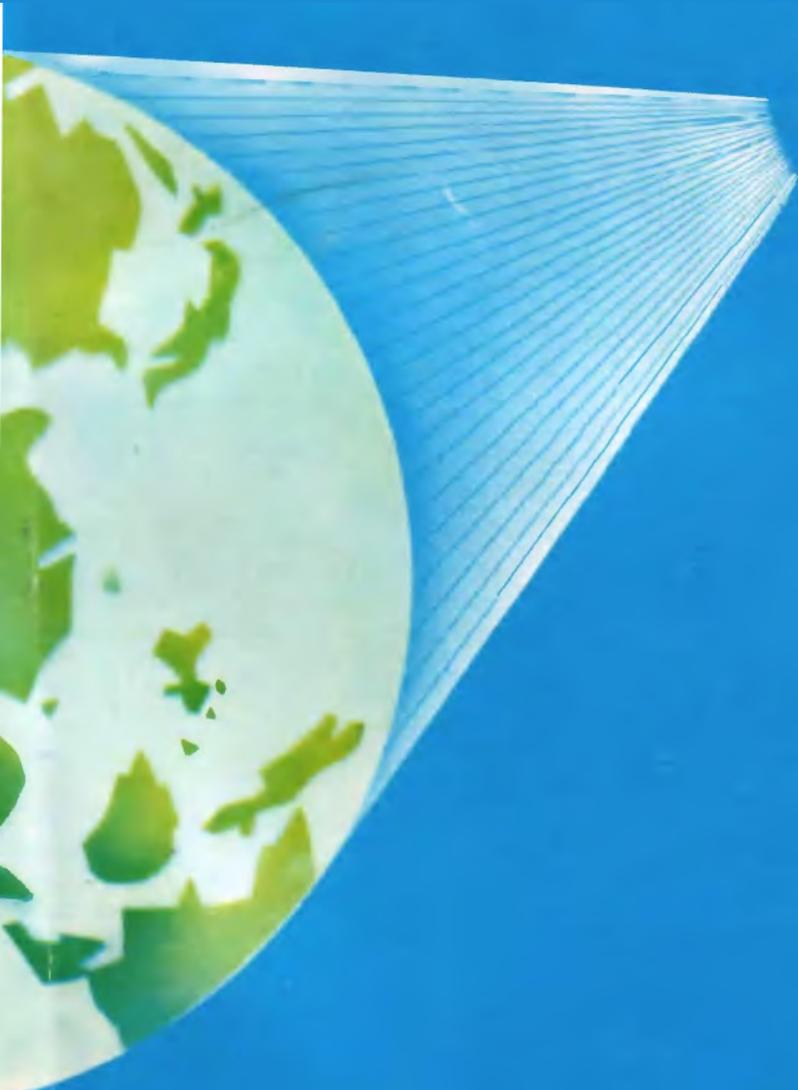


The Way of the World

February 1971



**The Holy Spirit Association for the
Unification of World Christianity**

THE WAY OF THE WORLD

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(Editorial)

New Year's Message and Our Posture

The slogan for the Year 1971 given from Master on God's day is 'The Insurance of the Foundation for Unification'. During the first four days of the year, at the conference of the District Leaders in Korea, Master disclosed the concrete and detailed directives for the insurance of the foundation, which is sure to make a new epoch in the direction of HSA.

It has been the feature of our church movement for us to give life to nation for religion, the free world for nation. and to exterminate communism spoiling free world.

So, our church development has been forced to be preceded by the nationwide enlightening movement for giving life to nation and anti-communist movement for the free world and it goes without saying that such a movement by a small religious organization is a small country in the far east to have been accompanied with various troublesome and tough hardships.

As a result, our ideology and aims have come to be known to the entire world by dint of the activities of K-CARP, and International Federation for Extermination of Communism or International Mass Wedding. However what we should attack importance to now is trying to be true to our ideology.

For that purpose, we can and should make sure of making individual perfect family the cradle of happiness, having nation shining brightly and leading the whole mankind to the universal family society under one God and unique truth.

Is there anyone who can and should bring the earthen kingdom other than we?

Neither stingy nor neglected attention is invited to all of us.

Father and. I

(John 14:1-20)

Sun Myung Moon

(July 12, 1959)

In terms of Christianity, the human history originated from the fall of man from its dawn, and there is no conscience that is possible to deny the fact and none of us connected with the degeneration of the first parents of mankind can be thoroughly free of the existence of the relative relation of thinking, that is to say, man himself is impossible to be out of contradictive environment.

Where we feel ourselves far from being good, there comes to appear what goodness is, and the higher our hope and desire want to be, the higher desire necessarily appears.

This is what has made human history spotted with variety of tragic elements.

What is the saddest we are forced to feel as a result of the fall of man? It's the loss of parents, children through whom all the human beings could expect to be happy and joyful. Therefore nothing is more urgently required to everyone of us than recovering the lost connections of parents and children and happiness and joy

Then what can make us catch then?

Is it possible for us to expect it by means of any philosophical interpretation or ideal for living or any ideal faith?

No, neither of them, then how? Nothing but heart can hold the key for the solution of the question, for every tragedy comes from our heart, just as the fall of man did. There is neither rise nor fall, and neither beginning nor end in heart.

As above mentioned, we lost parents and children in the outset of our earthen history and even God.

Who is God, our creator?

He is subject of all our flesh, spirits ideas and even hearts and in other words, He is father of man who calls us His beloved children, namely center of our living and idea.

But due to the fall of man, we, offsprings of the fallen man can call Him father only nominally not substantially, and have been seeking for the greatest leader in the history capable of filling in a moat between God and the leader of our flesh and spirit, idea, living and heart standing aloof from a period.

Now that it's not the purpose of human history to overthrow the fallen men, there can and should come to appear the center making sure the connection of father and son both God and man have been longing for. Meeting such a historical needs, Jesus Christ, God's beloved son came to this world. He said, "I'm son of God and you're my brothers, I go not as I will but God wills, the country, the man and the family I want is not mine but God's. Heaven is bridegroom whereas Earth is bride. I am bridegroom and you are my bride."

Based on his saying, most of Christians regard themselves as Jesus' bride, but it's not so easy to say.

Nobody is entitled to be his bride but the man who goes through the historicity, reality and futurity of heart.

As a matter of fact, most of the believers in Christ hold his sayings in esteem and keep him who puts it in practice at distance, and the Jewish people waited for Messiah but did not think much of the incarnated logos, which was the most tragic in the history.

So as to recover the connection of father and son between God and man, Jesus tried to make the people believe in God only with their heart, for God exists in our heart.

All that Jesus had is heart to call God his father.

One may trample his sayings and his life but his heart under foot, for his heart is an inviolable sphere of Satan, and this is the reason why it was possible for God to revive Jesus from death, and the historical course after Jesus has been led into the ideological sphere of Christ.

Thence in the ideal world ahead, there may remain qualified to call God father, and Jesus bridegroom or brother, and the greatest gift for the end of the world to bring to mankind could be no other than heart capable of making persons perceive father's character and heart toward God. Jesus said that the entire universe is within our heart, and it means that everything is connected with heart.

If the relationship between God and man be father-and son, there should be relation closely tied with blood between them. Jesus was possible to call himself God's beloved son based on his sharing his fortunes with God centering around heart. His heart was delivered from any logical condition.

None of the offsprings of the fallen parents is qualified for vanity and in the position of God's adopted son as apostle Paul said. Now that our conscience can't deny the fact, it is more urgently required for us to go through God's heart, passing out of the position of the adopted sons rather than thorough knowledge of the Bible or any interpretation of fall of man, so that Jesus advised us only to have incessant prayer instead of bearing in mind what he said.

Sinking into the deepest heart, we can be sure to be God's other self, namely his temple.

Since heart stands above time and space and there may be no revolution, it can be possible for everyone to serve Jesus as present Jesus neither by means of customary faith on the crucifixion nor his saying but only through heart.

Jesus in lieu of Heaven suffered for mankind but there has been none sympathetic to him.

When Jesus went through God's heart more grieved and suffered than himself on the threshold of crucifixion, he left all that he was to God.

Nobody can be proud of himself for his belonging to the traditional or customary faith during the long period of time, for according to my spiritual experience, in the kingdom of Heaven, there stands such a person lower than he who is ignorant of the Bible but devoted and grateful to everything from the bottom of his own heart.

You can and should be those to be regarded as God's sons and daughters loving, yearning after and fighting for God even though there is nothing to be said about them.

As the heart and feeling of love is the essence and the core of the existential world, when you pray under such a situation, you will surely come to stand aloof from the physical and epistemological environment, so Jesus could pray for blessing of the hostility crucifying him, and such a heart should come to appear at the end of the world. Coming into this world with such a content, and failing to make clear its heart, Jesus is to come again. So as to make it possible to call God father, in the first place, your flesh and spirit should be completely united with God, and once it is accomplished, you can be God's temple that enables you to share your fortunes with God, and in the second place, you should make God's will your own. What does his will mean, then? That is to say the providence for restoration of the intrinsic world as created prior to the degeneration. Having been in the position of the adopted sons, we have been trying to pull up to that of real sons. Meanwhile God has been suffering universal and historical chagrin, sorrow and indignation in comparison with personal chagrin, sorrow and indignation of us. Putting on the thorny crown and driven nails into his hands and feet, Jesus came to realize that God had been covered His head with the thorny crown and been driven

nails into his Hands and feet as thousands of hundreds of times as his own.

In order to make an indemnity for the lost life, grudge, indignation and sufferings of mankind, Jesus was forced to keep aloof from historical grudge and indignation, and his physical life, which was possible to get rid of Satanic slander from him.

Everyone of us is debtor of debtors, and Korean people are the most miserable during the past 6,000 years. We have neither friend nor anything to be proud of, and are made scapegoat of the ideological warfare of Americano-Russian blocs, but putting our flesh, spirit and soul into God's heart rising above earthly livelihood and saying, "God, our father, We are your sons and daughters and grateful to you for your making us perceive and go through your historical grudge, regret, sorrow and indignation through variety of persecutions and hardships surrounding us", the race will be sure to be the nearest to God.

..... —————
The prayer of faith shall save the sick, and he shall
be healed.

(New Year's Message)

Let's establish the foundation for Unification (II)

Sun Myung Moon

(January 1, 1971)

In the family's viewpoint, the women dispatched to 120 places stand for the family position prior to the illicit love of Eve with the Archangel and 120 places symbolizes the entire world.

Consequently it can and should be done for the blessed women to play the subjective part in making all hostile families into one, namely in subjugating Cain's family at the cost of their lives.

Thus dispatching 1,200 blessed women came to make an epoch capable of making God, husband and children who had left from interested in their working and concentrating all the broken connections of parents, husband and wife, children, tribe, race, nation and the world.

Therefore this time dispatching of the women was made for particular propagation quite different from the conventional ones.

Since the degeneration originated from Eve's acceptance of Archangel's love, all the women in Eve's position should hand out God's love to the world of the Archangels standing above the Archangel's which will surely be capable of forming connection of God-centered love and bringing Cain's families to their knees.

Thus this once is linked Master's family centering God, your families, families in Cain's position and God's love and life, it will be sure to spread out a new historical moment before the race and nation.

For the purpose, all of the women representing the unification church better try to get in touch with the established Christian families other than non-religious ones, for touching them can bring forth the moment to subjugate Cain's religious association.

If the Satanic world be in the generation stage and in the position of Satanic Archangel, the established Christian families are equivalent to the growth stage and Archangel's families entitled to restore to God's side.

After the environment for making our unification church and the established one into one is formed, the established Christian families should lead the van in the restoration of the Republic of Korea and as the day comes when the republic is linked the dispensation, South Korea in Abel's position can and should invest God's love and life to North Korea in Cain's position, for the most precious thing should be taken over to enemy just as directly before Jacob's bringing Esau to his knees.

In such a viewpoint, it's urgently required for the unification church to do its best lest the dispatched women should be isolated, till the end of 1972.

Of course, our church, all members can and should do their best and if possible it's desirable for their relatives, to join the activities, this is the reason why I had them leave their sons and daughters to their mothers or mothers-in-law.

As you know all about, there have been separated parents, brothers, husbands and wives, tribes between South and North Korea 25 years since the emancipation from Japanese-occupation.

Then how can it be possible for us to reunite all these

separated ones? South Korea in Adam's side and North Korea in in the Archangel's side are hostile to each other and so long as there lasts hostility between them, there is nn hope for fulfilling God's will. Hence there has never appeared the 3rd Israelite yet.

Only when the policy for unification is prepared, there may come into being the 3rd Israelite other than Korea herself.

You should bear it in mind. Then by whom is the foundation insured?

Where there is no combined performance of one's own responsibilities by family members, there may be no expectation to form Abel's family and there is no other way to give a proof of such a union without by making a sacrifice of your love and life for the Providence.

Since the women were taken away from their husbands based on God's Order, their husbands are to be grateful to Heaven through their wives, and the substance of love should be offered to God so as to be given to Cain, namely our own lives and loves should be taken over to Cain, and where there are love and life with all your heart, they will be sure to make restoration of them. That's so-called principle for unification.

Even though there were some persons unqualified to be blessed in the international mass wedding of 777 couples, I blessed them so as to make them alive and their relatives join by means of participating in the nation-wide movement.

The families into which the women have married expected their daughters-in-law would serve their parents-in-law, but on the contrary to their expectation, their daughters-in-law left, for propagation far away from their families, which may easily give rise to reaction, but it's unavoidable for making indemnity of what they have opposed their sons and daughters in 1960's.

Why do we visit the established churches which have keenly opposed and persecuted us?

Comparing their attitude with that in 1960's, they are much interested in our movement and willing to know and hear the Principle and 700 or more Christian pastors are to hear the Divine Principles in January, this year.

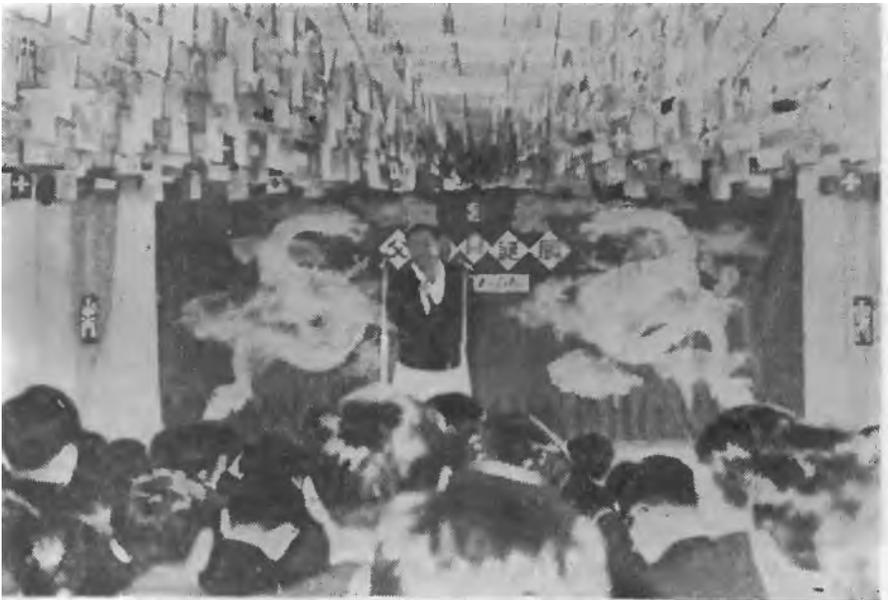
Meanwhile we have been concentrating our efforts for the restoration of the universities since 1960, and Kunkook University and Yonsei University that have played the subjective part in opposing and prosecuting our movement are making an epoch to return to the process of the Providence through the study of Divine Principles by Prof. Suh Nam-dong, Dean of Theological College, Yonsei University and positive cooperation of Professors of Kunkook University. In view of such a trend, we can and should make haste in making standard for union of Cain and Abel orders, but the union by the orders is considered impossible, so fafrily should be the starting point.

Are you calm enough to hear God's voice?

(Repost)

Master's 51st Birthday

At 7:00 on February 1st (January 6th in lunar calendar), 1971, there was the congratulatory ceremony on 51st birthday of True Parents at Headquarters, HSA (Chungpa-Dong) with the presence of staff members of the Holy Spirit Association, 34 Districts, the International Federation for Extermination of Communism, Tong-il Industrial Co. Ltd including 36 and 72 blessed families.



Master addressing on His 51st Birthday

Meanwhile at Sootaek-ri, there were variety of congratulatory events as follows in the presence of over 1,000 family members (Japanese 300, Korean 70: including District and subdistrict leaders, members in Seoul).

February 1st

Sermon: (9 a.m. — 1 p.m.)

12th Nationwide Interdistrict Musical Concours (2p.m. — 5p.m.)

Prize	Winner	District
Honor Prize		Headquarters
1st	Kim Byung-woo	Taegu
2nd	Choi Yoo-gyung	Headquarters
	Hahn Eun-ja	Inchon
Incentive	Choi Byung-hwan	Headquarters



Mr. Kim Byung-Woo receives 1st prize of Musical Concours

February 2nd

14th Oratorical Contest (10 a.m.)

Youth		
Prize	Winner	District
1st Prize	Lee Soo-jung	Taejon
2nd	No Eung-gi	Yusoo

	Lee Ding-soo	Kangneung
	Lce Sang-so	Suwon
Incentive		
1st prize	Park Won-ja	Yungdeungpo
2nd "	Moon Sung-In	Headquarters
3rd "	Sa Seung-gi	Chongjoo
Incentive	Shin Yung-chul	Suwon



Mr. Lee Soo-Jung, first prize of Oratorical Contest

Congratulatory Festival (8 p.m.-3 a.m.)

Programme

(Classification)

Performer

'Mother's favor' and other 3 Hansun Children Chorus numbers

Piano solo Sonatine No. 14	Moon Ye-jin
Duet Wild rose, and Spring	Lee Yc-sook, Kim Soon-sook
Piano solo 'Sonatine No. 12	Lee Ye-sook
Stereopoem In search of New Life	Chongjoo District
Chorus My sweet home and other numbers	4 children besides Moon Ye-jin
Chorus Joy on earth and other 3 numbers	10 children besides Yoon Ki-on
Juvenile drama Who will be the heroes of Unification?	Sunday school children (Sungbook District)
Vocal solo My fist	Moon Hyo-jin (Hq. District)
Vocal solo 'Sea' and other one number	Choi Moon-sook (Choong-Ku District)
Sister trio Beautiful rose and other 2 numbers	Hahn Jin-hee, Hahn Do-sook, Hahn Soong-sook
Kayageum solo Sanjo	Lee Yung-nang (Hq. District)
Chorus Favorite song and other 2 numbers	Sunday school children (Hq. District)
Pantomime An orphan's missing mother	Lee Sung-geum (Mapo District)

Vocal solo	
Oh! Danny boy	Kim Hyo-yool (Hq. District)
Classical dance	
Peace reign Women	Department(Sungbook District)
Play	
Legend of Choon Hyang	Student Dept.(Hq. District)
Flute solo	
Bercuse	Lee He-rang
Short play	
At Tokyo Station (encore of campaign)	Tong-il Industrial Co. (Japan)
Vocal solo	
Largo, Handel	Yoo Je-chung (Hq. Dist.)
Piano solo	
Chopin 40	Park Chan-ho(Chonjoo District)
Chorus	
Kaigara Bushi (Song of shells)	Tottori District (Japan)
Chorus	
Song of half-moon and freedom	
Comedy	
Romeo and Juliet	Chongjoo District (Korea)
Vocal solo	
Letter to mother and other 1 number	Lee Yong-hee (Mapo District)
Short play	
Shimabara Kouta (Ditty of Shimabara)	Asano team (Japan)
Vocal solo	
Song of loyalty	Yoo Doo-jong (Chonjoo District)

A prodigal son		Educational Dept.(Japanese HSA)
Vocal solo		
Where clouds are flying to		Kim Byong-gon
Congratulatory poem		
True Parents be far beyond the darkness		Yoo Kwang-yul (Director of Cultural Dept.)
Vocal solo		
Up the old hills		Park Choo-yong (Hq. District)
Chorus		
Farmer's song and other 3 numbers		Trainee sub-district leaders
Play		
Up to the day of glory		Chongjoo District
Prize	Winner	Distict
1st Prize		Japanese Tong-il Ind. Co.
2nd	Lee Ho-yul	Chongjoo District
3rd		Women Department (Sungdong District)
Incentive	Yu Je-chung Lee Yung-nan	Hq. District

General Meeting of Nationwide Sub-district Leaders(2p.m.)

Prize Awarding Ceremony (8 p.m.)

Trophy winners from Master

HSA	Name	Leader
	1. Whang Won-jin	Sungbook District
	2. Kim Bong-chul	Andong District
	3. Kim Dong-won	Kimchon District



Mr. Whang Won-tin receives Master's trophy



Mr. Kwag Jung-whan, Master's trophy Winner.

Master made a round visit of districts

Shortly after the first district leaders conference of 1971 January 1st through January 4th. Master made a round visit of 24 District headquarters accompanied by President Young Whi



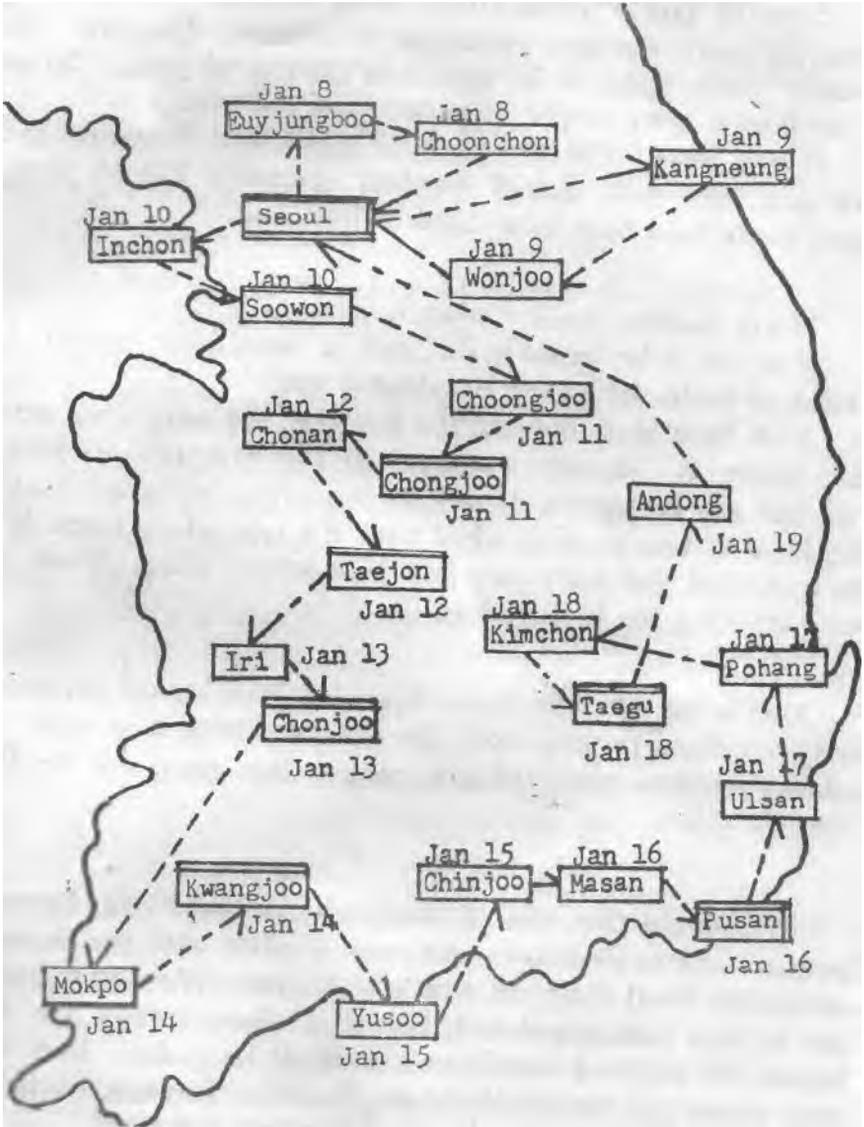
Master addressing at Taegu church

Kim, Mrs. Choi. Miss Yejin and Mr. Hyojin during the period between January 8th and January 19th and delivered the sermon, the summarized speech and the visiting schedule are as follows;
Schedule;

Date	Districts	
January 8th	Euijungbu,	Choonchun
9th	Wonju,	Kangneung
10th	Inchon,	Suwon
11th	Choongjoo,	Chyungjoo
12th	Chyunan,	Taejon
13th	Iri,	Chunjoo
14th	Mokpo,	Kwangjoo
15th	Yusoo,	Chinjoo
16th	Masan,	Pusan
17th	Oolsan,	Pohang
18th	Kimchun,	Taegu
19th	Andong,	Seoul



Master goes to Chonan center



Master's course of New Year's round visit (1971)

Sermon: The true way of life

Noun of family comes from blood relation but we call ourselves family members regardless of surnames. Originally the noun of family began to be used since the day of Jesus. **So** as to be family, there should be parents and children.

It was Jesus Christ who came as true father of mankind and had there been made family members centering around Jesus, there would have been in no need of the noun.

Force becomes smaller when it works.

How can it be possible for such a unicellular animal as ameba to evolve into more complicated one?

Now there is no denying the fact that the more force acts, the larger it becomes contrary to the Principle of force, .And that can be because of another force (the 3rd force), That's the force of love standing aloof from the principle of force. It's no fraudulent and gives pure love back several times. There is no everlasting life without love.

God is the Absolute Being. There is neither joy nor happiness in Him without partner. God, the Absolute Being is in need of relative absolute being and man, nay, a true man can be His absolute object.

Who is the true man? A man who achieved the supreme purpose both in flesh and spirit, and is united with the supreme connection. Final object of man is God's love. It's man's grudge not to have been united with His love. Great names are not beyond the national boundaries but Saints keep aloof from the race, nation and the world. (Jesus, Buddha, Socrates, Confucius etc.) and a true man stands above the time and apace.

Jesus is great. He disclosed the world of harmonious whole of humanity and divinity through calling God his father. God's desire is for man, His children to become better.

Christianity is a religion of love and has become centre of democratic sphere of culture.

Adam and Eve are God's body as well as His children.

We can see Jesus only in the spiritual world and God is invisible. Because God is within Jesus. But for the degeneration, there would have been the close union of flesh and spirit.

The fall of man made them enemy each other, so that human flesh is the stage of Satan based on blood lineage whereas his spirit is the basis on which God looks out.

So everyone of the offsprings of the fallen parents is to make recovery of the lost union of flesh and Spirit.

Thou shalt not die, but live, and declare the works of the Lord.

Training of Japanese Members at Training Center, Seoul

Three hundred Japanese members paid a visit to Korea on January 28th through 29th by plane, and had training for 11 days from January 30th to February 9th. During this period they studied Divine Principles and Anti-communism, and were



Training of Japanese members in Korea.

lectured in many academic fields by professors invited from some universities in Seoul. In this period, forte lately, they could celebrate Master's 51st Birthday and all Japanese members had joyful time together with many Korean families.

At the congratulatory ceremony they played one specially prepared programs. Through all their training session they were scheduled to get up at 6:00 a.m. and to bed at 12:00 p.m. everyday. They had very hard training for 18 hours a day but all were happy. Master encouraged them and said; "We all Unified Family must be united both internally and externally to do our best and we carry out our own duties and responsibilities respectively."

They returned home on February 11 by plane.

Get thee out of thy country, and from thy kindred, and
from thy father's house, into a land that I will show thee.

Formal organization of a women's society to IFEC

At 11 a.m. on January 21st, 1971, there was a ceremony of formal organization of a women's society to the International Federation for Extermination of Communism at the office of



Greeting of President, Park Bong-Ae

IFEC located in Nakwon-dong with the presence of True Parents, the President, HSA, Chairman of the board of directors of IFEC, District Leader in Seoul and so forth, with Mrs. Kim Snon-Wha in the chair.

President Park Bong-Ae of the Women's society sincerely

advised the members to devote themselves to the anti-communist movement in close cooperation and union for fear of falling short of heavenly expectation, and after a prayer of President Young Whi, Kim, Chairman Kim In-Chul of IFEC urged the members to lead the van ⁱⁱ, the movement for Victory over Communism calling to mind the attempted infiltration of the North Korean riot into Seoul on January 21st, 1968.

Following the address, the prospectus was read and the congratulatory song by Mrs. Cha Man-Choon was made.

Finally True Parents addressed as follows;

"Communist Party is the enemy of the world, nation and family, and nothing is more important and graver than the mission given to women for subjugating the enemy for women is to restore the original position as created prior to the degeneration, namely, submission to Satan, and this is the reason of dispatching the blessed women to the country. Therefore woman can and should be united with Absolute Being ⁱⁱⁱ in the realm of idea and life for one body with true parents, husband and children."

After the ceremony, a writing named 'Unification of World, Victorious Women Over Communism' with a flower vase and a wall clock were given to the society.

The prospectus for the formation

flaying had the historical misfortune to go through serious hardships and trials amidst racial and national division, there has come home to us how precious our mother country and race are.

Although we reassuredly take a step forward to the society of freedom and prosperity, it's not mature for us to be out of danger yet in view of the North Korean Communist aim at the steadfastly tried infiltration.

Meanwhile under a circumstance nobody can estimate how

the Asian situation will turn out confronted with the Soviet and Red Chinese challenge, there are some immersed in luxury, indulgence and indolence remaining indifferent to such tension and menace to our safety.

Anti-communist as Korea is, there is sperad no root of thorough theory for victory over communism into the hearts of Korean people yet.

Judging from the current situation,it is urgently required for us to be drastically armed with victorious theory over communist one in parallel with economic growth.

Looking straight at the current of times and history, we women came to form a women's society to IFEC so as to make contribution to our territorial unification, security of the Free Asia, the union of mankind and realization of free democratic society by means of academic research and criticism on the communist theory and its social system.

Hence passionate and positive response of womanhood to this movement is warmly invited.

The Women's Society, International Federation for Extermination of Communism

Princial Seminar for Professors

Between January 10 and 11, 1971 there opened the Principal Seminar for professors at Academy House, the north eastern suburbs of Seoul with the presence of over 60 prominent professors from nation-wide universities including Seoul National University under the supervision on K-CARP.



President Y. W. Kim gives a greeting at the Principal Seminar

The first part of the Principles was lectured by Rev. Lee Jae-Suk, the Association of Christian Unifying movement in Korea, and the latter part by Director An Chang-Sung of Education Department, HSA.

Professor Kim Young-Doo, the theme lecturer said, "The Discourse of Divine Principles is sure to be the renown Scripture which comprises oriental religions such as Confucianism, Buddhism and Taoism intellectually and theoretically and the Holy Spirit Association is worthy to be a Korean religion. To sum up, the Divine Principles is the modern expression of Korean religious sentiment."

In the latter part of 1970, Director Sur Nam-Dong of Theological College, Yonsei University already saw through the discourse saying that it is the great theological outcome of Korea leading the van of modern theology, which undermined the established churches.

Some of what they had in mind is as follows:



Professors from nation-wide Universities

Prof, Hong Jung-Shik: Rational interpretation of Christian theology is a daring trial and new miracle.
(Tonggook University)

Prof. Lee Hang-Nyung: An affirmative assimilation of Buddhism and the male and female principles by the Divine Principles is quite different from and prominent than any other religious and it's possible for such an attitude to be forwarded to bring peace of mankind.

Dean Park No-Shik: The divine Principles tried to find (College of liberal arts out Koreanized one by means of and science, Kyunghee making approach of religion and University) science and made great contribution to the approachment of the Bible and life.

Prof. Kwon Yoon-Hyuk: The Divine Principles showed a vigor for Korea to be fountain head of new world culture to Korean people without any great dream.

Made special mention by the five leading papers such as the Hankook Ilbo, Tonga Ilbo Chosen Ilbo Choongang Ilbo, Kyung-hyang Shinmoon and other papers, the seminar held public eye at the beginning of the year 1971.

WEST COAST ANNUAL CONFERENCE IN AMERICA

Held in Layton, Utah, on Saturday the 26th and Sunday the 27th of December, 1970 and attended by State Representatives and Directors of United Faith, Inc.

1. 12-26-70 (Saturday)

1. 9:00 A. M.

(a) Prayer Meeting

(b) Exchange information and annual report from each representative.

2. 10:00 A.M. to 12:00 noon

Supplementary lecture on the Principle by David S. C. Kim
12:00 noon to 1:00 P.M.

Lunch Break

3. 1:00 P.M. to 3:00 P.M.

(a) Discussion on suggestions and methods on approaches to improve work in the West.

(b) Review of various schools of Bible interpretation

(c) Special study method on the Book of Revelation by David S. C. Kim.

4. 3:00 P.M. to 5:00 P.M.

Board of Directors Meeting and State Representative Meeting

(a) Representatives meeting

—re-appointment of four department of United Faith, Inc.

—re-appointment of President, vice-president

—re-appointment of State Representatives

(b) Business Enterprises to raise funds for advancement in work.

Amway products

Vernon's presentation of Amway products

Air gun sales.

(c) Inter-group relations among 3 groups in U.S.A.

Washington, D.C.

San Francisco

Portland

5. 5:00 P.M. to 6:00 P.M.

Dinner

Presentation of gift to Mr. David S.C. Kim by

Vernon Pearson

Slides

open

II. 12-27-70 (Sunday)

1. 8:00 A.M. to 12:00 noon

Visit to Promontory Summit

2. 12:00 noon on

Free

3. Some of the Family leave in the evening.

A. New Appointment of Department Directors of United Faith Inc.

At a special meeting held at the Utah Chapel on the 28th of December, 1970, the retention and appointment of State Representatives and Department Directors.

1. Department of Administrative affairs

Director: Maxine Pearson

Assis. Direct.: Sarah Witt

Assis. Direct.: Sandra Hilts

- 11. Department of Home and Foreign Missions
 - Director: Dianne Pitts
 - Assis. Direct.: Sung Soo Kim
 - Assis. Direct.: Wayne Knapp
- 111. Department of International Cultural Exchange
 - Director: Galen Brooks
 - Committeeman: Young Soo Kim
 - Committeeman: Marilynne Brooks
- IV. Department of Business Enterprise
 - Director: Larry Trenbeath
 - Assis. Direct.: Vern Pearson
 - Committeeman: Bob Sparks
 - Committeeman: John Schmidli
 - Committeeman: Galen Brooks

B. State Representatives In the West

- 1. Oregon: Vernon Pearson
- 2. Washington: Dianne Pitts
- 3. Utah: Galen Brooks
- 4. Idaho: Wayne Knapp
- 5. Il linois: Sarah Witt
- 6. California: John Schmidli
- 7. Montana: Maxine Pearson
- 8. Wyoming: Galen Brooks
- 9. Nevada: Larry Trenbeath
- 10. Alaska: Sandra Hilts
- 11. Canada: Glen Hilts

Notes: Dianne Pitts is overall Regional Director for North Region of Washington, Canada, and Alaska.

C. Executive Body

All Board of Directors will remain the same with some change in Executive Body.

President: Vernon Pearson

Vice-President: David S.C. Kim

Vice President: Galen Brooks

Sec. - Treas.: Maxine Pearson

Wayne Knapp in Idaho is newly appointed as a member of Board of Directors as of Nov. 9, 1970.

.....
: We have to struggle against the sins of the whole world. :
.....

2nd winter training of university students

December 19 through December 30, 1970 there was the second winter training of the nation-wide university students in prosperity at the central training hall in Soo Taek-ri, the outskirts of Seoul with the presence of 148 students(male 113,



A professor is lecturing for University Students

female 35) sponsored by K-CARP (the Korean Collegiate Association for Research of Principles) with the colorful programmes including lectures of Divine Principles, critique of Communist theories and particular lectures of invited professors from universities in Seoul as follows:

Delivery of Principal Lecture: An Chang Sung, Educational Director, H.S.A.

Im Do-Soon, Yongsan District
Leader

Critique of Communist theories: Han In-Sou, Director of GA
Bureau, IFEC

An Chang-Sung, Director of
ideological institute, IFEC

Moon Won-Yang, chief,
Propagational Section, IFEC

Invited Professors: Choi Jae-Hee, Park Duk-Bae, Chang
Gi-Geun, Choi Chang-Gyoo, Lee Geung-
Seh, (Seoul National University)

Kim Yung-Doo, Lee Hang-Nyung, Choi
Dong-Hee (Korea University)

Suh Nam-Dong (Yonsei University)

Lee Dae-Wi, Shin Done-Wook (Kunkook
University)

Suh Kyung-Bo, Lee Jong-In (Donggook
University)

Shin Sang-Cho (Kyunghee University)

Lee Sang-Ok (Woosuk University)

The above mentioned professors were in charge of general culture, particularly the audience were much impressed by the lecture entitled "the discourse of Divine Principles and its modern significance" delivered by Prof. Kim Young-Doo, President of politico-economical College, Korea University. He said, "The discourse of Divine Principles is rational, scientific and even democratic and it is a historical necessity for such a principles to be out of Korea based on Christianity from the viewpoint of political history. I was too much surprised to read up such a discourse as God only knows."

Following the lecture, Dean Suh Nam-Dong of Theological College, Yonsei University mentioned the value of the Principles and followed special lectures such as Comparison of Divine

Principles with theology of Johakim' by Missionary Young Oon Kim, 'Principal consideration of freedom and its philosophical significance' by Director An Hyung-Gwan of Student Department, H.S.A., 'Principal interpretation of the direction of K-CARP' by Director Hwang Hyun-Soo of Guidance Department, H.S.A. and lecture of the Principle of Creation by President Kiln Young-Whi of H.S.A.-U.W.C.

On Christmas, there were talent-contest by team, play presented by Saemaetul (New village) and Chang-an(Capital) academic houses and music concours.

The four time group discussion was autonomous and brought-about good harvest.

In the afternoon of December 28, Master made speech for the students on the subject of `attitude of human being' about three hours. He said, "One can and should make sure of basic-attitude of man, capable of overcoming his internal evil in the-middle of good and evil. Now political power and student power come into question, but I'm sure that the day will soon come to us when religious power becomes an issue, and it is urgently required for the university students to insure their-basic vision to cope with it".

The subjects of lectures and lecturers are as follows:

<u>Subjects</u>	<u>Lecturers</u>
Democracy and Patriotism Historical consideration of	Prof. Shin Sang-Cho
Korean-Japanese Relationship	Prof. Lee Sang-Ok
Current Situation of Asia and vision of Korean collegiate students	Prof. Shin Dong-Wook
Direction of Korean students	Prof. Lee Hang-Nyung
Korean thoughts and religion	Prof. Choi Dong-Hee
Modern significance of the Discourse of Divine Principles	Prof. Kim Yung-Doo
Korea, historical subject in 1970's	Prof. Choi Chang-Gyoo

The discussion for the cleanup of faith

Between 1 and 4 p.m. on January 21st, 1971, there was a religious discussion for the cleanup of faith with the presence of Christian leaders of the established churches at the Poongjun



Speaking of Lee Jae-Suk

Hotel, downtown Seoul under the auspices of the Holy Spirit Association. The main debaters are as follows.

- Dr. Han Chul-Ha Korean Presbyterian College
- Dr Sur Dong-Ik Yonsei University
- Professor Moon Sang-Hee Yonsei University
- Professor Chang Byung-Gil ... Seoul National University

Dr. Kwon Yoon-Hyuk..... Dongkook University
Dr. Kim Young-Doo Korea University
Rev. Lee Jae-Suk..... H. S. A.
Rev. Kim Young Oon..... H. S. A.

.....
The Bible does not tell us to rejoice for those who do
rejoice, but with those', as one with them.
.....

General Meeting of University Graduates of 1970

Between January 5 and January 7, 1971 there was a general meeting of the graduates from universities of the school year 1970 at the Central Training Hall located in Soo Taek-ri under the auspices of the Student Department of H.S.A.-U.W.C.

At this meeting the graduates were delivered the message from master about their course and attitude and for their mutual tying after the graduation. there was organized a society named Sungjin-Hoe.

Its elected chairman is Mr. Suk Joon-Ho and manager is Mr. Chin Sung-Bae.

Trust in God and do your best.

(Article)

Religious Unity Peace Trend

by Edward Engelsen

This portentous declaration is not that of one of the many laudable Christian ecumenical conferences held in recent years, but was drafted a few weeks ago in Kyoto at the World Conference on Religion and Peace. For the first time ever in the history of the planet Earth, representatives of all major religions of this world carved a memorable milestone by coming together to make common cause against war. Participating were Christians from Brazil and Russia, together with Confucians, Jains, Jews, Buddhists, Muslims, Zoroastrians, and others.

There is hope indeed in the message of Kyoto for, throughout history, narrow sectarianism has been a primary cause of wars, hostility, contempt and cruelty between the nations and cultures of the human race. Implementing the conference's findings will be a difficult matter, but areas of agreement were (not surprisingly) found to be sufficient to form a permanent organization for ongoing dialogue, The World Conference of Religion for Peace. Fittingly, Dr. Homer A. Jack, Boston Unitarian and motivating force in the concept and success of the convocation, was elected Secretary General.

The significance is that there is now a representative organization to speak for the religious conscience of the entire world. How relevant is that in today's world? If you assume that theology is an obsolete force judging by the empty churches (be cause of irrelevancy in the west and proscription in the East), you have not read much or communicated with the young of late. The degree of unity reached by the conference transcends

by far the primary purpose of the conclave. In time, results could be shattering!

Specifically, we would hope that a dialogue and a way will be found to cohariness. Eastern religious abstract emphasis on self-realization, on individual search for the Kingdom of God within, with Western emphasis on practical solution to the problems of society. We would hope that this way can draw the very fine line between acceptance of all beliefs, tantamount to belief in nothing, and acceptance of the universal truths applicable to all mankind at all times. We would hope that the narrow Self-righteousness that has plagued the past can be forgotten, for if a belief does not unify, it is obviously not a universal truth. Add to this the idealism, compassion and energy of youth (increasingly a majority of mankind in all nations, now frustrntpd and without direction for lack of direction relevant to the space age) and we can without violence attain universal peace, better nations, a better world.

(From The Universal Voice, January 1971)

The great sea of your soul must be stayed on God.

UNIFIED PLANNING POSSIBLE; RADICAL PROGRESS AT HAND

The not-so-distant, future San Francisco of Charles H. Gunn
by W. McCellar).

Open lawns, trees, and flowers on the top of Francisco's hills, allow a "country" feeling in the middle of a ninehundred thousand-person metropolis. In an area bounded by Van Ness Avenue, Howard Street, and the waterfront, transportation is only by electric cart, cable car, bicycle, elevator, moving belts, funicular, and foot. Downtown. overhead cable cars thread people between some of the taller buildings. Hydrofoil ferry buses swesh people to and from San Francisco, Skimming canal systems and bay waters to which have returned the shrimp and the oyster.

Greater comfort, faster transportation, more population, and an absence of the internal combustion engine characterize the San Francisco of Charles Gunn of Gunn-Miller Company in San Jose. And this is all to be accomplished on approximately thirty percent of the available land, leaving the other seventy percent free for meadows, forests, and gardens!

"The speed of transportation (in San Francisco) would probably be better if the two bridges had not been built," declared Mr. Gunn. With smaller vehicles and more foot traffic, greater concentration of facilities can be achieved. Though speeds may be slower than automobiles' shorter distances and freer movement will shorten errand time. Even now, it's often faster to walk than ride in downtown areas, regardless of

time spent looking for parking.

New Concepts for Old

Mr. Gunn recently returned from Europe, where he visited many cities that exemplified the principle of intense development of marginal land and concentrated facilities, to allow for greater open space and virtually wild natural-state recreational areas within walking distance.

"I would rather see the automobile strangled in congested areas," he stated. "We're talking about changing the internal combustion engine for electric cars, but we're hung up on one thing: we want to put Cadillac bodies on them. There's no need for it.

"We must stop accommodating the automobile and start accommodating other systems. We must make it more comfortable for people to use other methods. You have to give the people what's most comfortable for them. They will adapt very fast."

No Mere Dream

No far-out think tank, Gunn-Miller Company is a leasing agency. Is Charles Gunn a schooled city planner? No. In his words: "I'm a real estate broker." Mr. Gunn speaks from experience, having watched problems in construction, traffic, and pollution develop in line with anticipations he had thirty years ago. His philosophy of urban facilities is thoroughly tested by cities in Europe and America.

As an example of a city in its own hands, Mr. Gunn cited Stockholm. Buying all the land within the city limits, citizens of this Swedish city then leased to private enterprise on certain conditions. One condition was that no trees were to be removed. Period.

Other conditions prescribed the percentage of open land, and walking time from natural state recreation areas to living units to shopping areas. Automobile travel within built-up areas was out of the question.

A current project of Gunn-Miller is the leasing of San Jose's

Eastridge shopping center, to open in May. Located on what was once a golf course, Eastridge will be the largest covered-mall center in California. City officials, desiring to develop for residency an excess of two hundred acres near the shopping center, have turned down one developer's plan to place on the land twenty-five living units per acre in a sprawled-dwelling format. Charles Gunn plans a rate of fifty units per acre on fifteen percent of the land, allowing room to recreate the golf course and additional open space.

Harness the Developer

By following Stockholm's lead and by learning from other projects around the world, cities can draw up guidelines for developers to follow in future building. While San Jose has been looking to developers to come up with guidelines, Mr. Gunn thinks the responsibility must rest on city planning departments.

Restoring a damaged ecology is expensive, and the expense should fall to the developer. This is feasible for the developer only if he can work on something big enough that his profit margin will allow sufficient taxation to cover the restorative work.

Admitting over simplification, Mr. Gunn suggested as principle to "make ecological benefit profitable, and make destroying the environment unprofitable, that's enough."

Priorities

First on the agenda of a city planning department can that Work with a spirit of unity, should be the blocking of those who are destroying the environment. Mr. Gunn said that the most frequent destroyers are number one, the State Highway Department; and number two, the Army Engineers. And paved brooks can be related by Mr. Gunn off the top of his head. Creeping highway fill, and sacrificed sycamores and willows, become the demon and the w.rtyrs of the land "development" drama, while the real villain remains undetected.

U.S. Steel Port Facility

Mr. Gunn is in favor of U.S. Steel's proposed twin-tower docking and office facility at the foot of the Bay Bridge. It is a good example of an attempt at concentrated development which allows open space. In this case, the open space allows personal relationship with the bay for all San Franciscans, an opportunity available elsewhere only from Aquatic Park out. Coordinated with the high-rise concept, Mr. Gunn wants to require a definition of the frequency of towers.

Many who oppose the U.S. Steel plant also oppose any further development of the city. Mr. Gunn feels that there is much about the city that needs correction, particularly in the direction of restriction of autos and creation of open space. A freeze on construction activity will not solve anything.

Some people favor a low-rise format for the docking office complex. Mr. Gunn points out that this blocks both public access to the bay, and a view of the bay, except from the higher hills and buildings. A low-rise approach perpetuates a concept that consumes open land, limits public use. Eastridge Shopping Center model illustrates new concepts, hints at new civic technology.

From The Universal Voice, January 1971

Thinking of the New Year, 1971

by David S. C. Kim

The Year of 1970 has passed by as a tremendous victory over Satan's sovereignty by our Great Master and True Parents. This has occurred not only on the national level but also on the international level. This fact has been brought to the attention of the whole world, by the fulfillment of two great historical events; the 777 Sacred Marriage Blessing in Korea which was internationally participated in by couples from more than 10 nations, and the world wide anti-communist conference held in Japan which gathered representatives of 53 nations. Even if you were not one of the actual participants of these 2 events, for some reason or another, you all have a spiritual right to enjoy and a right to feel a sense of great accomplishment, because we belong eternally to our Master and True Parents who made this success possible. Further these foundations will help you in your Principle work wherever you are. So I want you to share the feeling of success of our Master and True Parents in the year 1970.

I said, "We belong eternally to Him". This means we are His children and are grafted to Him through the message of the Principles. Since you became a part of the United Faith Family His success is ours; our success is His.

Always at the Christmas and New Year seasons we have to pay special attention to an "Inventory of the Previous Year." Each member of Heavenly Family throughout the world must find out either the success or failure in accomplishing their Heavenly responsibility and assigned mission. You were not always necessarily successful in the previous year, but using intelligence and objective evaluation of the reasons for your failure, will help to promote your Heavenly work in the coming

year of 1971. Let us make new zeal and determination to *succeed* in the coming year so that we will not repeat the same mistakes or fall into the same failures in 1971. Let me give you a 10 point check list for self evaluation to bring you success in the coming year:

- (1) Do you read and study the message of the Principles daily enough to have at least the ability to apply it to your daily life?
- (2) Do you pray daily for your mission for family members, for contacts in your area and for our Master and True Parents and for His Mission on earth?
- (3) Are you ready to spread our precious message and work to get new family members? If not find out what is wrong with you. It is natural to tell others of your new faith and belief. This is an indication of your growth in spirit.
- (4) Are you helping the Principle work in your area through your monetary support? Because our work is centering on young people we do not have those with a financial background to support our movement on the local, national or world-wide level. Since our movement is quite new this financial support is necessary.
- (5) Do you feel ashamed of being in our movement and do you take pride in being a member of the Heavenly Family?
- (6) How often do you have inter-action or fellowship among family members either through meeting, writing letter, or contribution to the News Bulletin?
- (7) Are you well informed about what ours is doing and the work of other groups and countries other than your own? The information will give you great strength and spiritual uplift and bring us closer together as one Heavenly Family.
- (8) What kind of individual talents do you have to utilize in this work? Some examples are a writer, teacher, counselor, lecturer, minister, public speaker, organizer, secretary etc.

(9) How do you overcome disappointment and discouragement? The nature of our work is sometimes depressing. With inter-action among other family members and with the help of prayer this can be overcome. It is not as difficult to overcome our individual disappointments and discouragements when you compare them to the hardships and persecutions of the early Korean family.

(10) Do you have the spirit of challenge and an optimistic attitude when you do the Principle work? This is the secret of success in our work.

I hope and pray that both your inventory of the previous year and the 10 point check list may help your work in the coming year so that you can return Heavenly Joy to our Master and True Parents.

.....

The words that **I** speak unto you are the spirit and are life. |
.....|

Man's relationship to man

By Katharine Bell
(Director of Toronto center)

I would like to talk about man's relationship. Just what does that word relationship mean? Relationship! When I look around me everything is in relationship. There is a degree of relationship between you and me right now while you are listening to what I have to say. There is relationship between you and that cup of coffee you drink in the morning; in the clothes that you choose and your personality, between the people that you and I *choose* to ignore or to make our friends. Actually everything in existence is a matter of relationship.

If I look at the idea of relationship and break it down to its barest essentials two things remain. The first we could call a subject which has an aggressive, outgoing nature and reaches outside itself to come into contact with another thing or person. The other could be called its object and has the capacity to respond to the subject and to stimulate the relationship so that together they form a whole. **Subject - Object!** This subject-object relationship by its very nature is not one-sided but two-sided and reciprocal. For example, in your relationship with that cup of coffee, you would take the subject role (aggressive) and the cup of coffee would be your object (stimulating response to your need for something hot). Together there would be satisfaction.

This idea of relationship - or the action of give and take between a subject and an object - is one of the essential principles of life. Everything in the world, be it man, animal,

plant, or mineral exists in this subject-object relationship. For example, we see this relationship between male and female animals, between staminate plants, protons and electrons, the sun and planets, east and west, light and dark, inside and outside. Nothing exists wholly as subject or object within itself, but only in relationship to the things around it.

In fact, the creation of the heaven and the earth and the wonders of nature could only be brought about by the action of give and take- by relationship. God is the source of energy and when energy goes forth in a straight line and is not returned no creation is possible and that energy is wasted. The whole creation continues its existence and maintains its motion through the interaction of give and take. The sun(subject) sends forth energy, and the earth and other planets (object) reflect it. Our existence here at this moment is depend upon the relationship between the sun and our planet.

However, the most intensive degree of relationship is to be found between people - between oneself and another. Deep within the heart of every man is a great loneliness, a longing for love, a longing to be able to fully relate to someone. This feeling of loneliness or separation can only be diminished in relationship with another person. One aspect of this relationship is with our Creative Source-that source of energy, life and love which we call God. The outer aspect of this relationship is between two people interacting and reflecting the energy and flow of God.

In human society, the action of give and take is obvious. We see it everyday in the relationship between teacher and pupil, employer and employee, performer and audience, government and people, parent and child, friend and friend, husband and wife. Their relationship is based on the energy of love and this force-the strongest in the universe-unites them into a whole. All relationships of human love-between parents and

children,, husband and wife, brother and sister, friend and friend,, nation and nation-are formed by the action of give and take at various degrees of intensity.

It is important to realize that the force of love governs the relationship of any two people and consequently the distance between them. As Young Oon Kim in her book: Divine Principle said, "One can love or be loved passively, indicating a lack of full accord and understanding; mutually, with a closer more meaningful relationship; or unconditionally, where understanding, sympathy and trust are most complete." There is also a negative force of give and take hate, which acts in the capacity of separating a subject and and object. Just as the greater the intensity of love the closer the relationship, the greater the intensity of hate the further away subject and object are from one another_ Tn earl, race, however, give and take cannot be established unless both subject and object establish a reciprocal relationship-both love and hate must be returned to exist.

If we look around us at the relationship which exist within our society today-the increase of divorce among couples, race riots, the increasing gap between management and union employees, faculty and students, it is obvious that the negative aspect of give and take has a strong hold. On a broader scale we see this in operation between nations Israel and Egypt. America and Russia; and within nations-north and south Korea,, Pakistan and India.

If we search even deeper and look into our own lives -yours and mine-we see that this gap exists in our relationship with our family, our friends,-- even within ourselves. Perhaps it is here (within ourselves) that the root of all our trouble lies. Everything in existence, as I have been saying, is a matter of relationship Everything in the univers is a result of relationship and all relationship is interdependent. How can we talk of

world peace, of peace within our country, when we can't even establish peace within ourselves --- peace in our relationship with one another-You and I, your father' your brother and my brother.

Because the family is the basis of all civilization; because the family is the basic unit of society; because it is here that we come to experience the fullness of relationship and the depth of love, it is imperative that we learn to experience love and to give love in this environment. It is only beginning with the family unit that we can come to build a new society based on a new and fuller relationship of love as experienced in the family.

Margaret mead in talking of communication expresses this most beautifully: " ...when we search for ways of describing human relationships -- dependency, autonomy, trust, cooperation, or ecstasy -- we turn almost inevitably to the family. For within the family we can trace the fine intricacy of living -- in the cherishing character of parenthood, the contrasts between father and mother, the differences between children of like and of opposite sex, the chance that makes one brother stronger or one sister more beautiful than another, the ebb and flow of feeling, and the alteration of relationships as the child grows from infancy to adulthood and passes from his family of birth to found a family of his own.

As in our bodies we share our humanity, so also through the family we have a common heritage provides us with a common language that survives and transcends all the differences in linguistic form, social organization, religious belief, and political ideology that divide men. And as men must irrevecaaly perish survive together, the task of each family is also the task of all humanity."

World Unification

By Sang Ik Choi

Founder of the International
Re-Education Foundation)

Today everyone desires a unification of the whole world, even though there is much separation and reaction. Right after the World Wars, first the League to Nations and then the United Nations were established for the sake of unifying the world. But we have spent thousands of years of human history and still we have not achieved unity. Thus, we have never been happy, and millions of lives have been lost in conflicts and wars. Can we somehow unify the whole world, and end these tragic conflicts and wars?

Many leaders in various countries say we fight because we lack respect, love, and understanding of one another. This is very reasonable, but it is not sufficiently deep to end this fighting. Everyone prefers to love rather than hate, to respect others rather than to react, to be positive rather than be negative. But then why do we react fight?

The leaders in the UN are all originally good people who smile and shake hands without any trouble. This is true human nature. But as soon as they discuss anything, they manifest their own national interests and the result is fighting and reaction on an international scale. Different concepts of international righteousness arise from conflicts of national benefit.

A major illustration is the reaction of communism and

free-world capitalism to one another. Some say they can peacefully coexist. However, they are like water and oil: they constitute an irreconcilable conflict base.

Communists think the richest 2-5% who are capitalists greedily exploit the other 95-98% of the people who remain really miserably poor (materially). 95% of the people can never be happy, being so poor. Thus, capitalism is seen to be so terribly evil as to be unlovable, and they say to fight it out.

On the other hand, capitalists say communists take human rights away, as if human desires for freedom count for nothing. Such a life, no matter how much bread or luxuries we have, is no better than that of animals in the zoo. If our life can be no better than that, we might as well die. Communism is therefore, hopelessly, unlovable evil, and capitalists say they must fight it out.

Now, how can capitalists and communists feel this way toward each other? Communists think communism is right for the whole world and capitalists think capitalism is right for the whole world. So they fight and both believe they are right by their own standards.

To unify this world, an international standard of righteousness is necessary.

Catholics and Protestants fight in Ireland without either disturbing their consciences because they judge by their own group standards. Soldiers in war after some military training go to battle courageously and fight ferociously all the while believing their side is the righteous side. Even when Hitler killed millions of Jews he believed Nazism was good for the whole world and Judaism and other "isms" were good for nothing.

But the application of universal standards can end fighting. If Catholics and Protestants adopted an all-Christian standard or a universal standard, their fighting would cease. If students,

professors and administrators turned their attention to the sake of everyone in their college as a whole, they would no longer fight. When different nations think in nationalistic terms, international conflict results. Such conflict would cease if every nation thought and acted in terms of the international benefit.

What do we need to end these conflicts around the world? First, we need a unified world government in which national boundaries become like the State boundaries in America today. With so many varieties of people in the world, this may sound impossible to bring about. However, America has many types of people and has its Federal government and State lines.

Under such a world government we can become international citizens who no longer have to get passports to travel internationally. In the same way you need no special card to go from California to another State. We can become divine brothers and sisters of different races and religions but all under one God. We all have the same red blood, and all desire love, beauty and a true life. To actualize universal unity, we must unify on both the individual and collective scales,

We must also have a free common market, so that everyone can share in the material wealth. In San Francisco, restaurants and print shops are very competitive businesses, San Francisco attracts much commerce and tourists. There is a basic need for these things, so this is natural. If we bring about a world-wide free market, then the steel industry can move to underdeveloped countries where today it does not exist but is nevertheless needed from the viewpoint of the whole benefit. When this is done, then an economic balance of true supply and true demand of goods and services in general will be achieved around the world.

To unify the world, we also need one universal language. Even if two people of different nations and languages love each other, they cannot share much of anything because they have

no common language with which to communicate to each other. ,

Such a couple can never be truly happy. Today, why do we need so many languages? Surely one language is sufficient for the whole world. Someday we will have one universal language.

We also need one set of international laws to be the supreme law of the world and of higher priority than any national laws. Today in the American Constitution the Federal law is the supreme law of the land, above any state or local laws. This is why America has been (Until today) well unified.

Finally, we must have international ethics and morals derived from conscientious common sense. Today's ethics are partially good, but not totally so because of prejudices, provincial thinking and behavior. Small-scale thinking is especially prevalent, for example, in rural areas with strong traditions.

International righteousness is contribution to the common welfare and ideology by leaders who contribute for the international sake or value under the King of kings. Anything contrary to this purpose is evil. Under the King of kings or president of presidents, everyone will eventually become divine brothers and sisters. Then everyone can respect each other, such that there will never be any fighting or wars again.

(Overseas Religious News)

Priests clash with civil groups

From Las Vegas Review-Journal

(Sent by Gladys Korthuis)

Roman Catholic clergymen around the world- in the United States, in Africa, in Latin America and in Spain - are getting in trouble more and more with civil authorities.

The latest is the Most Rev. Albert Ndongmo, a black bishop in the west African country of Cameroon, who was sentenced to death on conviction of plotting to assassinate the country's president.

Dibi'up Ndongmo admitted giving arms to rebels as a "symbol" but denied taking any active role in plans for armed rebellion. He said he expected a "Spiritual coup d'etat_in which only the angels would act."

Last month the Vatican reported the arrest in Conakry, Guinea, of Archbishop Raymond Maria Tchidimbo. Reports from neighboring Togo said the prelate refused to make a radio statement supporting the government's claim that Portuguese mercenaries invaded Guinea in late November, 1970.

In the United States, Fathers Daniel and Philip Berrigan are serving prison terms for destroying draft records in Baltimore, Md. Many other American priests have taken part in various forms of civil dissent.

Reports continue to trickle out of Brazil about tortures of priests in prison. Catholic clergymen have often been in the forefront of civil dissent in Mexico. And in Spain, two priests were among the Basques sentenced to long prison terms in October, 1970 for political terrorism, and a number of other

Basque priests have been arrested.

Countless other examples of civil dissent by Catholic clergymen have occurred over the past year. And the tide seems to be on the rise.

What's behind it all?

Throughout the Church's history, clerics have defied kings, led armies and often risen to high political office. In these times, of political ferment it seems natural for some church-men to be swept up in activist movement.

Since the last ecumenical council, Vatican II, closed years ago, the church has sought to become more involved in secular affairs. Even pope Paul VI has become involved, in a sense with his frequent calls for an end to war and for aid to the poor, and with his denunciations of corrupt and harsh actions of governments.

Progressives and conservatives still debate whether Pope Paul has or has not endorsed violent revolution to cure flagrant social injustices. In his encyclical *Populorum Progressio*—On the Development of Peoples—the Pope inveighed against revolutionary uprisings but made one exception—"Where there is, manifest, longstanding tyranny which would do great damage, to fundamental personal rights and dangerous harm to the common good of the country."

One Vatican authority who works on clerical cases expressed anger and impatience with priests who turn into political activists.

Background in Judaism needed for Bible study

From Las Vegas Review-Journal

(Sent by Gladys Korthuis)



A Christian, in reading the New Testament, will "not know what is really going on there" if he doesn't have a thorough knowledge of Judaism of that period, says a Jewish expert on both traditions.

"One can't understand the Gospel without knowing Judaism," Rabbi Dr. David Neiman adds.

Dr. Neiman, one of America's few Jewish specialists on Jesus and the New Testament literature about him, this week headed to Rome to teach for a semester at Roman Catholicism's Pontifical Gregorian University.

Dr. David Neiman **The first Jewish scholar to become part of that institution's theological faculty in its 419-year history, he says Christianity is "becoming more and more aware of its Jewish heritage."**

Dr. Neiman, 49, who is taking leave from his post at the Jesuits' Boston College, is among an increasing number of rabbis now teaching at Christian seminaries,, but only a handful are authorities on Jesus' ministry.

"Jesus was a great Jewish teacher," he said in an interview. However, he added, it is impossible to grasp the full meaning of Jesus' sayings and actions without knowing Judaism of those times, its thought and conditions, since He and His disciples were Jews in that Jewish setting.

"He was right in the middle of the intellectual ferment of His times," Dr. Neiman said, pointing out that issues raised by Jesus also are argued in rabbinical discussions of that day, as recorded in the Talmud.

For instance, when Jesus was criticized for plucking grain on the Sabbath and contended that "the Sabbath was made for man, not man for the Sabbath," Dr. Neiman notes that this same position is argued in the Talmud against an opposing view.

There are similar parallels on other issues, such as Jesus' stand against divorce except for infidelity, a position also being argued among other rabbis of the time.

"He lived in the world, not in a vacuum, and He always took the attitude of a dedicated religious Jew in the real tensions of the times," Dr. Neiman said. "Sometimes He took a conservative position and sometimes He was on the liberal side, but He was always consistent. He always chose the genuinely moral position. He always stuck to his ideal. He never compromised."

Nothing that Jesus emphasized that He came to fulfill and not destroy the Jewish law, that not one "jot or tittle" of it would be lost, and that He also shared a view of thousands in anticipating imminent judgment, Dr. Neiman said:

"I see Him as a total Jew, a completely religious and devout Jew."

Other episodes, such as when he called a Phoenician woman a "dog" and when official spies put Him on the spot by asking Him if taxes should be paid to Caesar, can be understood only

The Anglican Church Leader Stands Against the Government in England and Northern Ireland.

One of the most interesting remarks heard in 1970 concerning the Church was the remark of a Roman Catholic priest who said "If Rome and Canterbury did not exist the rest of us would get on much better." His point being that established leaders frequently make statements that embarrass their supporters.

1970 was the turn of Dr. Ramsey - Archbishop of Canterbury, Primate of All England who criticized the new government of Mr. Heath. Mr. Heath was pledged to reverse the previous left wing governments withdrawal East of Suez. He was pledged to support allied nations defending the sea routes of the Indian Ocean and in this context to ensure South Africa helped in this role.

So vital are these sea routes that over 50% of Western Europe's oil, and 25% of the foodstuffs for the U.K. come round the Cape of Good Hope. Faced with the blocking of Suez, and Soviet expansion and naval activity the British government felt compelled to act. Therefore when Dr. Ramsey decided to attack the governments policy on the pretext of no arms to South Africa many Anglicans were upset. The South African government - a Christian government has been the most strongly anti communist of all western governments. Three times their troops have defended freedom in the First and Second World Wars, and in the Korean War. However they have fallen into difficulty over their racialist policy-apartheid-strongly condemned by the majority of Christians and the British Government in particular. The debate hinges on our Christian duty. When a nation-albeit not perfect either religiously or politically-falls

upon difficult times should other nations abandon her to a greater evil - communism, or should they defend her against this greater evil? Obviously Mr. Heath and his colleagues decided to co-operate with the present South African government. They badly need South African support in protecting the Cape sea routes.

Consequently Dr. Ramsey has shown his left wing sympathies. Until recently the Church of England had within its ranks the notorious Red Dean of Canterbury-an acknowledged member of the communist party. To what extent he has influenced the present Archbishop remains to be seen.

At the moment Dr. Ramsey who visited Moscow without voicing any opposition to the denial of religious freedom there-he was strangely quiet, has decided to attack the prime minister of the government for his decision to defend Western Sea Routes. Whether this conflict will lead to a final rejection of the Anglican Church by the British remains to be seen. The British are already largely anti-church with less than 3% attending church regularly.

The British people are faced with several left wing Christian Leaders who have remained silent over the persecution of Christians in Eastern European Communist Countries. Since they have done little to alleviate their suffering the churches of this country must come under judgement. **We are our brothers' keepers.**

The only religious group that is consistently anti-communist and having the support of members from the major denominations is the Holy Spirit Association for the Unification of World Christianity founded by Sun Myoung Moon in Korea in 1954. The H.S.A.-U. W. C. is firmly behind Mr. Heath and his government in their actions to defend Western Sea Routes against Soviet Aggression. Even the British public are becoming disturbed. We hope 1971 Will be a better year for Christians than 1970.

Nobody dares to say anything against **the Communistic countries**

Sent by Ingrid Schneider
(a Family of Norwegian Center)

Norderval had to take the east-resolution back at the bishops. During the northern bishops meeting in Bastad in August, where 40 bishops were taking part, Bishop Monrad Norderval asked a question about the persecution of the Christians in the Communist countries. Norderval closed with the suggestion that the meeting should send a resolution to the communist regimes and to the UN to ask them to stop these unworthy persecutions. The bishops were sympathetic to the thought, but none of them wanted to send such a letter. So Norderval had to take his asking for the resolution back.

Norderval has now published the whole matter in Morgenbladet (another newspaper). Here it says among other things:

"I saw here some time ago the words of a Russian-orthodox bishop, who dared to say that in Russia the relationship between Church and State was good. That a bishop can say, even if he knows very well that it is the communists states wish so destroy everything what is called religion. He can say that about a state who forbids his church citizens to believe in and to obey the Lord whom they want to witness of. We must all understand that such a bishop is the servant of the state and not God's and Christ's servant. Oh no, we know it even better.

I have read through the files of the 1453 Russian women

who protest against the persecutions, which they had to tolerate because of their Christian belief. And they are writing to us that we must let the world know about all that, which happens behind the Iron Curtain, without any thought to what the reaction of the government will be. It cannot be worse than it is, they write.

We have heard the same words when Hitler was persecuting the Jews. We were told then that we should not say anything, because it would only be worse for the Jews, if Hitler got irritated.

And while we kept quiet, Hitler murdered 6 Million Jews.

Today one accused both the Pope and the rest of Christianity, because they did not say anything at that time. They should have created a world opinion of that kind Hitler would not have dared to act against it.

Maybe ten or twenty years later we will all be accused in the same way, because we are keeping quiet about a crime against man and his rights, just as they had done at that time.

We have done our utmost to get the whole matter into the light of the public.

We have again and again tried to get it before the United Nations. The Norwegian Parliament did its best, our foreign minister put the matter before U Thant. But it did not come any longer.

We have tried the World Council of Churches.
In vain.

We have tried the Lutheran World Federation.
In vain.

We don't get anywhere.
Because the complaints concern the Eastern World.

If they had been directed against the United States or Greece, then they would have been listened to once.

But nobody dares to say anything against the communist. They are immune. They can do, whatever they want, we shall keep.

quiet to that.

I do not want to leave the meeting with a bad conscience and therefore I suggest that the Norwegian Bishops' meeting takes a resolution and speaks up.

It does not even have to be in a form of protest, if you believe this to be too dangerous. There don't even need to be given name or country.

But the address must be distinctively clear in any case. The guilty ones must understand that we talk to them.

We could very simply express our deep sorrow over that which happens and we could therefore write something like that:

The Norwegian Bishops' meeting in Bastad 1970 expresses its deep sorrow over the persecution of Christians and Jews which takes place, as it has been proven again and again in many communist countries. As seriously as we can, we will therefore ask both the communistic regimes who are guilty in having violated the human rights and the United Nations to stop these unworthy actions,

It went as have mentioned in the beginning. Nothing. came out of it.

All sympathised with the thought. It was not that. But the Norwegian Bishops' meeting was a private affair, it did not have a public status.

The right place for that I wanted to do would be the United Nations or the World Council of Churches or the Lutheran World Federation.

So we were as far as we had been before. I was asked if I was asked if I was willing to take my suggestion back. I did it for the sake of the prestige of the Norwegian' meeting.

It would in any case have been a little bit shameful if it would have been voted against it.

Care for old age

(Sent by Holland Family)

The problem where old-with superannuation going-Priest have to live from is getting more serious. At earlier time of the rich Roman Catholic life this was not a problem. The young men, who came in great numbers from the seminaries maintained via a kind of administration the older ones. And this did not cost much. There were many rectories, monasteries and homes where in pensioned priest could find their place. Today is it much more difficult.

Young people are almost not seen anymore and many priests are leaving, so they are many old priests. That means higher pension burdens, because the "cheap" pensions become smaller and smaller. Many orders are drastically lowered in number in the past and many laymen and priests don't want spiritual caretakers who of hiw is old and worn out, in spite of the respect they may have for the state of service of the ones who are pensioned.

A country committee is now trying to find out how the pensioning can be carried out. Much money will be accumulated. The dioces of Rotterdam has already made a beginning by taking of the share- holdings 1 million guilders for the pension. They are preserved for 387 priests who are still in active service. This ensured then of a yearly amount of 850 guilders. It is only a little bit added to the old age pension of the government. By the dioces can we see the reserve which serve also as example for church managements, funds and private persons to make it clear how cost the pension provision is.

(Overseas religious reports)

Reformed classes in Amsterdam ask for better organization

From Het Parool
(Sent by Holland Family)

Amsterdam-It urges that another more modern organization must come of the Reformed Church in the area of great-Amsterdam. At this moment it is rapidly disintegrating whereby much money and manpower are being wasted.

This is the opinion of the management of the reformed classes in Amsterdam and of the local church committees. In a collective report they give examples of the present:

In the parish of Amsterdam- West is to one clergyman the same number of church members assigned as in reformed Amsterdam for 7 clergymen and clergyhelpers available is. The management in reformed Great- Amsterdam takes care of not less than 21 bodies.

After the war there have been built in Amsterdam 12 new reformed churches; that means in the present situation 13.000 seats In all 28 new church buildings of Amsterdam(of all church societies together) there are 24.000 vacant seats. **Great-Amsterdam** is divided in 7 independent reformed parishes according to classes and local church committee wherein the 7 parishes are being represented there is an absolute emergency,

To the highest church authorities is with eii phasis asked to appoint 3 people completely liberated in order to lead reformed Great- Amsterdam out of this state of emergency, where 250.000 church members are living.

Inquiry about the new religious communities averse to the central power of Rome

From "Panorama" Magazine, Italy
(Sent by Italin Family)

Small communities or parishes scattered through Italy want to come back to the origin of the simplicity, to the poverty! They use the Gospel which is a message of love and freedom to contest the official and absolutist Church. They want to be God's people. Here you can read some assertions: "The priest is no more a great officer but a brother among the others. A poor Church must be founded", "The priest must not only bury the dead but he has to work with the living, for them."

These groups are all over Italy: Salerno, Bologna, Bergamo, Rimini, Milano, Torino, Rome and so on. But the main center in Florence, these new communities may be divided into 4 groups:

- A big parish in Florence named "L'Isolotto di Don Mazzi"

- A few people following the priests got away from the ecclesiastic hierarchy (In Florence we have Tony Sansone who has already heard the Principles and in Vicenza).

Voluntary groups of laymen who cannot tolerate the parochial monotony (In Milan, Genoa and Parma)

- Groups " following parsons not yet disavowed by the ecclesiastic authorities (In Florence and Turin).

Don Mazzi (L' Isolotto) is the main representative of this movement. In his parish he has tried to approach the people through the Gospel. He wanted to build a community where

Christ were present in all days life community still exists, even if Don Mazzi is no more the parson, and says that we must run through 4 stages to reach a new Church.

-The priest must not belong to a caste.

-The Church must give up its economic and political power.

-The Church hierarchy must within reach of all.

Don Mazzi says: We must found the society of the humble, poor and miserable people on Christ Word".

In Florence we have also the community of Resurrection. They say: "A church of the poor must be built" "The future of the Church is towards the Dutch model, several small communities like ours". They are in touch with the communist and proletarian socialist world.

Another group is near Padua. They say: "We want to live the Gospel in to-day life. We do not know our future but we are a hope and this is enough". We can see several other groups that are looking for a Church which is freer, n-Iore dynamic and nearer to the reality.

A young priest says: "When we have 2 or 3 thousands communities like ours the traditional structures of the Church will fall alone". Though lacking of unity, all these groups wish a change in the traditional structures. **The Church must be a Church of humble and oppressed people.** Several other Catholic countries have the dame existences.

Several theologians and prelates, except the priests, dissent from the Vatican conservatism. A return to the first 3 Christian centuries is invoked. Let's free the Church from all the useless structures and bring it among the people!

Don Mazzi says

(From "Tempo" "Magazine, Italy)

"L'Isolotto of Florence is no more alone. God's left (the revolutionary side), as we are called, is strong even if it is not so strong as the conservative right! Spontaneous religious groups have sprung everywhere and now we are organizing ourselves to bring the revival in the Vatican."

We have more than 1,000 groups linked with a bulletin in eyelostyle to the Isolotto; we read on it: "The connection is spreading slowly but inexorably through Italy".

Several other informative bulletins are issued and they give up to date about "the repressions of the conservative right, rpnellincementS to the priesthood, marriages or engagements between priests and nuns".

The data disagree with the official ones; for example: the Vatican says that 7.370 priests have obtained the dispensation to gel married. On the contrary they say that, during the same period 1963-1969, 9.212 obtained it among the Jesuits, Franciscans, Capuchins, Salesians and Dominicans.

These revolutionaries are afraid of the conservators, who have had a very strong reaction.

People say that they have organized themselves into several groups in various regions, being inspired by the 63% of the 270 Bishops.

They are very active and these "revolutionaries" must fight against them awakening the faithful's consciences.

Don Mazzi says: "The religious indifference of the Italians anguishes me". This depends upon the Church which is bureaucratic and without contact with the people. Even the organs of the Vatican say that only the 36% of the Italians regularly go to mass and only the 6% is reall observer.

Leave position of priesthood

From "VOLHSRANT" in Holland

(Sent by Holland Family)

Leaving the priesthood has increased considerably in the last few years. In the last 2 years there have seen applied to Rome just so much application to leave the priesthood as in the 7 years before has been filed.

7,385 priests have left between 1962 and 1968, and at least 7,000 (the exact number is unknown) in the years of 1969 and 1970.

The number of request to be relieved of their spiritual status has increased since 1965 yearly with 25 per cent.

These applications are however lower than the number of actual resignations.

The French Dominican Michel Kauffmann, put the number on 2,200-25,000 over a period of 10 years ending this year. He based this number on the published studies made by the Social Compass. That is more than there are Jesuits in the whole world.

Father Kauffmann pointed out that they could not make a study in detail about the most hit age group. We can image", so he said "that especially the priest between the age of 30 and 45 are most hit by this crises. Twenty percent of the priest are in the age group between 25 and 34 years and about 25 per cent in the age group between 35 and 44 years. This active layer has about 200,000 priests".

This resignation does not give a total picture. There is also a decreasing number of ordinations and the lesser becoming interest for training for priest. Now already is the number of decreased priest greater than the number of ordinations.

To Realize a Little of the Fellowship Which Will be in Heaven

=Bishops of the different denominations for the
first time in front of the same altar=

Translated from "Vart Land", the biggest
Christian Newspaper in Norway, by
Ingrid Schneider who is a family of
Norwegian Center.

The reason for our standing here is not a less important one than the following: namely that we shall stand in front of God's altar in heaven in only a little while. There we shall stand not because we are Catholics or Lutherans, but of one reason only: that what Jesus Christ has done for us. In thankfulness to Him who saves us, even if there is sin and no-unity, we shall gather from different denominations also here on earth and try to realize a little of the fellowship which will be in heaven, said bishop Alex Johnson during the ecumenical service, in the cathedral of Hamar. These 3 bishops from different denominations stood in front of the same altar in the Norwegian Church for the first time. The 3 were Alex Johnson, the Catholic bishop John W. Gran and Arnold Madsen from the Methodist Church.

Alex Johnson spoke about the parable of the vine tree and he said that the aim of the different denominations' who do evangelical work was not to unify, but to have greater fellowship, the close one comes to the trunk -of the tree. Brothers and sisters in the different denominations have much

to learn from each other, he said, but they shall work inside their own denomination.

Here have we been trusted with something and this we shall be loyal to, he said.

So we are looking forward with joy and hope, until we will be one herd in heaven.

Bishop Gran said that he felt deep thankfulness first of all over for God because He had led the ecumenical movement so long as it has come today. He gave a review over unification movements of the churches and he said that much had happened since the first ecumenical meeting in Stockholm in 1925, but that perhaps most has still to be done. But the most inner being of the ecumenical movement is a mystery, and what is impossible for men, is possible for God. We must get a unity of all who see Christ as the mediator between God and men. We must do His will which said that all Christians had to be one, so that the world could believe that He was sent by God. It is not enough that we are stopping to make religious wars and starting to tolerate each other, he said. The Christians have to love each other, before they can talk about unity.

Christ's riches are not given to a denomination, said Arnold Madsen from the Methodist Church.

The fact of many denominations speaks for the universality of the Gospel, and they have psychological and historical causes. I myself am happy to be a Methodist, because 3 generations in my family belonged to this church before me, and I am happy to belong just to this denomination, he said.

The question how long we can come in fellowship shall not be motivated out of unity in teaching, but shall be motivated out of Christ. He is the important which forces all who believe in Him to have fellowship with each other. Only Christ is a real base for the fellowship of Christians in the world today. On the other side fellowship must be condemned in one point.

namely if this fellowship is meant with some, who preach another gospel, namely that Christ did not die and did not resurrect.

Madsen said then that the gospel is more than our understanding. Therefore it is a present of God's greatness-when different thinking Christians can come together in fellowship, he said.

The service was ended with the 3 bishops praying together and with the 3 liturgies in front of the altar, with answers by the community. The whole was ended, with that the 3 denominations have in common, the Lord's Prayer, the Credo-and the blessing. The Choir of the Cathedral sang.

The first step in the direction of this service was made one-year ago, by the church academy of Hamar after the 3 bishops said that this service should not be looked at as a provocation. This is a denomination that we really have come so long in the-unity the different denominations, it is an expression of the-real facts inside the church. We don't have any concrete plans. for similar services in the near future. A prayerweek for Christian unity will be the next in the ecumenical work.

(Letters)

Our next project would be to find a suitable training center

Vienna, January 2, 1971

Beloved Parents,

Greeting from the Austrian Family!

In my last report I said our next project would be to find a suitable training center. It sounds like a miracle, but we have already found a place which is just ideal. It's an abandoned farm house surrounded by the most beautiful countryside. It is situated about 1 and 1/2 hours by car from Vienna and can be found only by insiders. We had to pay less than for a used car, and the rest be paid off over 20 years. The legal paperwork may take about 3 months. Then we will start turning the farm house into a training center.

The new center mentioned in the November report has already won 2 very strong new members.

After visiting Robert in Luxembourg Peter brought Anita Jaspers to Brussels on December 21. She will work there as replacement of Christine Schoenenberger. As soon as possible we will send one more person to help Anita.

Right now almost all the Austrian family is gathered here in Vienna for an intensive training course. At this opportunity we will decide in what way we will lay a foundation for the work of 1971.

With love to our Heavenly Father

Peter and Gertrud Koch

Last Weekend we had our mini-conference in Vienna

Vienna, January 15 1971

Dear Mr. Kim,

Thank you very much for your lovely New Year card. We will do our best to make 1971 a fruitful year for the Father.

Last weekend we had our mini-conference in Vienna. Reiner and Barbara (France), Paul and Christel (Germany), Teddy and Pauline (Holland), Martin and Porter (Italy) and Gertrud (Austria) have been present. Dennis and Doris (England) had written they could not attend.

It was decided that contrary to the annual European conference these minimeetings should be kept on an informal basis. In this way delicate subjects can be discussed more freely. In order to improve the cooperation on the European level it is imperative to improve the mutual trust between the national leaders. This can best be accomplished in personal talks. I am confident we will find a way to avoid repeating the mistakes made in the past.

The next mini-meeting will be held in March in Amsterdam.

Please give my greetings to Father and Mother and the Family.

In the Name of Our True Parents

Peter Koch

Several thousand people saw Our Leader's symbol

London, December 31, 1970

Dear Father and Mother,

As the year closed the Unified Family Singers, holding banners of the H.S.A.-U.W.C. sang traditional carols at Trafalgar Square.



One of the Victory Over Communism Boards

On four separate evenings they gathered beneath the huge brightly lit Christmas tree with our leader's symbol to sing to Our Father. Several thousand people not only saw Our Leader's symbol but heard the Unified Family Singers.

Dawn Eaton joined the family on December the 10th. Dawn is a secretary/typist.

Winter has finally settled upon the land and people seldom want to stop on the streets and talk so we have cut back our campaigns to two, the Hyde Park Corner stand on Saturday and Sunday at speaker's corner and our Oxford campaign.

Spiritually we have a seventy day prayer campaign going and a witnessing campaign for everyday. Brian and Marjorie Hill brought Kimmy Curtin who comes Dublin. He had revelation about principle when he was only five years old. Jimmy previously had been attending a Catholic Seminary for several years.

Members have also begun to prepare boards for our summer campaigns. We already have two Victory Over Communism boards depicting Soviet Aggression against the United Nations in Korea. Through these winter months we hope to prepare more boards to take into account the summer activity. We are also preparing literature- pamphlets, whilst another activity is to study the Victory Over Communism book in order that we can begin lecturing.

As the year closes we have witnessed a steady expansion and at this moment are looking for a much bigger main centre.

Many members are now on a three day fast preparing for God's Day and the New Year. We Wish Our Father and Mother and all our brothers and sisters a great fruitful New Year.

In Our True Parents' Name,

Dennis F. Orme

Nobert and Rosie are still trying to lay the foundation in Den Haag

Amsterdam, January 3, 1971



Mr. Jean Pierre

It is very cold and snowy outside, everything looks white and beautiful. This is only on the outside as I look at the beauty of nature we can see that God is the greatest artist of all, and we can enjoy His creation. If only man's heart be beautiful we could live in the kingdom of Heaven in perfect peace.

Our Heavenly Father has blessed Holland with a new baby girl, she arrived on the 28th of November. Her name is Johanna Jouse van de Stok. Johan and Elke, are enjoying the number 4 in their

family now.

Nobert and Rosie are still trying to lay the foundation in Den Haag. They are finding many new people to tell the Principles.

On their 40th day after starting their mission there, they were able to have a special prayer room in the house. They are living in one big room in the top of a big house, we call it the ark of Noah because it has windows all in the top and is built as a ship, They live in the home of two ladies, one is 75 years old and the daughter is 37 years old. They can live there for free.

All the Family here have been making special condition of

indemnity at this Christmas time.

The whole family did a 3 day fasting and we asked God to make one day fasting as 3 days, this way we got altogether 144 days of fasting.

The purpose of this fasting was the restoration of Father's heart wherever it is needed the most.

On God's Day, Jean Pierre Verstraeten, will return to Belgium. Jean Pierre was born in Belgium but came to Holland to work in an astronomical observatory. He found the Divine Principles 8 months ago and wanted to take this great truth back to his people in Belgium. For the last 8 months he has studied and prayed for the people in Belgium. His job expires now at the end of the year so he will return to Brussels and work with a girl from Austria to restore that nation back to the Father's heart. We are enclosing a picture of him.

We have translated and are using the introduction to the Divine Principles of Mr. Eu's Book.

3 days of experience of the Father's Heart

It was Christmas eve and 12 of Father's children had been chosen for a 3 day mission to what would be a strange city to them.

The purpose was to search as the Father does for His lost children and to feel His lonely Heart.

When all families would be together they would leave each other and search for a new child for the Heavenly Family.

The weather began to get cold with snow coming down. And the condition was to only take 12 guilders with them for food and sleeping and it also had to pay for travel. They must fast for 24 hours and not sleep for 24 hours.

They each had 1,000 handbills plus chapters of the Divine Principles and other material to present to the people they talk with.

There were 10 boys and 2 girls. They prepared to leave at

8 p.m. The night of the 24th, everyone was excited and happy, after taking a hot dinner and having prayer together they each left for their chosen city. Some hitch hiked, and some went by bicycles. It was 10 below zero centigrade.

We know it would not be an easy 3 day for them, but the condition of indemnity would be great. The oldest who undertook the mission was 43 and the youngest was 18 years old.

They were to return at 8 p.m. on Sunday night. The weather kept getting colder in the 3 days, we were waiting for their return with hot food and a warm house. On their returning, the first arrived at 6 p.m., the last one came in at 10 p.m.

They all were talking at the same time of how God worked for them, leading them to groups of people, and a place to sleep and some of them were given warm food. One boy left his 12 guilders home, he said to test his own faith in God. He reported how people gave him a place to sleep and much food to eat. One boy slept in the police station one night and the next night he slept in the post office on top of a table.

They reported going into churches and standing in front of churches and talking to many peoples One boy said "I felt_ su lonely especially in the church, People walked away from me."

One man stood in front of a church at 4 a.m. shouted about the Principles, people thought he was crazy. One buy could not find a place to sleep, he slept outside in the clod.

To have felt the lonely heart of the Father is the greatest experience.

`Mansay' to you, our True Parents, because you have showed us the way to be winners over Satan's kingdom.

Love and Prayers

The Holland Family

It was like an invasion of God's army

Essen, January 2. 1971

Dear Mr. Kim,

As we are looking back the past year, we are most grateful to Father and our Parents for all the blessings. It has been a very eventful and successful year, and many things have been accomplished for Father in our homeland and all over the world.

For all of us here in Essen these past two weeks have been very exciting, as headquarters was preparing spiritually as well as physically to receive our missionaries from all parts of Germany for the holidays. They were all too happy to be home again for a few days after months of hard struggle in their mission fields. Each one of the 70 to 80 members, gathered at headquarters, had a different story to tell of what they experienced while searching for Father's children, and how Father led them and cared for them in most wonderful ways. Some of us gave their testimonies or special talks and lectures. Very intensive question and answer sessions led us deeper into Principle. As a special treat we showed movies and slides of last years and this year blessing and also from our Leader's visit in 1960. All of us, and especially our younger members, who haven't met our Parents personally yet, were overwhelmed and we felt so close to all of you in Korea and Japan.

In spite of all other activities we continued witnessing full force on Kettwiger Strass. It was like an invasion of God's army and people were very much impressed by the large number of young people working for God.

For the great day, God's Day, we prepared ourselves and the house and at 11:00 p.m. New Year's Eve we had our God's Day ceremony. Father and our Parents were really presented as we dedicated ourselves to them and to the mission in the year of 1971. The atmosphere was high as we greeted God's Day and the New Year with prayer and Korean songs.

Celebrating with us were Ase from Oslo, a member of our Norwegian family, who is spending three weeks in Essen, and Christine Redmond from the English family, who arrived a few days prior to New Year's Eve. We are happy to have them with us.

During the month of December we started a special action. Each morning at 7:00 before going to work a bus-load of our members drives up in front of big office buildings or factories. Carrying our posters (sandwiches) they distribute pamphlets -containing some major points of the Principle. The reaction of the people is very good, even though most of them are not quite awake so early in the morning. They admire the dedication and enthusiasm of so many young people shivering in the frosty morning air to work for Father and we get remarks like: "Is this the morning paper from Heaven?" At quitting time in the evening we are standing in front of the same buildings to witness to these people. Since they have had time during the day to read the flyers, we have a good base to talk. Some of them are studying Principle now.

The goal for our third seven-month-course, which will end by Feb. 11, 1971, was to have 21 centers established in Germany. We are happy and grateful to report, that this goal has been reached before God's Day that is by the end of Dec. 1970. The six cities, which brought the total up to 21 centers are: Dusseldorf, Koln, Bonn, Aachen, Kassel and Saarbrucken. The whole family is rejoicing over the strong base for Father. Much indemnity has been and is being paid for these centers,

and each missionary is experiencing the Father's heart as the bitter struggle goes on day after day.

On Dec. 29, 1970 we sent another missionary, Heiner Pause, to New Delhi, India. As we saw him off at the airport, we felt the deep need for salvation of this so heavily populated country being in the grip of Satan.

Right now 5,000 copies of the German translation of Miss Kim's "Divine Principle-Study Guide" are being printed and will be ready for distribution in a few weeks. They will be sold for DM 7,--(about \$ 1.75) per copy. Mr. Eu's book is being translated now.

We are especially grateful to our Japanese family for sending us the film about communism, which we also showed during period.

May we fight hard, brothers and sisters all over the world, and give our best to the Master in the year 1971.

All our love to Father, Mother, the children, Mrs. Choi, to you and all the family.

In the Name of Our True Parents

Paul and Christel Werner

**Norwegian young people are strong enough to break
with old traditions.**

Dear Mr. Kim,

It is always a wonderful experience to feel Father's deep love and concern for us wholly personally, and even in difficult times the memories of these great moments in our lives keep

going. During the last 2 weeks we especially felt that Father wanted us to learn certain things and to get aware of other things, which we had not turned our attention to so far. Besides that Father gave me a new job, and I am praying that I really will be able to fulfill the purpose He has with it. I shall be secretary in an ecumenical office for a minister who has one of his tasks to attend these international conferences, so that I type or translate some of these reports when he gets back.

Winter has started with its long periods of dark and cold weather, but as Norwegians are very practical people, they just put on lots of clothes and go outside anyway. So we need not fear that this will keep them from coming to the Center. We had as many visitors as usual and even during the holiday season, people came. There was especially much talk from the young people against the way, most in society are celebrating Christmas, with lots of food and expensive presents. Some students I know did not go home during their Christmas vacation, in order to avoid all this. It is these people we would like to reach, because they are strong enough to break with old traditions, which have lost their living contents, and who are not scared by the opposition they encounter from the older generation and even from the established church in this case.

One of the Norwegian members is spending some weeks in Essen, Germany, and we are most thankful that she has this great opportunity to live and work with such a big, wonderful Family.

I have started to do some private teaching in languages as a means to earn some extra money, but also to contact people whom we would not reach otherwise. The beginnings have been promising, but it is too early yet to really say something definite.

We are grateful for all the possibilities Father is giving us, and for the over new and wonderful ways, He is opening

for us. We are only praying that we might use everything in the right and most effective way. We are sending our love to our True Parents and to the Family all over the world.

In Their Precious Name

Ingrid Schneider

We are blessed In many ways and although some things are difficult

(From Susan van der Stok to Teddy Verheyen)

Parow, September 7, 1970

Dear Teddy, Pauline, Naeran and family.

Hallelujah!! Two important things happened last week. First of all, 14-year old Johan de la Querra, younger brother of Susan, heard all the twelve chapters as the first one we taught in South Africa, and is very interested in studying more and staying with us even move out of here to our own centre! The past fortnight he joined me in the early morning five o'clock rise and is also joining the fasting on Fridays. The last chapter he heard at about six o'clock on Wednesday morning, 2-9-,70, exactly 40 days after we arrived in Cape Town (as we found out later)!

The second item is of course the translation of the last chapter, the twelfth, which we finished yesterday, the seventh Sunday and 44th day since we arrived in Cape Town! We enclose the last three chapters for stencilling. It must be a lot of work for your people to get all these chapters typed and

stenciled. Since Gieta's holiday is over I suppose it will take longer now for the pages to get typed? We have now started to translate the first Master's Speech 1965. As you mentioned in your letter, Pauline, Father is definitely helping us in many ways, we can see it daily all around us and are very happy and thankful. It is quite often that I can feel a fantastic power and urgency through me, which is unbelievable! We are blessed in many ways and although something are difficult, it is more than worth! It feels as if a whole "plan the campaign" has been worked out for us and all we must do is obey and execute the plan: the rest will work automatically! To put the plan here into effect takes of course every minute of the day and night. I can really feel the spiritual battle going on, which is going in the right direction at the moment, very fast! we realize there is still a long way to go, but the beginning is there! Furthermore, I made some enquiries at the Bank's attorney's in Cape Town who informed me that there is not a certain number of members necessary before we can incooperate a church. In other words, as soon as we have drawn up a memorandum or constitution and sign it, the local HSA-UWC will be established, However, to establish a charitable utganiLation (to enable us to accept gifts,hold collections, etc.) is more difficult and will take much longer:the orglnization will have to be registered and the relative constitution and articles must be approved by the Registrar, according to the law for the friendly societies.

Teddy, could you send us a photocopy of the constitution, declaration you have in Holland? I have a copy of the English declaration. This is to help us draw up our own more or less along the same lines. How is Naeran, better again after her injection? You know, we are almost as long as in the Principles as Naeran has been on earth: we heard the first chapter on 7th LVay, and the last one I think 7days later.

Love and prayers in our True Parents' Name

Susan and Wouter van der Stok

Jahan and I gave out pamphlets

(From Susan to Teddy Verheyen)

Christmas, December 16, 1970

Dear Teddy, Pauline and family,

We have'nt written you for a long time it seems. The only reason for this is that we are so busy working, from 5:30 in the morning till 10:30 at night that we have almost no time left! Today is a public holiday in South Africa, the Day of the Covenant(previously called Dingaans Day). Over 150 years ago there was a battle between a very small group of "Boere" with their families and thousands of black warriors. Their leader made a pledge to remember that day if God would protect them and give them victory. That has been done ever since.--- On 8th Dec, the festive Christmas lights went on in Adderley Street, the main street of Cape Town, and thousands of people went to have a look that night, including Jahan and I. We gave out pamphlets and have done so every night so far. Yesterday morning, after we had been to Cape Town seven times, we got the first response: Susan spoke over the telephone to a youngish sounding chap who was very interested and would come and listen together with his brother. He made enquiries about where he could obtain the chapters because in the present world a

person needed this According to Susan he and his brother will definitely come. Apart from the handbills we have also been painting the emblem in red with the words "Unified Family" in black underneath on white painted hardboard and spiked the boards high up on the trees along some of Cape Town's main roads, clearly for everybody to see. No address is given; in this way people will see the sign and recognize it again when they see it on the pamphlets. Fifteen have been put up so far, and tens of thousands of people have seen them already, among them some people from the back, where I work.

Sonja de Steenwinkel has now heard six chapters and will come again on Thursday night, tomorrow. James was also here last Sunday and went us to a spiritual church to get a better understanding of the spirit world. Today Jahan is going to Parow and maybe his two brothers and two friends are coming today. James has said tentatively that he wanted to move in with us Jan. 11. while Sonja has also indicated a certain willingness to stay here, but that will perhaps be only after she has finished her training as stewardess with the South Africa Airways in Johannesburg in March 1971. Things are moving now. We have of course already for a long time now a noticeboard up in the window in front of the house with the symbol, times of lecture (1 meter by 1-1/2 meter) the name UNIFIED FAMILY and the initials H.S.A.-U.W.C., which is lighted during the night.

Pauline, we have received all the chapters, but only some Master's Speeches by airmail and none by sea mail and no books yet. I suppose that will take a little longer to come. --We are happy that Holland now has two families with the four positions completed! May many follow! Susan is working on a sort of tapestry, embroidering the word "MANSEI", which we want to hang in the lounge over the front door.

Love and prayers in our True Parents' Name,
Wouter and Susan and Family

The first three months were not easy

Bellville, January 13, 1971

Dear Mrs. Choi,

Thank you very much for your Christmas greetings and good wishes for the New Year. We here from this southern point of Africa wish you and all our brothers and sisters in Korea a very successful 1971 which may see **great strides forward** in our homeland, Korea and all over the world of the new dispensation.

In your letter of 17th July 1970 you asked us for **the** history of the Family in our country and pictures, and we now enclose three of the many letters we have written to Teddy and Pauline in Holland (Who sent us out as missionaries to this great land) as part of the history of the church in South Africa as well as photographs of the first South African Centre and the first members, my life Susan, her 14-year old brother Johan and myself.

We arrived back in Johannesburg on 22-7-1970 and arrived in Cape Town three days later. The first three months were not easy and spent mainly by translating Miss Kim's book of the Divine Principles into the African language (which is somewhat similar to the Dutch language), and the 1965 Master's Speeches and giving lectures to family and friends. Since early November 1970 we moved into our first Centre and started printing handbills (two specimen attached) and witnessing on the streets. Over 15,000 handbills have so far been distributed by Johan and myself and the first people have arrived for lectures: two days ago five people, and last week three, who were all interested and promised to call again to hear the

Second chapter. Over thirty hardboard notices with the Unified Family name and red emblem have been spiked to trees along Cape Town's main roads and all this is already having a marked effect: we are becoming known fast.

There is so much work to be done that we wish some more members would come in fast to help us!

Our heartfelt prayers for an early victory of Father's Work in Korea and love in our True Parents' Name,

Susan and Wouter van der Stok
(*South African Family*)

This is our first report from South Africa

(From Susan van der Stok to Teddy Verheyen)

Parow, July 26, 1970

Dear Teddy and Pauline.

Our first report from South Africa, this sunny Sunday afternoon, in a suburb, about 16 km. from Cape Town.

The five of us are living with my parents-in-law for the next five weeks, as our house in Welgemoed was let to a Dutch family until end of August, and this does not make things easier for us, as we would like to have our own prayer room and fix our own rules and have a fixed address to advertise for meetings, etc. In any case we have already decided to sell out plot in Loevenstein and house in Welgemoed, to enable us to look for a house with more rooms and nearer to bus and train services, so people can reach us easier. But to start with

our departure by plane from Luxembourg: after saying goodby to our parents (spiritual as well as physical in my case) and a three times shouting to each other across the platform in front of many people of a loud "Mansei", we had a good trip to Johannesburg, where we stayed overnight with Susan's sister and family and talked about the Principles. The next morning we got a lift from my sister-in-law's neighbour, who took us to the suburban station. On the train from that railway station to the main station (about 45 minutes trip) of Johannesburg, we discovered that we left three items behind: the file with all the Master's Speeches and a little bag with passports, traintickets to Cape Town, etc. This was the first time anything like this happened to us, although we have travelled a lot. After we had discovered our loss, Susan spoke to a chap on the train, who told us on arrival at the main station that our name had been called over the loudspeakers (which we had not heard). At the enquiry desk we were told that Susan's sister had phoned to say that her neighbour was already on his way in his car with all our articles! So, although it looked at one stage as if Satan was really doing his best to make things difficult for us, we got the tickets, Master's Spee, hes, etc. (Which I had been reading again) all back in time before the train left for Cape Town! The previous times when we came back from holiday in Holland, I felt quite gald to be back in South Africa, but this time it was different: for the first time since I arrived in South Africa nine years ago, I felt very homesick and depressed, looking at all the tall skyscrapers and millions of people we have to reach. That first day, Wednesday and also today it was difficult to keep back the tears: the task ahead looks enormous and I felt Father's Heart, longing for His children. —In Holland I had already the feeling that it was important for me to climb Table Mountain (which represents Cape Town, which in turn is again the Mother City of South Africa: the place where Jan

van Riebeeck landed in 1652) the first day we arrived in Cape Town, which was on Friday two o'clock in the afternoon, our third day in South Africa. Just before we left Holland my parents also said the same thing to us, to my surprise. My old car was not here when we arrived in Parow, so to make things more difficult I had to take the train to Cape Town and then a taxi to half way Table Mountain. The taxi driver must have thought me crazy, climbing the mountain that late in the afternoon!

I started at 3:15 to climb and reached the top at 5:15. On the way up I saw twelve mountain goats with horns, wild ones, which I have never seen before (I climbed Table Mountain about six times before, once with Johan and Erik-Jantoo) 7 little ones and 5 adults. I also met two English sailors who were coming down, one of them gave me a free ticket to come down by cable-way. On top of the mountain I prayed to God for help to take back South Africa, and also for the whole of Africa. Table Mountain is about 1,000m high. Having prayed again I threw some holy salt to the North, East, South and West and the same thereafter, some sand of the Amsterdam holy ground. We will send you some sand and rocked up on top of Table Mountain.

When I came to the cable-station at a quarter to six I was told that the last cable cabin had gone down at five o'clock. As it is winter here it is already dark at 6:30 p.m., so you can imagine what sort of a trip I had going down the same way in darkness, after a thirty hour train trip, and about 28 hours of fasting and no drinking. How I came down at 8 o'clock in one piece I still do not know, or rather I did know, because I prayed a lot and was definitely helped. From that point I still had to walk one and a half hour to the Cape Town railway station and arrived home at about half past ten. Although some snow had fallen on Table Mountain the previous two days, I did not

see any, because it must have melted again during day time. My legmuscles are still sere and aching!

We have given the first chapter to Susan's mother and youngest brother, who are interested. This morning I went to the Dutch Reformed Church in Denville and made an appointment with the clergyman, Dr. Kotze, for ten past nine on Wedn-sday night. Althought it may be difficult, I felt that I had to bring the message of the Principles to him first, because he is a very good Christian and open for new ideas.

I also felt I had to ask you by cable to pray for that meeting especially because of its importance, and I suppose that by the time you receive this letter the outcome of the meeting has been decided.

Tomorrow I start working in the Bank again and since we left Holland I have worn the symbol (sign) of the Unified Family on my jacket and will keep it on also during working hours as a sort of test for myself, even if it might cost me my job.

Thanks for all your prayers and condition making, both of you and everyone of the Holland Family, we definitely need all of it!!! I clearly remember that at seven o'clock on Tuesday morning exactly I was jolted and made aware of your praying before we left Laren, and at the same time the sun came all of a sudden through the clouds!

We wish the work in Holland and send you and all the family our warmest greetings from this most southern point of Africa.

Love in our True Parents' Name

Susan and Wouter van der Stok

(Testimony)

I was opened to spirit world

by Alain Penoel

(a family of France)



Alain Penoel

concerning the family. Now I can see that it came from the need of True Parents.

I could not understand why I was living in 2 different worlds an outer one, submitted to evil desires and feelings. I thought I was the only one in the world like that! At the same time I was always intrigued by strange phenomena such as flying saucers, telepathy, and I read a lot of science fiction.

When I was 16, I went through a mystic period through the New Testament, but soon I became aware of Satan and the struggle was too hard at that time. The way Father helped me may seem strange -- I turned to the sciences.

Three people, my grandmother, my brother Daniel and my wife Lilliane, played a vital role in my growth from the internal darkness of my childhood to the dawn of my real life for Father.

I saw the first rays of light through my grandmother. I saw her as a holy person. Although we didn't talk about religious matters, I believed she knew Father in her heart. I could not imagine she would ever die. Her sudden death in 1967, everything seemed different to me. My brother Daniel is -3 years younger than I. I never had excellent relationship with him. From the age of 12, spiritually he grew very quickly and became a vegetarian. Outwardly, I was against him, but inwardly I was impressed, but too proud to follow him. After the death of my grandmother, I took on his way of life and felt very close to him. I felt Father had blessed me at this time and I reached a new stage.

Father worked through a third person, Lilliane, my wife. We met at school when we were 15, and we grew up together -although Satan worked a lot. We were married in 1968, and although we didn't know Principle, our relationship in our hearts turned more and more into that of brother and sister. In September, 1969, I fasted 7 days for physical fitness. Unexpectedly, I was opened to spirit world_ I received many messages of the past and of the future through dreams and visions. I experienced the suffering of Father particularly when, in a vision, I saw tears of blood streaming through the sky. I felt pushed to go out into the street, proclaim that God is

living and that Christ is on earth. But, "somethinf in my mind told me I was going crazy.

On the 10th of February, 1970, I finally met Divine Principle through a lecture given by Henri Blanchard at the University where I studied Mathematics. I was very impressed but it took me over three weeks, with much pushing from spirit world, to go to the Center, and look deeper into Principle.

I had an indescribable experience when Reiner told me how Our Master had subjugated Satan in spirit world. Before meeting Principle, the entire scene had been shown to me in a

vision. I then understood a sentence from the 6th Chapter, "Those who have received spiritual messages or have served God must bring their work to the universal Lord for His recognition". Then, I realized that I was a disciple of the Christ. How could I imagine such a blessing?

Lilliane also studied Principle, and we continually talked about the New Revelation and the Unified Family. We both worked for the physical restoration and establishment of the Center in Paris. But, I resisted giving up my old life. Lilliane had been quite positive up until the end of May. Suddenly she told me to give up going to the Family so often, or to move into the Center completely. When I packed my bags and moved into the Center, Satan made me think I was losing everything. But, in this struggle to get out of Old World, it helped me think of Abraham, the words of Jesus, and the Way of Our Master. I realized that God blessed this action. 3 days after entering the Center, I took an exam to become a Mathematic teacher. Although I thought the circumstances were not favorable, Father gave me 3rd place out of 1,100 in all of France. Gradually, my family became more positive, Daniel is already in Principle, and Lilliane received indications that this is the Way. It is a great privilege to live in a Divine Principle Center. Life takes on its full meaning here, and it is wonderful to build the Family of God.

As a student, I am very much concerned about awakening the University. With respect to my personal growth, I have been able to deepen the meaning of subject-object relationship, being in the center of the student movement, and object to our leader in France, Reiner. The work will be wonderful when, all subject-object positions will be respected with harmonious give and take.

Our student movement is called: "Mouvement Universitaire pour la Revolution Spirituelle". We can already see that many

students are prepared and await the spiritual revolution. The power of the Divine Principle will give them a new purpose in life. With the help of Our Heavenly Father, a great movement must arise, as in Korea and Japan, to awaken those who are still sleeping!

Be strong in faith and praise the Lord.

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The Ten Commandments (11)

A. Powell Davies

4. Sinia, the Mount Jehovah

In the Pentateuch the events Mount Sinai are unquestionably the weal point of history. Here, Jehovah wakes his covenant with his people. Here, Moses, the greatest man of all time, goes up to tall, with Jehovah as a man talks with his friend. Sinai seems to be, in a peculiar way, Jehovah's dwelling-Place. It is sacred and thus dangerous, and the people are warned not to come close to the mountain "lest Jehovah break forth upon them."

Even in the traditional story, read just as it is written, Jehovah seems to be a somewhat localized God, "oing down" to see for Limselph what is happening at Babel or at Seldom and Gomorrah. From time to time (assuming for the moment his identity with the God who appears to the patriarchs) he is found in Canaan; he accompanies the Israelites in their exodus fry .m Egypt. Now, however, he seems to be in his own habitation, and it is here that he makes his covenant that Israel shall be his chosen people.

The Children of Israel are to be "a peculiar treasure" to hi, I, "a kingdom of priests and a holy nation." It is for this purpose that he has borne them "on eagles wings" out of Egypt. He asks Moses to make inquiry of the people whether they are willing to enter into this covenant. Moses calls the elders and conveys the massage and the people are assembled together to give their answer. They solemnly pledge themselves to be governed by the terms of the covenant. "All that Jehovah hath

spoken, we will do."

Moses reports this answer to Jehovah, who thereupon announces that he will come to him "in a thick cloud" and the people will hear his voice, after which they should be willing to believe Moses "forever." After ceremonies of sanctification lasting two days, during which clothing is ritually washed and sexual intercourse forbidden, on the morning of the third day Moses brings the people to the foot of the mountain.

Then begin, "thunders and lightning, and a thick loud on the mount, and the voice of a trumpet exceeding loud: and all the people that were in the camp trembled." Still louder blared the trumpet, and upon this signal Moses spoke to Jehovah and "God answered him by a voice." Then Moses was told to leave the people and come up to the top of the mountain where God was waiting for him.

It was at this time, according to tradition, that God handed. to Moses the two stone tables upon which he had inscribed the Ten Commandments—but not according to the Bible. At this point we are in trouble, no matter how much we want to follow the Biblical narrative literally. Nevertheless, let us try to follow it literally.

5. The Stone Tables of Testimony

In Exodus xix we are told that Moses had no sooner ascended the mountain than Jehovah told him to go down again and warn the people not to try to "break through unto the Lord and gaze, and many of them perish." Moses reminds Jehovah that there is a little likelihood of this since the people have already been warned that death is the penalty if they fail to observe the boundaries. Whereupon Jehovah instructs Moses to go down in any case and bring up Aaron, but not the priests or the people. The chapter ends with the words, "So Moses went down unto the people and told them."

Then, without any indication that Moses has returned to

the mountain, the twentieth chapter begins: "And God spake all these words, saying, I am Jehovah, the God, which brough thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me" - and the passage continues with the other nine of the Ten Commandments. When the Commandments are concluded, we are told the people trembled at the thundering and the lig'.tnings and begged that Moses, not God, be the one who speaks to them, for of God they are mortally afraid. After reassuring them that God is only testing them, Moses draws near "unto the think darkness" where God is, and God tells him to remind the Children of Israel of what they have seen, and then—with interruptions—continues with further laws and ordinances for eleven chapters.

Twice during these eleven chapters, Moses reascends the mountain, once with Aaron, Nadob, Abihu, and seventy of the elders of Israel, and once with Joshua, although it is not clear how many times he has come down. During one of the intervals that he spends with the people, he writes down "all the words of the Lord," builds an altar and offers an elaborate sacrifice, and reads aloud the entire Book of the Covenant. It is after this soler:m occasion that he takes Aaron, Nadob, Abihu, and seventy of the elders of Israel with him up the mountain, where they actually see the Good of Israel and eat and drink in his presence. Then follows the ascent with Joshua, Jehovah having at last promised that he will give to Moses "the tables -of stone, and the law and the commandment," but there is no mention of what is inscribed on the tables of stone and on indication that at this time Jehovah fulfils his promise.

Then, astonishingly, in the thirty-second chapter of Exodus, -we are told of contact being renewed with the waiting Israelites, just as though Moses had not several times returned and visited with them. The people, in fact, have waited so long in vain that they have become weary of their vigil and have persuaded

Aaron to make them an idol, a golden calf, to represent Jehovah.. That it is Jehovah that is represented there seems to be no doubt, since the celebration, in the words of Aaron "shall be a feast to Jehovah." God informs Moses of the "apostasy" that is taking at the foot of the mountain and announces that he will "consume" the Israelites and make of Moses "a great nation." With patient tactfulness, Moses dissuades Jehovah from this course of action, appealing to his better judgment until at last he repents "of the evil which he said he would do unto his people."

Moses is now free to come down from the mountain, and this time he carries with him the two tables of stone; "tables," the passage tells us, "that were written on both their sides." But we are not told what it was that was written, only that they were the "two tables of the testimony," and that "the tables were the work of God, and the writing was the writing of God."

These were the stone tables that, in his anger, Moses shattered when he saw the "apostasy" of the people. To atone for this "apostasy," he orders a massacre, and we are told that at his instigation the Levites slew "three thousand men." In addition to this, Jehovah himself also "smote the people, because they made the calf, which Aaron made."

By this time a sacred tent has been provided, to which Jehovah comes in a "pillar of cloud," and it is here that he now talks with Moses. But not invariably. For Moses is instructed to hew two tables of stone "like unto the first" and bring them to the top of Mount Sinai, this thime alone. Moses does so and Jehovah gives him—orally--another and different set of "Commandments" at the end of which Moses is instructed to write them down, the obvious reference being to the new set of Commandments which Jehovah has just uttered. So that when we read the concluding words of the passage, in which we are told that Moses "wrote upon the tables the words of the

covenant, the ten comandments," we are utterly confused as to which set of ten commandments it was that were finally written down.

We can abate this confusion somewhat by leaving Exodus and going to Deuteronomy—provided we completely forget the story in Exodus. In Deuteronomy V, where the Ten Commandments are again given, though in a somewhat different version (especially as to the Fourth Commandment), we are told that Jehovah "wrote them upon two tables of stone" and that "he added no more." This last statement contradicts, of course, the account in Exodus, where, "he added" a great deal more, and even seems to cast reproach upon it.

For the present, however, we shall not pursue this contradiction further, since by now it is self-evident that from a plain reading of the Bible itself it is impossible to discover what was on the tables of stone.

6. The Mystery of the Death of Moses

In addition to the Ten Commandments the Pentateuch gives us a considerable amount of other legislation moral, civil, and liturgical—but it plays only a small part in the traditional story. We shall therefore complete our summary by recalling that after the Sinai period there was considerable "wandering in the wilderness," followed at last by the invasion of land east of the Jordan where successful battles acquired for the tribes of Israel the territory that gave them a base from which to attack Canaan itself.

Because of an unspecified sin that he had committed, Moses was not allowed to go with the Israelites into the land to which he had led them. Knowing that his death was near, he therefore called the people to him and reviewed their pilgrimage, their codes of law, and their covenant with Jehovah. After his final exhortation, he gave them his blessing and ascended Mount Nebo where God showed him the "land flowing with milk and

hone? which he himself would never enter; and then, as the Pentateuch puts it, "Moses the servant of Jehovah died there in the land of Moab...but no man knoweth of his sepulchre unto this day."

Thus, to the mystery of what was on the tables of stone we must add the mystery of Moses' death and burial. What sin was it that was so serious that Moses was not allowed to enter the Promised Land? And why was he secretly buried so that "no imm knoweth of his sepulchre"?

At the time of his death Moses was in perfect health. "His eye was not dim," Says this final passage of the Pentateuch, "Nor hs natural force abated" (Deut.xxxiv:7).

But Jehovah's will was that he die in Moab; he must not cross the Jordan into Canaan. Why?

The traditional story does not tell us.

And so we leave it and take up the story told by scholars.

THE SOURCES OF THE PENTATEUCH or First Five Books of the Bible

B.C.

c. 1230 Exodus from Egypt under Moses

1025 Saul, first king

1010 King David

970 King Solomon

(first temple at Jeusalem)

933 Division into two kingdoms

Israel & Judah

Oral Tradition,

Songs and Odes,

**Inscriptions on Monu-
ments, etc., Lost Writings**

Document J (Jahvist)

About 850 B.C. Southern traditions.

Document E (Elohist)

About 750 B.C. Northern tradition

721 Fall of Samaria: destruction of
northern kingdom

The two documents, J & E, were combined about 650 B.C. Document JE

Document D

621 Reform of King Josiah on basis of Deuteronomic Law Deuteronomistic document, about 650 B.C.

586 Fall of Jerusalem.
Exile in Babylon

D-Final Editing

About 550 B.C.

J,E and D combined about 500 B.C. during Exile in Babylon Document JED

583 Edict of Cyrus,
allowing return to Jerusalem

Document P

444 Public Reading and Acceptance of the Law

P=Priestly Code, written during Exile

There is also a document II (Holiness Code,),a document S. and other less sources. Document JEEP (The Pentateuch)

Final Form: about 400 B.C.

There are two versions of the Ten Commandments, one Document D, the other in Document P.

CHAPTER TWO

Fact and Fable: A Problem for Scholars

1. Who Wrote the Books of Moses?

The tradition that Moses was the author of first five books of the Bible, although tenaciously held, has always been difficult to maintain. How could Moses have written the story of his own

death? And if, as some of the ancient rabbis conceded might be possible, this particular passage was supplied by Joshua, what is the meaning of the words, "No man knoweth of his sepulchre unto this day"? (Deut.xxxiv:6). There is a clear implication here of the passage of time: "unto this day." Surely whoever wrote these words lived long after the death of Moses. Neither Moses himself, nor Joshua, could conceivably have written them,

Moreover, when we read that "there hath not arisen a prophet since in Israel like unto Moses," not only must we suppose that considerable time has elapsed during which such a prophet could have arisen and failed to do so, but if we are well acquainted with the Bible, we remember that the word "prophet" did not come into use until the time of Samuel. (He that is now called a Prophet was beforetime called a Seer" I Sam. ix; 9). Moses lived in the thirteenth century B.C. Samuel in the eleventh. So the authorship must be at least two hundred years after Moses.

It did not pass unnoticed even before the time of modern scholarship that there were disturbing implications in such sayings as "The Canaanite was then in the land" (Gen.xii:6). Why should such a statement be made if the Canaanite was still in the land, as he certainly was at the time of Moses? To draw comparison, we might ask why an American would say, "there were Indians then on Manhattan island," if he were living at a time when Indians still possessed it. He would only speak in such terms after—and probably considerably after—the Indians had left.

Again, in Genesis (xxxvi:31) we read, "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." Could this be written before there were kings in Israel? For Moses to have been the author of such a statement is as though one of the Pilgrim Fathers had said, "These are the kings that reigned in France before there was any

president of the United States." The Pilgrim Fathers had no way of knowing that there ever would be a president of the United States. In the same way there was nothing that Moses could foresee about kings in Israel.

Since the first king of Israel was Saul, who reigned during the last quarter of the eleventh century B.C., this is the earliest date that this passage could have been composed. By this time Moses had been dead for the greater part of two centuries.

A further passage (Gen. xiv: 14) tells us that Abraham pursued his enemies as the city of Dan, the earlier name of which was Laish, did not receive the name Dan until considerably after the time of Moses. Was there any way by which Moses could have foreseen that Laish was going to be called Dan?

Considerations of which these are examples led early scholars to question that Moses wrote the Pentateuch. Ibn Ezra, in the twelfth century A.D., gave cryptic indications of his doubts but prudently refrained from open statements of them. Spinoza, in the seventeenth century, not only rejected the Mosaic authorship but developed some of the beginnings of the methods of modern scholarship. More outspoken than Ibn Ezra, he was excommunicated from the synagogue.

It is impossible to trace in any detail here the history of Biblical criticism as it applies to the Pentateuch. Suffice it to say that not only was Mosaic authorship disproved but it was discovered that the Pentateuch (actually the Hexateuch, since the book of Joshua is a part of the same work) was not written by any one person or even during any one lifetime but is composed of several sources which are plainly traceable and which come from periods as widely separated as the ninth century and the fourth century B.C. A few fragments, chiefly songs, are somewhat older.

We shall now pay some attention to these sources, seeking to discover what light they throw on the general character of

the Pentateuch, as part of our equipment for understanding the special problem of the Ten Commandments.

2. The Sources of the Pentateuch

The key to the sources of the Pentateuch might be found in many places; we shall choose, as did Austrue, the early scholar, the sixth chapter of the book of Exodus. Here (vi:2-3) God says to Moses, "I am Yahweh and I appeared unto Abraham, unto Isaac, and unto Jacob as El Shaddai, but by my name Yahweh I was not known to them" What this means is that Yahweh is introducing himself by that name for the first time. To the patriarchs he had been El Shaddai, their family God from Haran, from which Abraham had come; or simply God (Elohim).

But contrary to the implications of this passage we find the name Yahweh quite freely used in the Pentateuch, almost from the beginning. We find that God does identify himself by that name to the patriarchs. To Abraham he says, "I am Yahweh that brought thee out of Ur of the Chaldees" (Gen. xv: 7). to Jacob he says, "I am Yahweh, thy father, and the God of Isaac" (Gen,xxviii:13). Even as early as the fourth chapter of Genesis, we find it stated that "then men began to call upon the name of Yahweh."

On the basis of the Pentateuch coming from a single author (or even a group of authors, Writing in collaboration), these divergences are incomprehensible. One part of the narrative flatly contradicts another and in so flagrant a way that no single author or cooperating group of authors could possibly have overlooked it.

We have taken a single example. But there are many other. If the reader will turn to the book of Genesis he will discover that chapter two down to the word "created" in the fourth verse give a complete summary of the work of creation. With the second half of this verse, however (Gen. ii:4b), a new story,

begins and a quite different one. In the first story for instance, God (Elohim) creates man, male and female on the sixth day. It is the culminating act of creation. But in the second story a single man (no female) is formed by *God* (Yahweh-Elohim) out of the earth before there is any vegetation, and God plants a garden for him. Only then does God (Yahweh-Elohim) create the animals, hoping that a species will emerge that will be a fit companion (mate?) for the man. None is satisfactory, so he makes a woman out of the man's ribs while he sleeps.

Now, if it is noticed that in the first story the name for God is Elohim while in the second it is Yahweh-Elohim, and if it is observed that as we proceed through the Pentateuch this alternation of passages with the first one names for God and then the other constantly recurs, it gives us a suggestion. Suppose the Elohim passages come from one source, formerly a separate document, and the Yahweh-Elohim passages from another? Suppose these sources in many respects differ in the account they give of the same events? Suppose they have been combined without being harmonized?

Taking this suggesting and applying it to the entire Pentateuch, scholars have long since discovered that it explains completely the many discrepancies. In the one source a single pair of each species of animal is taken by Noah into the ark; in the other source seven pairs are taken of the "clean" animals. In the one source Joseph is sold by his brothers to Midianites; in the other to Ishmaelites. Here, too, we find the explanation of our difficulties with the story of Moses and Mount Sinai. What we were dealing with was a composite narrative, composed of fragments fitted together but not harmonized. What happened according to one source was different from what happened according to another. But the editor, who felt free to combine the fragments, did not feel free to re-write them-or at least not

extensively. And so it is throughout the Pentateuch.

Except that this over-simplifies the matter. There are not two sources but four main ones and a number of less ones. The four main ones are known as J (Jahvist), E (Elohist), D (Deuteronomic), P (Priestly). They are separated from one another not merely on the basis of the name used for God, but also on that of language, style, and all the indications of internal evidence. We now see very easily how the passage in Exodus vi can be

AN EXAMPLE OF THE SEPARATION OF A BIBLE PASSAGE INTO ITS DOCUMENTARY SOURCES

P 6. And Noah six hundred years old when the flood of waters was upon the earth .7. And Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood. 8. Of dean beasss, and of beasts that are not clean, and of everything that creepeth upon the ground, 9. there went in two and two unto Noat into the ark, male and female, as God commanded Noah. 10. And it came to pass after the seven days, that the waters of the flood were upon the earth. 11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same **day** were all the fountains of the great deep broken up, and the windows of heaven were opened. 12. And the rain was upon the earth forty days and forty nights. 13. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark 14. they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after is kind, every bird of every sort. 15. And they went in unto Noahtinto the ark, two .nd of all flesh wherein is the breath of life. 16. And they that went in, mail and female of all P&J flesh. as God commanded him;and the LORD shut him in. 17. And he was forty days upon the earth; and the waters increased and bare up the ark, and it was lift up above the earth. 18. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

explained. In one if the sources God is never called Yahweh until the moment that he appears to Moses and gives this as

his name. In another source, the Jahvist, God is called Yaweh from the beginning. What we have are two different storys from two (or more) different writers.

Although we cannot go into the matter here, the reader should know that these sources have in turn been subdivided and that in certain passages of the Pentateuch from outside them. An important additional source is H, the "Holiness Code" of Leviticus xvii. The Biblical scholar, Pfeiffer, one of the fore most in the field, finds an S document (which he subdivides) coming not from Israel but from Edom, **explains passages** which are pro-Edomite and hostile to Israel. To this document, revising the views of earlier scholars, he also ascribes the creation nerrative generally attributed to J.

D, or the Deuteronomic document, is largely the book of Deuteronomy itself, and we can now see why it has a different version of the Ten Commindments from that given in Exodus. It was originally independent of Exodus. We also know, in the case of Deuteronomy, the date of its publication, 621 B.C., when it became the basis of the reforms instituted by King Josiah.

We know, too, that it cannot have been written much before this and that its author, who had a very distinctive and recognizable style, was much influenced by the prophets of the eighth and seventh centuries who first gave emphasis to God's call for righteousness.

Since detailed treatment is beyond our scope we shall now characterize the main sources of the Pentateuch and give their dates. J, the most picturesque and colorful of the sources, derives its material from folklore tradition with some indebtedness, no doubt, to previous writings and from the history and legends connected with shrines. The emphasis is southern—Judah rather than the northern kingdom. Its date is about 850 B.C.E, which eliminates all appearances of God to mortals, except Moses, idealizes its characters more than J but belongs to the same

class of literature. Date: about 750 B.C. J and E were combined by an editor in about 650 B.C. of Deuteronomy we have already spoken. The original version, published in 621 B.C., was several times expanded and edited, perhaps for the last time about 550 B.C. It was then combined with JE, producing (with additional material) JED. This was during the Exile in Babylon, after the destruction of Jerusalem in 586 B.C. by Nebuchadnezzar. P, the Priestly Code, was produced entirely during the Exile and it is in this source that we find the Ten Commandments in Exodus xx. About 400 B.C., P was added to JED and the Pentateuch took almost its present form.

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I shall lave in the crystalise waters of life.

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

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon, who was born at 221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyungan Buk-Do, Province on January 6 (by lunar calendar), 1920.

On Easterday(April 17th) when he was at 16, he received a revelation from Jesus about His mission for the fulfillment of God's Providence, and ever since he has been putting His heart and soul into the performance of his bestowed mission.

From that time to the Korean liberation from the Japanese domination on August 15, 1945, he spent his time for internal preparation in silence, concentrating his whole mind in spiritual prayer reserch of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyongyang under the Soviet Military Government on June 6, 1946.

By giving lectures on the essence of faith centering on God,s purpose of creation he gethered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean communist regime by the accusation of the pastors and elders of the established churches claiming him heretic and breaking social security against the communist policy in 1948. And when the Korean cenflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

Reaching Pusan on January 27, 1951, Mr. Moon continued to propagate and lecture, getting his livelihood through a wharf labor and established churches in Pusan and Taegu in a few

years.

Immediately after the removal to Seoul early in 1934, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pook Hak-Dong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believes we are increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st, 1954, for the first time.

The Sung Wha Young Men's Association organized after removal to 241 Heungin-Dong, Sungdong-Ku, Seoul on January 17 1955, executed as proxy for the office of the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

On March 20, 1955 there was the first examination of the Divine Principle which was the origin of examination system in this association. The HSA moved to 37 1st Ka, Chang Choong- Dong, Choong-Ku, Seoul on April 27th, 1955 and further moved to 71-3, 1st Ka. Chungpa-Dong, Yongsan-Ku, Seoul, the present address, on October 7th, 1955.

Approximately for one year and half since the removal, The Association quickened the internal power by means of the organizational adjustment and promotion as well as the mission work in Seoul area.

After the simultaneous seven day fasting entire throughout the country since July 14, 1957, 120 groups consisting of 2 propagators each were dispatched to 120 selected cities of South Korea for 40 days dating from July 22nd, and as the result, about new 30 church were established.

In August 15, 1957, "Commentary on the Divine Principle", the first creed of the HSA came out.

Through dispatched missionaries to Japan and the United States of America between 1958 and 1961, the overseas mission

of HSA began earnest.

There have been many various training of preachers since the first nation wide training of preachers on January 10, 1959 and at the end of the year. churches increased to 70.

40 days summer propagations and 40 day winter enlightments during the seven years since 1960 brought forth 700 churches besides big contribution to the improvement of the national culture.

Starting from April 11, 1960, there have been annual joint wedding of 3, 36, 72, 124, 430 couples etc.

On October 14, 1960 the official business posts of HSA were established and old districts and 36 sub-districts were recognized to 9 districts and 72 sub-districts dated August 31st, 1961 and the sub-districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub-districts in total.

The Holy Spirit Association completed the registration of social organization with the government on May 31, 1963 and was authorized foundational juridical person from the government dated October 4, 1963.

In 1965, Mr. Sun Myung Moon made a round of calls on 40 countries during the ten months, and encouraging and inspiring all the family members scattered in the world, he blessed 120 Holy Grounds in 40 countries.

On May 1, 1966, "Discourse of the Divine Principles" made up for "Commentary on the Divine Principles" came to appear.

In Summer of 1967, 15 officials in responsible posts of HSA in Seoul paid a visit to Japanese Holy Spirit Association for retraining the Japanese family members.

On the other hand, 50 backbone members of Japanese Holy Spirit Association who visited Korea and armed with ideology for victory over communism a stimulus to the realization of universalism rising above the barriers of race and nation.

In Spring of 1969, making a round of calls on 21 countries

during three months accompanied by the late President Eu Hyo Won of the Association, and blessing 430 couples consisting of 9 races, he took a step forward for the realization of the universal family society.

The old 9 districts and 122 sub-districts were reorganized to 34 districts and 169 sub-districts dated July 8, 1970 with 300,000 members and 900 churches in South Korea at of October 10, 1970.

Early in 1970, 73 backbone members of Japanese Unification church paid a visit to Korea and had special training, joining Anti-Communist activities, and Korean-Japanese Joint conference of staff members for the victorious frontline for unification in 1970's

The Holy Spirit Association became a member of the Korean Religious Conference dated April 15th. 1970.

The Association consists of 11 departments and there are districts, sub-districts and wards in Provinces, Kuns and Myuns under its jurisdiction.

Mr. Kim Young Whi, former director of General Affairs Department, HSA.UWC was newly appointed to the President of the Association dated August 1, 1970.

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 —

