them, there was at least a "fellow-traveler" implication in the charge before Pilate that Jesus was a Galilean who "stirreth up the people."

For the Zealots were the party on the extreme left of center in Jesus' day. At the far right were the solidly wealthy, conservative Sadducees. The political, social, and religious center was held by the Pharisees of various shades. They themselves were roughly divisible into three groups. On the Pharisee right were the followers of the comparatively conservative Shammai; in the middle were the Hillellites, followers of that liberal teacher Hillel whose grandson Gamaliel was Paul's

teacher in Phariseism. Most deviating of the Pharisees were the Apocalyptic Pharisees, a "Modernist" group who laid much stress on such books as Daniel, Ezekiel, and the noncanonical Enoch.

It the Sadducees were on the extreme right, and the Pharisees of all stripes in the center, then going left from them were the Essenes, Gnostics, and Zealots, in that order. The Essenes were hardly to be distinguished from the Apocalyptic Pharisees, for they too used the apocalypses of Daniel, Enoch, Ezekiel, but they went farther and wrote their own books...probably adding sections to Enoch. Socially they deviated even more, forming self-sustaining cooperatives.

The Gnostics were not really a separate party or sect, for they were found, to some extent, in several parties, as individuals and small groups emphasizing Wisdom, Knowledge, and the Void of God Agnostic, semipersonal entities. The first part (and several other parts) of John's Gospel... "In the beginning was the Word, and the Word was with God, and the Word was God..."—is pure Gnosticism. Gnostic mysticism had come to the Jews from the East, from India and Persia and Babylon; it had appealed to them in their Babylonian captivity and they had brought much of it back home with them in the Return.

Gnosticism permeated Essenes teachings, but the Essenes still held firmly to the Jewish Torah, while the real Gnostics went farther left. But the extreme left, the Zealot party, was anything but Gnostic. They were no theosophic mystics, but fighting radicals, the shock troops and guerrillas of Jewish nationalism "the Galilean's whose blood Pilate had mingled with their sacrifices." (Luke 13:1)

The late scholar, Dr. Ralph Marcus of the University of Chicago, who is so greatly missed in the ranks of those qualified to translate and interpret the Qumran Scrolls, suggested

the (in the *Journal of Biblical Literature*, Sept. 1954) the following analogies and correspondences between our modern social groups and those of Jesus' day, warning us not to press the parallels too far.

The Sadducees, he remarked, corresponded to the Republicans in the United States, the Shammaite Pharisees to the Conservative Democrats, the Hillelite Pharisees to the New Deal Democrats, the Apocalyptic Pharisees to the Radical Democrats and Progressives, the Essenes to the Socialists, the Gnostics to the group that Theodore Roosevelt called the "Lunatic fringe," and the Zealots to the Communists.

While the comparisons are not altogether accurate, they are rather apt, save perhaps that the Gnostics, who were far from lunacy, were probably closer to the socio-political group we call "egg-heads" today.

Not only Paul but Jesus himself probably fitted best into the Essen classification among these seven groups at the beginning of his ministry, whether or not he actually joined that brotherhood as a full-fledged member. He certainly advocated and preached their beliefs to a remarkable extent, as every newly translated Qumran scroll reveals. He differed from them on some points, but the area of agreement was much greater.

One little point of interest in comparing the morality and ethics of Essenes and Christians is the fact that the English Orientalist, Dean Humphrey Prideaux of Norwich, in his popular book, *The Old and New Testament Connected*, (London 1716; part ii, book v) gives a long description of the Essenes based on Philo, Josephus, and Pliny, in which the Dean accuses the Essenes of violating the law of God by their repudiation of slavery "Which the holy Scriptures of the New Testament (Philemon 1:9-21), as well as the Old, allow."

Another point: Whatever the results of the future debate

on the Scrolls, it should always be remembered that the first "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths 'straight," following Isaiah's suggestion in his beautiful 40th chapter, was not John the Baptist but the great unknown Teacher of Righteousness of the Community of the New Covenant. His "Manual of Discipline" (as Christian scholars have named it but which they themselves apparently called "The Covenant of the Community ") bade them to " leave the city of men of iniquity to go into the wilderness to clear the path for HUHA X, as it is written: In the wilderness clear the path of HUHA; make level in the desert a highway for our God." (Column viii, lines 13-14).

The Essenes of the Qumran community, which was evidently the headquarters for the whole sect, judging by the great size of the library, were trail blazers. It is no wonder that it was hard to account for them. They were somewhat anonymous mystery men because the words and thought forms to describe them had not yet been coined.

Certainly, they built on the foundations laid for them by other men, notably the greater of the Hebrew prophets. But they reinterpreted the writings of those prophets in a fresh way, in accord with the "new covenant," or new arrangement of religious ideas, which they believed had been revealed to them through the instructions and interpretations of that great unknown prophet whom they called the Teacher of Righteousness, or Righteous Master.

The book of Isaiah (which was such a favorite of Jesus and of Jesus and of the Qumran Covenanters) changes pace and character abruptly with the beginning of the 40th chapter, so that chapters 40-55 (according to some scholars 40-66) are

This four-letter word (tetragrammaton) HUHA, was a sort of pious subterfuge to avoid the sin of uttering the sacred name YIIVH(Yahveh), or Jehovah as it later became when the vowels of another word were combined with the consonants of YHVH. People of many faiths are reluctant to repeat the name of their deity. The present writer knew a dear old Christian lady who would not name Jesus, even in a hymn, but always sang: `Hum-um, Lover of my soul "

attributed to Second Isaiah, often called The Great Unknown Prophet of the Exile. Overzealous new admirers of the Qumran Teacher of Righteousness have wished to identify him with this second Isaiah, but the chronology is way off. Yet there is little doubt that this hitherto-unknown figure and still-anonymous personality will eventually take his place with the world's honored pioneers of thought and most important organizers of new religions.

When an Essene commentator explains the 2nd verse of the 2nd chapter of the prophecies of Habakkuk as referring to the Teacher Righteousness, he adds; "who had been taught by God all the secrets of the worlds of His servants the prophets." Thus the torch of progress in the relay race of mankind is never passed on on from pioneers to another.

The stature of the great unknown Essene prophet was such that his contemporaries were puzzled to account for him by their own limited knowledge. He had drawn inspiration from many wells, not all of them Jewish. The Essene books reveal a wide range of contacts. The powerful influence of the Persian prophet Zarathustra is very evident in the dualism of the conflict depicted in the Essene library book, The War of the Sons of Light with the Sons of Darkness. Some see traces of Buddhism here and there; and the shades of great classic thinkers, Roman and Greek, especially Alexandrian Greek, hover in the deeper recesses of the mind of the Teacher of Righteousness, who was probably responsible ...either directly

or through his pupils...for a great deal of the typically Essene literature found in the caves, much of it anonymous.

We may find in this hitherto-unknown pioneer thinker the author of some of the falsely signed (pseudepigraphic) books, the writers of which employed the by-lines of famous men like Enoch, Ezra, Baeuch Moses, Abraham, or Solomon in order to speak what needed to be said and yet avoid the death penalty for presuming to add books to the Hebrew Bible after the canon (official list) had been closed with Ezra. After the third century B.C. any man who assumed the role of prophet...that is, wrote scripture. was, according to Zechariah 13:3, to be thrust through by his own father and mother.

It has been suspected that the Enochan literature, as the many books are called that assume the name of Enoch, the "seventh from Adam who was translated into heaven, was written by Essnes. Now, the many copies of Enochan and other pseudepigraphic books found in the various caves confirm that suspicion. Information from the scholars identifying and translating the Qumran manuscript fragments eight different Enochan books from one cave alone, all in Aramaic.

We do not know how many of these many noncanonical scriptures were written by the Teacher of Righteousness and the other men on his faculty and patiently reproduced in many copies by the scribes in the large "scriptorium," or publishing house, now excavated. But number was very great, to judge by the thousands of fragments carelessly left by the ignorant native tribesmen who pillaged the storage grottoes in the past twenty centuries. And when you consider how often the vicinity was frequented by fanatics of faiths whose leaders would like nothing better than to see all such damning documents of heretical and perverse sectaries destroyed, you wonder that any scrolls or even fragments have remained

until today, Several scholars who have never been accused of harboring superstitious have stated that it is nothing less than a miracle that so much of the Essene library still exists.

Let us take up the Qumran Essene commentary on the Old Testament book of the Prophet Habakkuk, a book beloved by orthodox Christians and much quoted for such verses as: "Woe unto him that giveth giveth his neighbor drink..." "old Lord, revive thy work in the midst of the years in wrath remember mercy," and, of course, the famous verse:"—but the just shall live by his faith."

The Book of Habakkuk in our Bibles is short enough, only three chapters—but the Essene commentator, who quotes verse after verse of that book, explaining each verse as he proceeds, stops at the end of the second chapter, as if that were the end, of the book and he had never heard of a third chapter.

Uninformed but loyal defenders of the three-chapter Habakkuk in the King James Bible have countered with the argument that the third chapter of the Essene commentary was torn or broken off the outside of the leather scroll. To the contrary, however, it is the beginning of the book, parts of columns one and two, where the commentator discusses the first four verses of chapter one of Habakkuk, that is partly worn off the outside of the scroll.

The end of the scroll was rolled inside, and the text ends with the comment on the beautiful last verse of chapter two, which stands alone in four lines of writing at the top of an otherwise blank column, followed by another totally blank column. In contrast, back in column six of the manuscript, the second chapter follows immediately after the end of the first chapter, without even a space left between.

Because this Essene commentary on Habakkuk, found in the first-opened Dead Sea cave along with a much older copy of Isaiah, shows by internal evidence that it was written as late

as about 65 B.C. and perhaps a little later, we are justified in presuming that the third chapter must have been added at some time after that date. An editor simply attached it to the "Book of the Prophecies of Habakkuk," evidently lifting these nineteen verses from a collection of psalms where one was entitled "A Prayer of Habakkuk." That editor was rather clumsy. In making the third chapter, he appropriated two psalms (one now found in Habakkuk 3:1-16, and the second in 3:17-19a) and even included the musical notation, "To the director of stringed instruments," which he found at the beginning of a third psalm and which now appears awkwardly (3:19b) as the closing phrase of Habakkuk's important prophecies, instead of using the very beautiful original ending of the book (Habakkuk 2:20). The original ending was the verse that millions of Christians today repeat at the opening of worship in their churches: " --the Lord is in his holy temple! let all the earth keep silence before him."

But it is not only the little Book of Habakkuk that has been altered from the form in which the author left it. The "historical" Books of First and Second Samuel will need radical changes in several large sections where the older versions in the manuscripts of the Fssene library (found in Qumran Cave 4, plus additional parts purchased afterwards from the Arabs) make much better sense than the ones on which the King James and all the revised versions were based.

Most of the super-orthodox will refuse to believe that anything can be improved in 'Mother's Bible,' and many good Christians will quote the verses in the last chapter of "Revelations" as the Johannine apocalypse at the end of the New Testament is popularly called, verses 18th and 19 in chapter 22:

"...If any man shall add unto these things, God shall add

unto him the plagues that are written in this book : And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This warning or threat was fairly common in Jewish books in one form or another. In the next to the last (perhaps originally the last) chapter (104th) of the Book of Enoch, the patriarch advises : "...do not change or abridge anything of my words, but write them, all down truthfully." And in the Old Testament Book of Deuteronomy, chapter 4, verse 2, in anticipation of the giving of the Ten Commandments in Chapter 5, the Lord commands :

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.."

But Jesus apparently disregarded this injunction, for, according to the first three Gospels, when approached by the Rich Young Ruler, Jesus recited only five of the Ten Commandments as important, and Mark(10:19) has him adding a new one: "Do not defraud."

By "this book' at the end of the Johannine apocalypse, it is commonly supposed the entire Bible is meant.-.most Christians not yet being aware that the rest of the Bible was long in circulation before the very doubtful Apocalypse of John was finally added. There was an Apocalypse of Peter which was preferred in Rome and the Apocalypse of Enoch, a favorite in the East. But Apocalypses were going out of style, and only

one could be permitted, if any. Peter's and Enoch's were dropped. Finally, reluctantly, and at the end of the Bible, John's was let in. Personally, I like the book and consider it colorful and splendid in its Symbolic imagery. Even the threatening verses in the last chapter have the quaint charm of the line on many an old tombstone : "Cursed be he who moves my bones!"

As we have noted, democracy in religion or religious monasticism was virtually unknown in the Mediterranean world of the day. But such groups of monks were common in India long before the the Chtistian era. It is possible that the founders of the Essen sect had heard through Greek or Persian aourcco about the groups of democratic monks encountered in the cast by the surprised soldiers of Alexader the Great-

Extreme national consciousness of the Jewish people, plus the strong belief in the divinity of anointed kings, even after the Hebrew monarchy had long fallen, led the Jews to expect the coming of a Messianic ruler who wold restore the kingship and its autocratic power. They had, as well, firm faith in a priestly aristocracy. Thus completely conditioned, the nation looked askance on a religious brotherhood that was democratic, self-governing, that even elected its officers by the votes of all its members, and that crowned its heresy by refusing to participate in the animal sacrifice system of the Temple at nearby Jerusalem!

More surprising still, the Essenes' novel approach to religion was linked into an equally revolutionary social set-up. It was really a new form of social order, an ideal cooperative commonwealth in miniature, which the leaders of the Essenes established, perhaps first in small groups in or near towns where they would be tolerated, and later centering in larger

self-contained colonies in the valleys and gorges leading from the hills round about Jerusalem down through the limestone cliffs to the great salt lake now called the Dead Sea. One of these larger and earlier Essene centers was probably at En-Gedi, "the Spring of the Kid," the place in the Judean wilderness where David hid from Saul in a great cave "among the rocks of the wild goats." This very cave, a huge one where Bar-Cochba is said to have hid his army, was rediscovered in the wide-spread hunt for manuscripts sparked by the discoveries in the caves further north near the other and chief Essene community center at the Wady (Valley of) Qumran.

A Jewish military Messiah who lived a century after Jesus.

Doubtlessly, the new social organization of these Essene centers was due to the recognized failure of the old monarchy, both before and after the Hasmonean rulers, and to the corruption of the Temple priests. Thus the Essenes had a chance to try out their fine new idea of a co-operative communitarian brotherhood and an irreproachable priesthood like that of the old Zadokite priests established by Solomon.

⋮
⋮ The now is a good time to pray and to fight against Satan. ⋮
⋮

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. Hyo 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 —

