

The Way of the World

June 1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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CONTENTS

June 1971

(EDITORIAL)	Necessity of Religious Unification	5
(SERMON)	A Grudge of Restoration(II)···Sun Myung Moon···	6
	Consider His Life..... Sandy Singleton.....	9
(REPORT)	The 9th World Day was Celebrated	16
	Systematic Structure of District of HSA-UWC is Dissolved	18
	The First Training for Blessed Women was Held	20
	Two Presidents' Letters were Sent to Representative of IFVC in Holland.....	21
	The First British Open-air Service was Held.....	24
	Religious Group Picks Oxon Farm for HQ	27
(ARTICLE)	Religious Revoluton and the Principle of Creation (II)..... Kwon Yoon-hyuk.....	29
	Some Cry and Some are Angry.....	34
	The Foreknowledge of God	39
	Sister Manuela' s Talk	51
	Notes on Growth	54
	Pioneers..... Roy Irvine	61
(TESTIMOY)	Into Divine Principle..... Dennis F. Orme.....	62
	I Felt the Need for God and the Spirit World Daniela Kieszynzca.....	68
(OVERSEAS RELIGIOUS NEWS)		
	The Road into Catastrophe.....	70

Something is Wrong with the Church.....	73
Protestant Groups Arranged a Meeting under the Theme: "Church Reform in the Rhineland."	75
Number of Withdrawing Priests is Rising	77
Survey Concerning Catholic Clergy in the United States, American Priests Complain about Isolation and Authority of Bishops	79

(LETTERS)

Denver, America.....	Denver Family.....	84
Washington DC, America.....	Barbara Mikesell.....	85
Vienna, Austria.....	Peter Koch.....	86
Toronto, Canada.....	Katherine Bell.....	87
Reading, England.....	Dennis F. Orme.....	89
Essen, Germany.....	Paul Werner.....	90
Athens, Greece.....	Greek Family.....	93
Georgetown, Guyana.....	Barbara Burrowes.....	94
Amsterdam, Holland.....	Teddy Verheyen.....	98
Middelburg, Holland.....	Margot and Frunk van der Stok.....	99
Delhi, India.....	Heiner Pause.....	101
Rome, Italy.....	Martin Porter.....	102
Beirut, Lebanon.....	Remi Blanchard.....	103
Luxembourg.....	Robert Brandner.....	105
Stockholm, Sweden.....	Friedhilde Bächle.....	106
Istanbul, Turkey.....	Harold Unger.....	107

(BOOK WORK)

The Ten Commandments (V).....	A. Powell Davies.....	109
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(Editorial)

Necessity of Religious Unification

"The actual is not the true." This is a famous one in a letter written to Barrie, the dearest friend of Robert Louis Stevenson by him. We are inclined to regard scraps of our thoughts or a part of what we have experienced as absolute one and it is true for it to be the basis of our persistence. But asked whether our experience or knowledge is based on the truth, we are diffident.

Since we have different opinions and protests one another and the spiritual decisions through the same experience mutually clash with, there should be any standard to judge, but there has never been found such a standard yet.

Scientific and objective method can hardly be expected to adjust spiritual matters whereas attaching great importance to subjective one, it comes to be out of controlling the external fields. This may be the very reason why man seeks after something above him! It may be the starting point for God to be invited.

It has been long since we thought about God. However, due to the different conceptions about the existence of God and His Providence, there have come to appear various religions and a lot of denominations in one religious sect. Accordingly there is a necessity of religious unification and for the sake of true salvation of mankind, the unification can and should be done by all means.

(Sermon)

A grudge of Restoration (II)

Sun Myung Moon

This sermon was given by our Master at Mapo-District Church on February 19, 1971 when He had been a round visit to all District churches in Seoul CityEditor

Then how can it be possible for us to be out of the fallen situation?

What there will come to appear when a prodigal son is let alone? It can't be questioned for him to die away.

Therefore so as to keep him from falling into such a Satanic trap God could do nothing but interrupting the way His son is willing to pursue.

Since not means but purpose only can make or break good or evil, if the wicked person kidnap the good one, it will surely result in evil whereas kidnapping the wicked by the good one gives rise to good.

Forced to be alone and sorrow, man comes to ponder over what life and universe really are and is willing to get in close touch with the Absolute Being or Absolute Good if any.

As there are four seasons in a year, so are there seasons of Spring, Summer, Autumn and Winter in our earthen living and spiritual world - boyhood corresponds to Spring, the youth to Summer season, old age to the season of Fall and the death is Winter. For day, morning's Spring, noon's Summer whereas evening corresponds to Autumn and night to Winter. As in Spring various flowers bloom and everything returns to life, so

in our heart, when it comes to pass for our longing for the original garden to ripen, there will be surely the day when our open heart coincides with God, our Father and following the way, he will attain Spring in life.

When one understands the direction of Providence, he will naturally follow the way, but it's not so easy for us to meet with the opportunity and though meeting with it, if he keeps being silent, it is fleeting so everyone can and should devote himself to close connection of the opportunity that is prayer.

In such a point of view, straggler in life is neither miserable nor poor but the new starting point.

This is the reason why the true way of the fallen persons could be no other than the right opposite way—straight is the gate and narrow is the way which leads unto life.

There have been the periods of clever men, powerful persons, and laborers and farmers, and who will be heroes ahead? Of course, it will be the period of religionists who are over 2 billions and finally there should come the day when God rules the universe, so our Unification Church has been standing for the religious unification.

Then where shall the unification be done? It can and should be fulfilled in the opposite direction of the way the men under the Satanic dominion considered good, for the degeneration of mankind was brought forth by the ungodly and selfish way of thinking. So the teacher of the Unification Church chases orders all the members to be in pain.

Which one will God make choice of, mere hearers of the Divine Principle who leathe pains or pain bearers based on the principle? It's needless to say for God to like the latter. Whoever devotes himself to the fulfillment of God's will at all hazards is to face the trial in not so easy condition, and there may be no permission of choice other than absolute obedience in the way of faith.

When taking refuge from the North Korea in Korean War, I was forced to be accompanied by a follower whose leg had been broken, and the way of refuge was cut off but I was willing to be the most miserable one among the refugees.

It has been the Providential course for God to have chased His followers to be sacrificed without making them happy and blessed. So as to make the lineage of foe return to life, God has been forced to make a scapegoat of His beloved sons.

Grudge for restoration! How can it be possible for God to be in peace when He is going to take such a way!

Why there can be no other way in God Himself, the Omnipotent and omniscient? The true can't be two but only one.

If God, the subject of mankind be the Absolute, there should be absolute Adam and Eve, His objects. But due to the fall, they were far beyond the position of the absolute true. Where there are no true man and woman, there can be no family, society and the world.

So far, it has been the providential object for restoration seeking after man, because the Archangel firstly fell and man followed him, so in accordance with the Principle of Creation, there should have been first indemnity for man, the symbolic Archangel and after that there will be the time of woman that is period of 70 years since the end of World War II. Had there been not the fall of Adam and Eve, how there would have been marriage? Surely God would have been the officiator.

Conjugal affection is not their own but God's, lord of love and the degeneration means the cutting off of the root of love. So, God has been seeking for individual, family, racial, national, and universal Adam, Eve and Archangel and it has been the grudge for restoration not to have found them.

How can the grudge be revenged?

When we have intention to take suffering and turn the good one over God, it will surely be cleared.

CONSIDER HIS LIFE

Sandy Singleton

"At that very hour the disciples came up to Jesus and said, "Who is greatest in the Kingdom of Heaven?" So Jesus called a little child and made him stand up in the midst of them. And he said, "Truly I say to you, unless you change and become like little children, you shall not enter into the Kingdom of Heaven. Whoever therefore will humble himself like this little child shall be great in the Kingdom of Heaven....." (Matthew 18: 1—6 v.)

Greatness - somehow that word conjures up some rather un-heavenly visions even to the seeker after the Kingdom of Heaven. Power, might;force. We see ourselves as **leaders**; we have **followers**; we work with people whose purpose is to perform **our** will. Yet in the story above, it becomes rather clear that this is only a foggy vision. It is not at all what true leadership is.

Recently, I have been concerned with the purpose and function of leaders. Why do we need them? What should they do? A leader, I finally concluded, is a lot like a movie director. He pours out the blood, sweat and tears. It is he who makes certain that the actors are seen in their most enhancing poses; he makes certain that they get all of the immortal lines and say them just right. Yet it is his troupe that is admired. Everyone else receives the laurels when things go well. If there is any panning to be done, he gets that. But that is the job of the leader. He is not to be admired. He is only servant to his public,

A true leader, then, must do away with any ideas he may have had of public acclaim.

He must think on all levels at all times: What is best for his followers? What is best for the achievement of their goal? He must come last in his thoughts. He must sacrifice his sleep and thoughts and feelings - in short, his whole life, for those who follow him. He must give them the best part and take what is left.

It is only in the fallen world that the leader of any group is heralded through the streets. In the restored world, he is the man who stays up nights working out strategies, while his followers sleep. He is the one who worries about the outcome of every endeavor. He is the one who suffers most when his campaigns are unsuccessful.

Our Leader's life clearly reveals this pattern. Haven't we all at one time or another wondered why we call him "Leader"? Consider his life. He had to go first over the unexplored path (of course, any leader is expected to go first into danger). He had to confront Lucifer and his hordes head-on so that his followers could overcome more easily. He had to take the most difficult path and tread it down, so that for us today that path is bearable.

In the Hungnam prison, did he protest and sulk that he, the Lord of the Second Advent, could be forced to endure a crowded, smelly prison cell? Even when people came to recognize him, did he insist that they serve him? Even more he humbled himself. He shared his meals with his fellow prisoners, he gave his clothing away and wore only tatters. Humbly he prayed to God, forgetting his own humiliation out of concern for Father's Heart. Why did he do these things?

It was because he was more unhappy knowing that those who could be restored to Father only through his life's work were suffering so much. As the true leader of the rest of

mankind, he had to do as much as he could for those who followed him. So even for "the disciple with the broken leg", he had to do as much as possible. He had to be the true shepherd, leading his lambs to safety and comfort. The shepherd is certainly wiser than his sheep. Yet it is his very wisdom and their very ignorance that makes him responsible for them. It is thought ill of a shepherd who deserts his sheep in time of danger. He has the knowledge to preserve them, and is expected to use it. So the true leader must be able to sacrifice his life for the sake of his followers. Our Leader is willing to do that.

Yet the idea of being a sacrificial servant to most of us is at best unpleasant. Service would appear to wholly benefit another without any reward returning to the servant. Not only now, but throughout history it has been unseemingly for a man to serve his neighbor. When Jesus talked to his disciples of becoming servants if they would be great men, they were surprised, and Peter was shocked that his Master would advocate doing demeaning things like washing feet. The servant's position was, for Peter, something a man did when he could do nothing more uplifting. Yet, Jesus insisted that service was the way for him who would be great.

Early Christianity, based on Jesus' idea of service, held humility and service as key words. Yet today, who would wash his neighbor's feet? We think of so many things as being "beneath". Our society, which should support such noble ideas sees these very things as base, weak or below the truly worldly wise person.

Therefore, it comes as a shock to many people to see the type of service that we exhibit in our Family. I remember the first day that I came to hear the Principle. How surprised I was when Hillie not only asked if I wanted more food, but actually took my plate and got it for me! It was a really positive memory. Who remembers finding their wash so carelessly

left in the washer, not only dried, and folded, but even ironed? Or how many days did you leave a mess behind you when you went to work, and came home to discover that someone had rolled up your bag and hung up your clothes? Perhaps your family hired someone to do that type of work. Would you think of doing that for someone else without pay? Miss Kim, who will someday be known as a saint, did not think those things to be beneath her. She was often an example for people who did the serving in the Center.

I was raised to think that the finest people had others to be their servants. That is not true. The person of heart cannot be a master over another. If he is to merit the blessing of God and the right to use all things, he must be able to serve God and all things.

A gardener does not have dominion over his garden by simply enjoying it. Even when it is hot and he is tired, he must go out and carefully root around the rosebushes; he must cover the delicate plants when it is cold; he must painstakingly pull up stinging nettles and stubborn weeds. Even though he may be superior to that garden, he must serve it. Because Luther Burbank was the best servant, his labor produced the best garden. Only because he invested all of his care into his garden could the plants and flowers respond to him most fully.

Isn't God like that? He has been the greatest servant in the universe, though He is Master and Creator. He has carefully tended the most rebellious children. He has provided for our food and clothing, and above all, our restoration, even though we have ignored Him. He has given 6,000 years of service. If God, who is greater than any person in the universe, can be a servant, cannot we also?

There are few things in the world which will selflessly give themselves to us without some active nurturing on our part. Thus service is like our condition of merit. By caring and helping

to sustain an object, we earn the right to have dominion over it. This is true about anything from working in a garden to developing relationships between people, to becoming lord over all things in creation. It's also the only way we can make ourselves like God-having a serving heart. If we want to know God, we have to go this route.

Our attitude in rendering service must be absolutely self-less. If we do nothing more than get a cup of coffee for the person next to us, we must do so not because we are interested in gaining "brownie points" on some mythical heavenly scoreboard, but because our concern for the person we are serving is so great. People intuit when they are being served out of love, and when out of something else. Our motive for service, like every other motive that we have must be pure in order to be accepted by God or man.

On the other hand, in relating on a face-to-face basis, we must treat the other person as more than our equal, as if he were Esau and we were Jacob. We cannot be "penny-wise and pound-foolish". I have seen people who are quick to grab plates and get second helpings of coffee for everyone in sight, undo all their goodness by being judgmental and snappish in relating to those same people away from the dinnertable. Service is not a one-aspect deal. It pervades every fact of the personality: physical, spiritual, social and mental.

So if you sew on a button on a roommate's sweater but do not help him with his spiritual problems because you don't like him enough to spend time with him, you have done him little good. He must be kept warm in more than one way.

Whom should we serve? If we really want to experience the widest range of growth, we must be willing to share God's concern for the lowliest person in the Center. Because there can be no gain for ourselves in serving this person, our motive develops most purely. We can really see ourselves serving because

we want to know God.

No matter how long you may live or how much you may serve, you have never served enough. Your service will go beyond your perfection, beyond the Spirit World, beyond thought, beyond time. That is why it is so important to train yourself now to serve and serve. As long as there is in any corner one person who is unhappy or uncomfortable, you have not served enough. This is how Father thinks. We must become His children by training to think in this way. Just as long as there is one person in the world who has not heard the Principle, you have not witnessed enough. The key words are self-less concern. That is what God has expressed for us; that is what the nature of our Leader is: Unconditional love-the Heart of the Father.

Our Leader continually sets this example for us. When the Korean Family only ate barley and vegetables for 40 days, and many were sleeping in the fields in order to fulfill the conditions for the 40-day movement of 1960, he did these same things. Whatever sacrifice that he asks them to make, he shares with them, oftentimes surpassing their depth of sacrifice through the rigor of his own. When we are in a leadership position, we may wonder why it is that we are called upon to do more than an equal's share of the work: to bear a far greater burden of the struggle than anybody else in the group. The answer is that this is the pattern of the True Leader of the Universe. We can't escape it. We can't circumvent it. Sooner or later, we MUST unite with it.

With the coming of Our Leader, so many are asking the question of themselves as to how they can adequately prepare for his coming. One answer is to try to inculcate into our character this attitude of sacrificial service. If we can do this, then we will be able to relate to him deeply on the basis of his life of service. The life of service is the life of suffering. Yet

God is closest to those who bear the greatest burden. We can only know Our Leader and develop a treasured relationship with him on the basis of our depth of our character - what we are. To change that, our utmost effort is required. Not only effort, but effort focused on the Heart of God - sacrifice of self through service.

Have you the deepest religious feelings now?

(Report)

The 9th World Day was Celebrated.

Early morning, May 24th (May 1st in lunar calendar), at the Service Hall, Headquarters, Seoul, the celebration of the 9th World Day was held in the presence of over 300 members and all directors from all districts across the country.



Master is speaking on World Day.

Headquarters have received many congratulatory telegrams and messages from many Unification Churches all over the world. Prior to the public ceremony, the celebration was

begun at 7:00 a.m. in the Hall, upstairs, in the presence of Parents and 70 blessed families who wore the white robes. At the official ceremony from 7:30 a.m. Master gave an address saying, "The true restoration of all things can be done when we are in the direct dominion of God. When we restore the nation to God, we will supply each others needs."

Owing to the balloting for national assemblymen on the very next day, May 25th, the annual congratulatory events were not scheduled, but at night all attendants were happy to enjoy the preview of the documentary film of the International Wedding of 777 Couples.

Are you walking alone without our Lord?

Systematic Structure of Districts of HSA-UWC is Dissolved—

**=All the Nation-Wide Churches are under
Direct Control of Headquarters.=**

On May 24th, at the Nation-wide District Directors Conference in Seoul, it was decided to dissolve the system of District in order to make a turning point towards the more progressive and religious system.

Consequently, all the former district directors became church leader in cities, counties and sub-counties as of June 1st, and all the nation-wide churches are now under direct control of Headquarters of HSA-UWC.

Instead of old system, a new system of Itinerant Vistors Group was installed and 16 members of nation-wide itinerant visitors were newly appointed. The Group is consisted of two parts; male and female part. The list of the members is as follows:

Male Members

Kwak Chung-whan
Kim Won-pil
Chong Soo-won
Lee Ki-sok
Lee Wol-song
Choi Yong-sok
Yoo Chong-young

Female Members

Won Saeng-kum
Shin Ok-soon
Kim Hi-ok
Kang Hyun-sil
Cha Man-choon
Park Bong-shik
Kim In-joo

Hong Kwang-chol

Kang Kyung-yol

As Mr. Lee Ki-sok was transferred to the Itinerant Group, Mr. Whang Won-jin, the former director of Sungbook District, Seoul, took charge of Director of General Affairs Department Headquarters. And Mr. Ahn Hyung-kwan who was transferred to Taegu Church as a successor to Mr. Kwak Chung-whan. Mr. Whang Hyun-soo, Director of Collegiate Association for Research of Principle is concurrently the Director of Student Department of HSA-UWC.

Pour out your whole soul for your Father's Work.

The First Training for Blessed Women was Held.

"The kingdom of heaven has suffered violence, and men of violence take it by force." It is meant that we should preach the gospel to the end of the world untiringly. Many a blessed women from 120 areas across the country gathered together at the Central Training Center on April 28th. 832 members who have been witnessing for 5 months since last December 1970 were happy to share friendship and exchange their experiences in local areas. Through the training for 10 days until May 8th, they were strengthened with studying Principles and exchanging their opinions for a better witnessing. At the meeting, Master emphasized again saying, "To restore the nation, let us do our best and carry out our mission completely." During this period, there were fellowship meeting with the Japanese families, movie film of anti-communist and testimony of a Buddhist nun, Yoon Chungjungshim who is known as a famous Buddhist prophet etc. All of them returned back to their own mission fields with much joy and dedication on May 10th.

Two President's Letters were Sent to Representative of IFVC in Holland.

Mr. Teddy Verheyen, Representative of IFVC (International Federation for Victory over Communism) in Amsterdam, Holland sent his 10 letters to 10 Free-World-countries in April to gain the support of their Anti-Communist movement in his homeland. And firstly, he got two replies from the Republic of Korea and Australia as follows:

*Letting 'No One
Lift Him*

April 14, 1971

Dear Mr. Verheyen:

The President has asked me to convey his warm appreciation to you for your constructive letter of April 8.

It is indeed heartening for me to know that your Federation is valiantly combating the expansion of that evil form of communism in your country, and in this serving our common cause of preserving our hard-earned peace and freedom.

Please be assured that the free people in Korea and elsewhere are always behind you and your fellow workers.

With the President's best wishes to you and the members of your organization for a like measure of success in your worthy endeavors,

Sincerely,

Chung Yim Kiu
Chung Yim Kiu
Secretary-General
to the President

Mr. Teddy Verheyen,
President,
International Federation for
Victory over Communism,
Parijsstraat 40a,
Amsterdam,
Kingdom of the Netherlands

COMMONWEALTH OF AUSTRALIA

16 APR 1971

Dear Mr. Verheyen,

In the absence of Mr. Gorton overseas, I should like to acknowledge your letter of 8 April on behalf of the International Federation for Victory over Communism (I.F.V.C.).

This will be brought to Mr. Gorton's notice on his return to Australia.

Yours sincerely,

Pan Marshall
(Pan Marshall)
Asst. Private Secretary

Mr. Teddy Verheyen,
President,
International Federation for Victory
over Communism.

to you for your encouraging letter of April 8.

It is indeed heartening for us to know that your Federation is valiantly combating the expansion of that evil force of communism in your country, and is thus serving our common cause of preserving our hard-won peace and freedom.

Please be assured that the free people in Korea and elsewhere are always behind you and your fellow members.

With the President's best wishes to you and the members of your organization for a full measure of success in your worthy endeavors,

Sincerely,

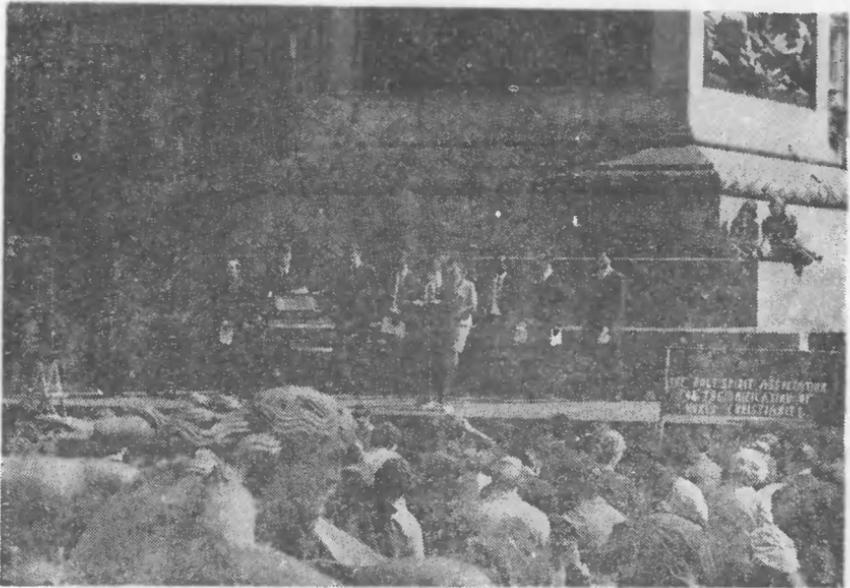
Chung Yum Kim
Secretary-General
to the President

Mr. Teddy Verheyen
President
International Federation for
Victory over Communism
Titiaanstraat 40hs
Amsterdam, Kingdom of the Netherlands

The First British Open-air Service was Held.

by Dennis Perrin

In commemoration of the oppressed Christian peoples behind the Iron Curtain, at 2 p.m., May 2nd, 1971, The Holy Spirit Association for the Unification of World Christianity held its



A public service in Trafalgar Square, London
historic public service in Trafalgar Square, London. Primarily,

it was held in remembrance of 1,500 Christians of the Ukraine, from Rostove on Don where, five years ago, their prayers to God were forcibly brought to a stop by the sudden intervention of the Soviet Police.

Whilst the service occupied the square for a full $1\frac{1}{2}$ hours well over 500 people joined in and many more passers by heard parts of the service. Round the square marched a communist demonstration for part of the time. With British Christian churches passive to communism and some frankly supporting communism the churches here are naturally on the decline. They have failed to protect their brothers and sisters who are silenced for their desire to love God. Moses asked Pharaoh ten times to release his people. Have leaders of Christian nations asked ten times for their people to be released? It is against this vacuum that the service in Trafalgar Square was held.

We began, after a brief introduction by singing the "Battle Hymn of the Republic" which incidentally was a favourite hymn of Churchill. Various members prayed an Anglican chaplain-the Rev. Peter Delaney of the University Church of Christ the King. Also Father Garofalo, an Italian Jesuit, who read a poem from the Soviet writer Solzhenitsyn. With members praying from Baptist and other backgrounds the unity of Heart was deeply felt.

In his short but powerful sermon, Mr. Dennis Orme gave an impassioned plea for Christians everywhere to rouse themselves and fight together against the barbarisms of the Communist Tyranny. Whilst the traffic whirled around the square a strange hush descended upon those gathered. The words were simple, the message clear. The purpose of Jesus life was to express the Heart of God. Sometimes God turned the other cheek, sometimes He was angry and wanted to scourge men from the temple. Jesus was difficult man to love. The men who have left

their mark on history have been men who have expressed God's wrath. Men like Elijah, Moses, Jesus and Churchill. Men who felt a deep burning desire to oppose evil and replace it with good. Do we seek to comfort God? Do we seek to replace evil with good? Does not God want us all to be free in His image and likeness? If we are not prepared to express the Heart of God then we have failed Jesus. If we are not prepared to protect others we have no right to ask God to protect us. Christians in the underground church have long given up worrying as to whether they are orthodox, baptist or catholic. In their desperation they are content only to be able to worship and comfort God. Can you not feel the anger of God as His children are made to suffer?

The sermon on this beautiful spring day--the sky continuously blue ended with the demand for those present to pledge themselves in comforting God's Heart and answering the prayers of those in chains in the Soviet Union.

The HSA-UWC in its co-ordination and planning, its long preparation and high indemnity had ensured success for the Heavenly Father. Large colourful display boards well advertised the monstrosities of Soviet savagery. Doris sang beautifully to our Father causing many to join the service. Our Ukrainian brothers passed around their leaflet; The Suffering Church. Our own introductory pamphlet was also well received.

Religious Group Picks Oxon Farm for HQ.

(This is the full article which was published on the Evening Post, dated April 22, 1971, a daily newspaper in England.....Editor.)

An 18th century farmhouse in the picturesque village of Dunsden, near Reading, is to be the headquarters of a religious group whose aim is to unify the Christian world.

The official name of the movement, which is active in 35 countries throughout the world, is The Holy Spirit Association for the Unification of World Christianity.



Mr. and Mrs. Dennis Orme at Rowlane Farm

But the members of the movement prefer to be less formal

and describe themselves as part of the "family of Christ".

The group has only recently taken over Rowlane Farmhouse at Dunsden, and is at the moment busily preparing and renovating the house and grounds to start its work.

Nearly all the members have full-time jobs in other fields---chartered accountants, electrical engineers, teachers, social workers---and many students.

The movement was started in South Korea in 1954 by Mr. Sun M. Moon, and came to this country three years ago. It now has centers in South London, Windsor, Edinburgh and Dublin.

The director of the movement is Mr. Dennis Orme, who is at present at Rowlane Farm, with his wife, Doris, helping to get the new center on its feet.

About eight people are resident at the farm at the moment, but this will be built up when the center becomes fully active and members start giving instruction.

The course of instruction is split into 12 parts, and people will be able to attend the center either for a week or at weekends.

At the moment with work still being done on the house and grounds, the various talents of the members are being used fully---the carpenter, the gardener and the decorator.

(Article)

Religious Revolution and Principle of Creation (II)

Kwon Yoon-hyuk

(Professor, Donggook University, Korea)

3. Introduction to the Principle of Creation

As the above mentioned, the existential philosophy tries to form a new system of conviction and value, and above all, Heidegger has been profoundly seeking after the new system of conviction and value in succession to the tradition of the philosophy by dint of Nihilism. He realizes more thoroughly Nihilism than his predecessors named Friedrich Nietzsche and S.A. Kierkegaard(1813-1885)and tries to set up a new system of conviction and value by denying and standing aloof from the Western metaphysics by and large from Platon (427-347 B.C.)to Nietzsche.

According to him, the Western metaphysics is so-called 'Vorstellung des Denken' namely a rational philosophy regarding every thing as its object. In such a metaphysical viewpoint, subject is opposed to object and there can be no realization of being(Sein). The Origin of subject and object, that is to say, in such a field of rational speculation, though there may be set up spiritual philosophy regarding the rational subject as the universal origin and materialistic philosophy looking to object as the origin, there may be no realization of Sein, the origin of subject and object. Thus Heidegger persists that the metaphysical history in the West could be nothing but that of existential oblivion. For his part, the systematic showdown of both blocs is a phenomenon necessarily brought forth owing to the confrontation between materialism and idealism based on

the division of subject and object.

He also says that there comes to appear the will to conquer all things in the posture of *Vorstellung des Denken* to look everything as one's own object and it necessarily deploys the science and technics, means for conquest. From such a realization, Heidegger tries ideological orientation to inform of the dawn of new age by proving 'Sein', the true universal origin.

Then can Sein, the universal origin be enough view of world over the universal division and the abyss of naught, its fruit? Heidegger tries to manifest the existence through the consciousness of naught. From the viewpoint of existence itself, naught is the existence itself. Then what is the internal meaning of the existence as naught? According to Heidegger, the existence is physics meaning original nature in the ancient Greece and Physics also means life (*Zoe*), the original unity prior to the division of spirit and material. However, the unity is nothing but an idealistically realized life and not practically awakened one. Though Heidegger realized naught through feeling (*Stimmung*), it may well be an idealistic one after all, namely naught was only realized as the basis of idealistic disease and denial, therefore it is natural for the original life to have life to have been idealistically awakened. Accordingly, we can and should come to the practical realization of the original life from the idealistic one, and for it there should come to appear the ancient Orientalism as its mediator. The ancient Orientalism was made not by means of presentation of the World but by dint of the intuition with the universe. In other words, the eastern thoughts were those intuitively realized and not metaphysically deployed based on the existential oblivion. So the reality of existence should only be realized with Orientalism as its mediator. Vanity and naught in Buddhism is the speculation for deliverance from agony, lust and pains. Since all the lust, agony and pains are originated from the existence of ego, egocentric adnerence and attachment

should be denied. When one realizes ego as vanity, one can be delivered from all the pains, and it may be the starting point to realize all is vanity. Coming to the conclusion, one comes to realize all is vanity and because there is no eternal identity of ego in every being, one can easily come to know the vicissitudes of life and fortune and so on. However, such a trying to be delivered from agony only the realization may be far beyond the broader awakening.

Since it is the final object of religion to get the ecstasy and rest of eternal life through conversion to the Absolute Being, such a realization can not be conversed to the Absolute being, because it falls into the relative negative viewpoint denying it in confrontation with the relative being named ego and law. Therefore in order to get over such a narrower viewpoint, it is inevitable for us to deny the viewpoint of relative negator. As such a negation means redential of relative negation, it may be the absolute negation. And through this absolute denial, we come so vacuum or absolute naught. The vacuum is the stage of deliverance from all the agonies given rise so from the adherence of all the existent being including ego and stage delivered from all the attachment. As above mentioned, the speculation of naught and vanity in Buddhist philosophy has made big contribution to the verification of mutability of all the limited beings through disclosure of naught, but the thought of absolute naught, or vacuum was inclined to the deepened religious illumination far beyond realistic and practical aspect of naught. Though such an illuminating stand point of vacuum can lead mankind to idealistic deliverance from agony by means of making them watch closely of things without any attachment, it can hardly be expected for it to save mankind realistically through change of practical human life. Nowadays, it is desirable for religion to save mankind by dint of devotion to the realistic activities. Quite different from Buddhist, philosophy of Laotze in Orientalism

awakened deeply of naught. Laotze called the origin of all creatures Tao and Tao is something as well as naught, but this does not mean that there are both of them, the origin can be called either something or naught, just like as Hegel (1770-1831) provided that genuine something and genuine naught are both non-prescribable directive ones. But Hegel leaned to something and came to the absolute spirit whereas Laotze tended to naught. According to Laotze, actionless as naught looks, there is nothing that plays greater parts than naught, everything comes into appear from naught and the rise and fall of heaven and earth are nothing but comes of naught. Denouncing all the artificial, Laotze advised to live in close cooperation with nature for idealistic life. Finally he persisted on non-violence and abolition of armament. Judging from his viewpoint, he can be said to have come to the profound stage through the disclosure of practical naught in comparison with the illuminating viewpoint of vacuum in Buddhism, but trying to lean on the great part of naught, he reached the non-realistic conclusion. Naught does not play his part directly in human life but plays in the source of human life, namely, its great part comes to appear through the action of relative something. Since original naught is the source of creations and disappearances of all things, the great part of naught could be no other than the creative action of original naught. Now so as to be conscious of its creative action, let us touch with the art of divination. The art is the proper one of the ancient tribe Han in the vicinity of Huanghe (The Yellow River) but it was academically conscious in the Zhou dynasty as Zhou Art of divination. The art of divination tries to deploy of the theory of appearance and vicissitudes of the universe and life. According to the art, the origin of the universe and life is Taiji (Taeguuk) and Yang (positive) and Yin (negative) come from Taiji, the combination of Yang with Yin brings forth heavenly bodies (the sun, the moon, the earth etc.) and heaven and earth,

thunder and wind, water and fire, mountains and lakes come from them and finally all the other creatures are from these. The consistent basic theory of the art may well be principle of combination of Yang and Yin, and what is the grounds?

(a) The structure of a thing is made of bipolaric harmony of Yang-Yin, and in comparison with the dialectics by Hegel, he understand the structure of nature as the bipolar unity of thesis and antithesis, but tending to the motive of thesis, he regarded the motive of anti-thesis as assumed one and in the long run his dialectics could be no bipolar dialectics but unipolar dialectics and his unipolar dialectics tended to the spirit became an idealistic one, so it necessarily gave rise to the direct opposite unipolar one named materialistic dialectics. Even though unipolar dialectical principle may take hold of motion and change, it is impossible for the creative phenomenon to be grasped. Such a creative phenomena can only be taken hold of by bipolar Principle of Yang and Yin.

(b) In accordance with the harmony of heaven and earth, it is possible for man to come to appear and develop, so this is so-called the moral principle of heaven, earth and man, and the principles which make everyone alive became the centric thought of Confucianism in politico-philosophy. Thus, taking no account of confronting and struggling motive, the principles of divination turned to be conservative as Hegel's dialectics regarded as appearable one, and during the past five thousand years, it has made the Oriental people conservative and stagnant. Through the above review, we can touch with the profound thoughts named the logics of harmony of Yang and Yin, thoughts of vanity in all, and realization of great part of naught etc. In succession to the strict and logical process of development in the West and in supplementation with the profound Orientalism, can the Principle of Creation be made. Let me investigate the structural essence of the Principle of Creation. (To be continued in the next issue)

Some Cry and Some are angry (Weekend Workshops)

Barbara Mikesell
(Washington, D.C.)

In Washington, we have been developing a program of weekend workshops. The purpose of the program is to first introduce people to an understanding of the Divine Principle. We charge



After the lectures the workshop joins the Family for an evening of sharing people \$12 or \$8 (students) and they come to spend the weekend from Friday night with us. During this time, we teach

the entire, Principle briefly, and also have programs to introduce them to experiences of our way of life.

Our general practice in the past was to teach Principle one or two chapters at a time in evening lectures. Sometimes it might take a week or two for someone to hear Principle, sometimes it might take several months. Satan had great freedom this way, because often people would get too busy or not be interested by the first lecture and would not return to hear the rest of Principle. We had been experimenting with other ways of teaching such as an all day study of the Principle, but these too were unsatisfactory.

Last year in early fall, a number of our members had the opportunity to go to the Orient: some for the Wedding of 777 Couple, and others because of our Freedom Leadership Foundation political activities. In Japan, Mr. Sudo shared with us about their training program, starting with a four day program of teaching the Principle then deeper programs. We were excited by this idea and have been working since our return to develop our own programs.

So far in Washington, we have been having a weekend workshop every other weekend and between 15 and 25 people have been attending. We find this a very satisfactory way of presenting Principle. People now hear Principle over a short period of time where it is much easier to grasp its essence. While they hear Principle, they also participate in the rich spiritual atmosphere of the center instead of returning to Satan's world after each Chapter.

Each weekend I am amazed by the response. Friday night I look around the room of new faces: Many of them are dark and hopeless. There is such a mixture of people, how can we be united? Almost every weekend we have had a priest or nun. We have black and white,, people who are taking drugs and revolution-aires, teachers and businessmen and women. We have mothers of Family members and bearded, long haired youths. Friday night we are

all strangers, but by Sunday, the loving spirit of God has been moving in the hearts, and faces are shining and filled with



During the meals, they discuss Principle and answer questions.

hope. Although they don't deeply understand the implications of the Principle yet, they have been given a new faith and hope in God, in the world and in themselves. We feel close together because of our experiences of the weekend.

Occasionally people leave before the weekend is over. Last weekend two revolutionaries left because they did not like (or were scared by) the idea of God. Once a fellow that was spiritually possessed left when he found we believed in spirit world, and believed that mental disturbances were often caused by spirit possession. Generally everyone stays, even if they don't agree with things we speak about. Sometimes they don't know why they stay but they must.

Of course, the climax of the weekend is when we announce the conclusion: that Christ is now on earth. The participants are very surprised, even though some of them may have been sensing what it was we were going to say. Generally they are very happy. Some cry and Some are angry. A common response is "Did I hear you correctly? Did you just say that Christ is on earth now?" or "Would you repeat what you said? What was it that happened in 1960?" Once a man said, "You tricked us by having us come here for this weekend and hear these lectures! Why didn't you warn us about what you were going to say?" One girl said in a silence that followed the "WOW!" (She is now living in the Center). One woman ".....had been looking at the dates that had been put on the board all day. I watched the date 1920 and 1960 written and all of a sudden I was jolted up: That's now!" Last weekend as soon as the final lecture was over, one revolutionary started yelling about Communism being in the Cain position. I was sitting next to him however, and I saw that his hands were shaking and his eyes were full of tears. When I talked with him later I found he had been shocked and also deeply touched by the conclusion. "I didn't mean to get angry but you shuldn't do that. How can you just stand up there and say something like that? It was too much for me." This guy has helped organize violence, he has stolen dynamite from construction and other things. Now he and his friends are deeply interested in the Principle, two of them have already moved into the center. They know that this is what the young people are really searching for. This is true revolution.

One weekend is not enough to deeply understand the Principle. At this time we have study sessions in the evenings during the week for those who have attended the workshop. They also come for Saturday night prayer meetings and Sunday worship, and join us for witnessing. Some come and spend a weekend or week

or two at the center for deeper understanding. We are also working to develop what we call "Level Two Training," which is a ten day program of study at a small center in another part of town. Philip and Vivian Burley are in charge of this. So far, only our members from the Washington Center have been participating in this, but in a short while we will send people from the weekend workshop. Then they can more quickly come to understand the Divine Principle and the times we are living in.

I am very grateful to be able to serve our Parents by working in the weekend workshop. I find it to be a rich experience and one that is deepening my understanding and appreciation of the Principle and also of the people that we must win from the world our enemy Satan has been ruling. I thank the Heavenly Father for this.

Pray for your country and all mankind.

(Article)

The foreknowledge of God

From "United Temple Bulletin"

(May Issue)

How we understand God's foreknowledge and his exercise of that amazing power can seriously affect our relationship to God? To view the matter correctly, however, certain factors must be recognized.

First, God's ability to foreknow and foreordain is clearly stated in the Bible. God sets forth the proof of his Godship with this ability to foreknow and foreordain events of salvation and deliverance, as well as acts of judgement and punishment, and then to bring such events to fulfillment. (Isa. 44:6-9, 48:3-8) Such divine foreknowledge and foreordination form the basis for all true prophecy. (Isa. 42:9, Jer. 50:45, Amos 3:7-8) God challenges the gods of the nations opposing his people to furnish proof of the godship that is claimed for their idol-gods, he calling on these gods to do so by foretelling similar acts of salvation or judgment and then bringing them to pass. Their impotency in this respect demonstrates their idols to be 'mere wind and unreality' --Isa, 41:1-10, 21-29, 43:9-15. 45:20.

The second factor to be considered is the free moral agency of God's intelligent creatures. The Scriptures show that God extends to such creatures the privilege and responsibility of free choice, of exercising free moral agency (Deut. 30:19-20, Josh. 24:15), thereby making them accountable for their acts. (Rom. 14:10-12, Heb. 4:13) They are thus not mere automations or robots.

Man could not truly have been created in "God's image" if he were not a free moral agent (Gen. 1:26-27). Logically, there should be no conflict between God's foreknowledge and foreordaining and the free moral agency of his intelligent creatures.

Another factor that must be considered, one sometimes overlooked, is that of God's moral standards and qualities, including his justice, honesty and impartiality, his love, mercy and kindness, as revealed in the Bible. Any understanding of God's use of the powers of foreknowledge and foreordination must therefore harmonize with not only some of these factors, but all of them.

Is his exercise of foreknowledge infinite, without limit? Does he foresee and foreknow all future actions of all his creatures? And does he foreordain such actions or even predestinate what shall be the final destiny of all his creatures, even doing so before they have come into existence? Predestinarian View--- The view that God's foreknowledge is infinite and that he does foreordain the course and destiny of all individuals is known as predestinarianism. Its advocates reason that God's divinity and perfection require that he be omniscient not only respecting the past and present, but also regarding the future. For him not to foreknow all matters in their every detail would evidence imperfection, according to this concept.

But consider the implications of such a predestinarian view. This concept would mean that, prior to creating angels or earthly man, God exercised his powers of foreknowledge and foresaw and foreknew all that would result from such creation, including the rebellion of one of his spirit sons, the subsequent rebellion of the first human pair in Eden (Gen. 3:1-6, John 8:44,) and all the bad consequences of such rebellion down to and beyond this present day. This would necessarily mean that all the wickedness that history has recorded (the crime and immorality, oppression and resultant suffering, lying, and hypocrisy, false worship and idolatry) once existed, before creations

beginning, only in the mind of God, in the form of his foreknowledge of the future. (Editor's note: This would most certainly assure us of an imperfect God, capable of gross error!)

If the Creator of mankind had exercised his power to foreknow all that history has seen since man's creation, then the full force of all the wickedness thereafter resulting was deliberately set in motion by God when he spoke the words: "Let us make man." (Gen. 1:26) These facts bring into question the reasonableness and consistency of the predestinarian concept: particularly so since the disciple James shows that disorder and other vile things do not originate from God's heavenly presence but are "earthly animal, demonic" in source - Jas. 3:14-18.

The argument that God's not foreknowing all future events and circumstances in full detail would evidence imperfection on his part is, in reality, an arbitrary view of perfection.

In contrast with the theory of predestinarianism, a number of Bible texts point to an examination made by God of a situation then current and a decision made on the basis of such examination.

Thus, after wickedness developed at the cities of Sodom and Gomorrah, Jehovah advised Abraham of his decision to investigate (by means of his angels) to "see whether they act altogether according to the outcry over it that has come to me, and, if not, I can get to know it." (Gen. 18:20-22, 19:1) God spoke of 'becoming acquainted with Abraham, and after Abraham went to the point of attempting to sacrifice Isaac, God said, "For now I do know that you are God-fearing in that you have not withheld your son, your only one, from me." --Gen. 18:19, 22:11-12.

Rather than all history from creation onward being a mere rerun of what had already been foreseen and foreordained, God could with all sincerity set before the first human pair the prospect of everlasting life in an earth free of wickedness. His instructions to his first human son and daughter to act as his

perfect and sinless agents in filling the earth with their offspring and making it a paradise, as well as exercising control over the animal creation, could thus be expressed as the grand of a truly loving privilege and as his genuine desire toward them--not merely the giving of a commission that, on their part, was foredoomed to failure. God's creation of the "tree of knowledge of good and evil" and the "tree of life" in the garden of Eden als would not be meaningless or cynical acts, made so by his foreknowing that the human pair would sin and never be able to eat of the "tree of life" Gen.1;28, 2;7-9, 15-17,3;22-24.--

To offer something very desirable to another person on conditions known beforehand to be unreachable, is recognized as both hypocritical and cruel. The prospect of everlasting life is presented in God's Word as a goal for all persons, one possible to attain. After urging his listeners to 'keep on asking and seeking' good things from God, Jesus pointed out that a father does not give a stone or a serpent to his child asking for bread or a fish. Showing his Father's view of disappointing the legitimate hopes of a person, Jesus then said : "Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heaven give good things to those asking him?"--- Matt. 7:7-11.

Thus, the invitations and opportunities to receive benefits and everlasting blessings set before all men by God are bonafide. (Matt.21:22, Jas. 1:5-6) He can in all sincerity urge men to "turn back from transgression and keep living," as he did with the people of Israel. (Ezek. 18:23,30-32) Logically, he could not do this if he foreknew that they were individually destined to die in wickedness. As God told Israel: "Nor said I to the seed of Jacob, 'seek me simply for nothing, you people' I am God speaking what is righteous, telling what is upright.... Turn to me and be saved, all you at the ends of the earth."---Isa. 45:19-22.

In a similar vein, the apostle Peter writes : "God is not slow respecting his promise as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain repentance." (2 Peter 3:9,12) If God already foreknow and foreordained millenniums before precisely which individuals would receive eternal salvation and which individuals would receive eternal destruction, it may well be asked how meaningful such 'patience' of God could be and how genuine his desire could be that 'all attain to repentance'.

Finally, it could not truly be said that Christ Jesus' ransom sacrifice was made available to all men, if the opportunity to receive its benefits were already irrevocably sealed off from some---perhaps for millions of individuals ---by God's foreknowledge, even before their birth, so that such ones could never prove worthy thereof. (2 Cor. 5:15, I Tim. 2:5-6, Heb. 2:9) "In every nation the man that fears (God)and works righteousness is acceptable to him."(Acts 10:34-35, Deut. 10:17, Rom. 2:11) The option is actually and genuinely open to all men "to seek God, if they might grope for him and really find him although in fact, he is not far off from each one of us."(Act.17:26-27) There is no empty hope of hollow promise set forth, therefore, in the divine exhortation at the end of the book of Revelation invites, "Come! and let anyone thirsting come; let anyone that will take life water free."--Rev. 22:17.(Editors note: Our choice.)

Things Foreknown by God - Throughtout the Bible record, God's exercise of foreknowlwdge and foreordination is consistently tied in with his own purposes and will. Since God's purpose are certain of accomplishment, he can foreknow the results, the ultimate realization of his purposes, and can foreordain them, as well as the steps he may see fit to take to accomplish them. (Isa. 14: 24-27) Thus, God is spoken of as 'forming' or 'fashioning' his purpose concerning future events or actions. (2 King. 19:25; Isa. 46;11) As the Great Potter, God "operates all

things according to the way his will counsels," in harmony with his purpose (Eph 1:11), and "makes all his works co-operate together" for the good of those loving him. (Rom.8; 28) It is, therefore, specifically in connection with his own foreordained purposes that God calls "from the beginning the finale, and from long ago the things that have not been done." -Isa. 46;9-13.

When God created the first human pair they were perfect, and God could look upon the result of all his creative work and find it "very good". Rather than distrustfully concerning himself with what the pair's future actions be, the records says that he "proceeded to rest. "He could do so since, by virtue of his almightiness and his supreme wisdom no future action, circumstance or contingency could possibly present an insurmountable obstacle or an irremediable problem to block the realization of his sovereign purpose, - 2 Chron 20.60; Isa. 14;27;Dan. 4;35)

Foreknowledge Concerning Classes of Persons - Cases are presented in which God did foreknow the course that certain groups, nations, or the majority of mankind would take, and thus he foretold the basic course of their future actions and foreordained what corresponding action he would take regarding them. However, such foreknowledge of foreordination does not deprive the individuals within such collective groups or divisions of mankind of the exercise of free choice as to the particular course they will follow. This can be seen from the following examples:

Prior to the flood of Noah's day, God announced his purpose to bring about this act of destruction, resulting in loss of human and animal life. The Biblical account shows, however, that such divine determination was made after the conditions developed that called for such action. Additionally, God, who is able to "know the heart of the sons of mankind" made examination and found that every inclination of the thoughts of (mankind's)heart was only bad all the time. (2 Chron. 6:30;

Gen. 6:5) Yet individuals, Noah and his family, gained God's favor and escaped destruction. (Gen. 6:7-8;7:1)

— Similarly with the nation of Israel: although God gave them the opportunity to become a "kingdom of priests and a holy nation" by keeping his covenant, yet some forty years later, when the nation was at the borders of the Promised Land, God foretold that they would break his covenant and, as a nation, would be forsaken by him. This foreknowledge was not without prior basis, however, as national insubordination and rebellion already had been revealed. Hence, God said, "For I well know their inclination that they are developing today before I bring them into the land about which I have sworn." (Deut. 31: 31; Ps. 81: 10-13) The results to which such manifest incarnation would now lead in the way of increased wickedness could be foreknown by God without making him responsible for it due to his foreknowledge even as ones foreknowing that a certain structure built of inferior materials and with shoddy workmanship will deteriorate does not make that one responsible for such deterioration. Certain prophets delivered prophetic warnings of God's foreordained expression of judgement all of which had basis in already existing conditions and heart attitudes, (Ps. 7:8-9; Prov. 11:19; Jer. 11:20) Here again, however, individuals could and did respond to God's counsel, reproof and warnings and merited his favor. - Jer. 21:8; Ezek. 33:1-20

God's son, who also could read human hearts and foretell future conditions, events and expressions of divine judgement. He foretold the judgement of Gehenna for the scribes and Pharisees as a class, but did not say thereby that each individual Pharisee or scribe was foredoomed to destruction as the case of the apostle Paul shows. (Acts 26:4,5) Jesus predicted woes for the unrepentant populaces of Jerusalem and other cities, but did not indicate that his Father had foreordained that each individual of those cities should so suffer. (Matt. 11:20-23; Luke

19:41-44; 21:20:21) He also foreknew what mankind's inclination and heart attitude would lead to and foretold the conditions that would have developed among mankind by the time of the conclusion of the system of things, as well as the outworkings of God's own purposes. -Matt. 24:3, 7-14, 21-22.

Foreknowledge Concerning Individuals- In addition to there being foreknowledge concerning classes, certain individuals are specifically involved in divine forecasts. These include Esau and Jacob, the Pharaoh of the Exodus, Samson, Solomon, Jeremiah, John the Baptist, Judas Iscariot, and God's own Son, Jesus.

In the cases of Samson, Jeremiah and John the Baptist, God exercised foreknowledge prior to their birth. This foreknowledge, however, did not specify what their final destiny would be. Rather, on the basis of such foreknowledge, God foreordained that Samson should live according to the Nazirite vow and should initiate the deliverance of Israel from the Philistines, that Jeremiah should serve as a prophet, and that John the Baptist should do a preparatory work as a prerunner or the Messiah. (Jedg. 13:3-5; Jer. 1:5; Luke 1:13:17) While they were highly favored by such privileges, this did not guarantee their gaining eternal salvation or even that they would remain faithful until death. Thus, God foretold that one of David's many sons would be named Solomon and he foreordained that Solomon would be used to build the temple. (2 Sam. 7:12, 13; 1 Ki. 6:12; 1 Chron. 22:6-19) However, though favored in this way and even privileged to write certain books of the Holy Scriptures, Solomon nevertheless fell into apostasy in his later years. 1 Ki. 11:4, 9-11.

Likewise with Esau and Jacob, God's foreknowledge did not fix their eternal destinies but rather, determined or foreordained which of the national groups descending from the two sons would gain a dominant position over the other. (Gen. 25:23-26) This foreseen dominance also pointed to the right of the firstborn by Jacob, a right that brought along with it the privilege of being of the

line of descent through which the Abrahamic "seed" would come. (Gen. 27:29; 28:13, 14) By this means God made clear that his choice of individuals for certain uses is not bound by the usual customs or procedure conforming to men's expectations. Nor are divinely assigned privileges to be dispensed solely on the basis of works, so that a person may feel he has 'earned the right' to such privileges and that they are 'owed to him.' This point the apostle Paul stressed in showing why God, by underserved kindness, could grant to the Gentile nations privileges once seemingly reserved for Israel. Rom. 9:1-6, 10-13, 10-32.

These cases of foreknowledge prior to the individual's birth do not conflict with God's revealed qualities and announced standards. Nor is there any indication that God coerced the individuals to act against their own will. In the cases of Pharaoh, Judas Iscariot, and God's own Son, there is no evidence that God's foreknowledge was exercised prior to the person's coming into existence. Within these individual cases certain principles are illustrated, bearing on God's foreknowledge and foreordination.

One such principle is God's testing of individuals by causing or allowing certain circumstances or events, or by causing such individuals to hear his inspired messages, the result being that they are obliged to exercise their free choice to make a decision and thus reveal a definite heart attitude, read by God. (Prov. 15: 11; 1 Pet. 1:6, 7; Heb. 4:12, 13) According to the way the individuals respond, God can also mold them in the course they have selected of their own volition. (1 Chron 28:9; Ps. 33:13-15; 139:1-4 23,24) Thus, the "heart or earthly man" first inclines toward a certain way before God does the directing of such one's steps. (Prov. 16:9; ps. 51:10) Under testing, one's heart condition can become fixed, either hardened in unrighteousness and rebellion as was the heart of the Pharaoh at the time of the Exodus, or made firm in unbreakable devotion to God and

the doing of his will. (Ex. 4:21; 8:15, 32) Having reached such point of his own choice, the end result of the individual's course can now be foreknown and foretold with no injustice and no violation to man's free moral agency.—Compare Job 34:10-12.

The traitorous course of Judas Iscariot fulfilled divine prophecy and demonstrated Jehovah's foreknowledge, and also that of his Son. (Ps. 41:9; 55:12, 13; 109:8; Acts 1:16-20) Yet it cannot be said that God foreordained or predestinated Judas himself to such a course. The prophecies foretold that some intimate acquaintance of Jesus would be his betrayer, but did not specify which of those sharing such acquaintance it would be. Again, Bible principles rule against God's having foreordained Judas' actions. The divine standard stated by the apostle is: 'Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste. (1 Tim. 5:22) Evidencing his concern that the selection of his twelve apostles be wisely and properly made. Jesus spent the night in prayer to his Father before making known his decision. (Luke 6:12-16) If Judas were already divinely foreordained to be a traitor, this would result in inconsistency in God's direction and guidance and, according to the rule, would make him a sharer in the sins that such one committed.

Thus, it seems evident that at the time of his being selected as an apostle, Judas' heart presented no definite evidence of a treasonous attitude. He allowed a 'poisonous root to spring up' and defile him (Editors note: 'and Satan entered the mind of Judas Iscariot.') resulting in his deviation and in his accepting, not God's direction, but the Devil's leading in a course of thievery and treachery. (Heb. 12:14, John 13:2, Acts 1:25; Jas. 1:14-15) by the time such deviation reached a certain point, Jesus' himself could read Judas' heart and foretell his betrayal. (John 13:10-11)

God assigned his own firstborn Son to fulfill the prophesied role of the "seed" and become the Messiah. There is nothing to

show that Son was predestined to such a role even before his creation on before rebellion broke out in Eden. God's eventual selection on him as the one charged with fulfilling the prophecies was not made without prior basis.

The 'Called And Chosen Ones' There remain those texts that deal with the Christian "called ones" or 'chosen ones." (Jude 1; Matt.24:24) They are described as "chosen according to the foreknowledge of God" (1 Pet.1 :1,2), 'chosen before the founding of the world,' 'foreordained to the adoption as sons of God' (Eph. 1:3-5,11), 'selected from the beginning for salvation and (called to this very destiny.' (2 Thess. 2:13, 14) The understanding of these texts depends upon whether they refer to the foreordination of certain individual person, or whether they describe the foreordination of a class of persons, namely, the Christian congregation, the "one body" (1 Cor. 10:12) of those who will be joint heirs with Christ Jesus in his heavenly kingdom. Eph. 1:22, 23; 2:19-22; Heb. 3:1, 5,6,

If these words apply to specific individuals as foreordained to eternal salvation, then it follows that those individuals could never prove unfaithful or fail in their calling, for God's foreknowledge of them could not prove inaccurate and his foreordination of them to a certain destiny could never miscarry or be thwarted. Yet the same apostles who were inspired to write the foregoing words showed that some who were "bought" and "sanctified" by the blood of Christ's ransom sacrifice and who had "tasted the heavenly free gift" and "become partakers of holy spirit.....and powers of the coming system of things" would fall away beyond repentance and bring destruction upon themselves.2 Pet. 2:1, 22, 0-2,2; Heb. 6: 4-6; 10:26-29.

On the other hand, viewed as applying to a class to the Christian congregation or "holy nation" of called ones as a whole (1 Pet. 2:9), (the texts previously cited would mean than that God foreknew and foreordained that such a class (but not the specific

individuals forming it) would be produced. Also, these scriptures would mean that he prescribed or foreordained the 'pattern' to which all those in due time called to be members thereof would have to conform, all this according to his purpose. (Rom. 2:28-30; Eph. 1:3-12; 2 Tim. 1:9, 10) He also foreordained the works such would be expected to carry out and their being tested due to the sufferings the world bring upon them. . . . Eph. 2:10; 1 Thess. 3:3,4.

Thus the exercise of God's foreknowledge does not relieve us of the responsibility to exert ourselves to conform to his righteous will.

Can you breathe freely with our Lord? Then, you can live in our Father's palace.

Sister Manuela's Talk

(Next door to the Upshur house in Washington live four Spanish nuns in a yellow brick house. Recently, Farley Jones invited them to come to one of the Saturday night prayer meetings to pray with us. Afterwards, he asked the leader to share with us some of the insights that she had gained in her long years as a nun. What she had to say had particular reference to growth, that is, establishing personal habits leading to the highest kind of spiritual life.)

"I will follow my spiritual obedience to you and tell you about myself. I was born in Spain in a large family. I like the Unied Family because it is from good families that we will make a better world. I like your movement and spirit.

At 18 I went to the convent. I give thanks to God what I never hesitated one moment. I am happy in my service to God. God never forgets those He chooses. I believe I was chosen to be in His home and give my life for Him.

I would like to talk about the life of freedom, sacrifice and love in spiritual work. There is a Spanish word "SAL" which translates into "salt" in English. This is essential in spiritual work to have "SAL" or S for Sacrifice, A for Amore (Love) and L for Liberty. These will be the three points I talk about. The most important of these will be the Amore or love. Without the "amore" there cannot be anything. Life has no purpose. People can work for money, or position, but if they have no love they work for nothing. Even if I give my own life, but have not true love, I am nothing in the eyes of God.

The word "love" is so misused—We see it everywhere, written on walls, buttons, papers. Do people really know what love means? I worked with children, and their concept of love is in terms of getting. "I love this person because he gives me things." When I think of love I think in terms of giving. God loved us before we came into existence; because He loved us He created us. He gave us everything so that we can return it to Him.

To love before I can receive anything; to love without expecting anything in return; to give our lives for those we love. Most of the time when we say "love" it is selfish...I love you because you do this for me, or give this to me. True love loves anyone and everyone.

Self-Sacrifice: We must love one another because we are brothers and sisters. We all have the same Heavenly Father. I must give up myself for God and for the good of others. A person living in the forest can love God, and perhaps is living a life of sacrifice by being in the forest; but in community we have to have more self-sacrifice. I consider that to live happily, loving one another, we have to live of sacrifice. This begins in the family.

Families do not have this spirit of sacrifice. The father works hard all day and comes home to a messy house, no dinner cooked, etc. How does a wife show love to her husband? By outward forms of affection? These are nothing. We show love by serving the needs of those we love.

Amore: respecting one another's wishes. I hear many husbands and wives complaining all the time, and most of the time it is because no one wants to give up their own way of thinking. "This is what I want, therefore—"

With children it is the same. We must help them think of others. At the dinner table, for example, it is not seeing "what is best for me", but "what is best for my brothers and sisters." Children must be taught by example.

Freedom (Liberty): If there is true love in a household, you don't have to have set, rigid rules. If the wife truly loves her husband and the husband his wife, with a spirit of self-sacrifice, there don't have to be so many "Do's and Don'ts. We must believe what our mates tell us. Trust grows out of this. If not, we don't have the freedom to live in happiness.

A few months ago, I picked up an old lady on the street on my way to see another sister. It was a long way to drive her, and she knew I would be late for my appointment. She pressed me to let her call the sister, but I knew it was not necessary. The sister would trust me, knowing that I had a good reason to be late. So it should be in the family.

"Sal" or "salt" means to preserve. If we have all three ingredients, there would be no way for corruption. When we are prepared with love for God in our hearts, the spirit of self-sacrifice and love, we can go out and preach. However, if we have no love, it is better not to go out. Wait until you are truly living in the spirit of what you preach.

We have to be like a glass of water, overflowing with Spirit and the love of God, before we can fill others. St. Paul worried that even after many years of preaching love of God, he himself would't be saved.

'Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could move mountains, and have not love, I am nothing. And though I sell all my goods and give the money to feed the poor, and though I give my body to be burned, and have not love, it is all for nothing.'" (I Corinthians, Chapter 13)

**(From the "New Age Frontiers" published by
American Unification Church)**

Notes on Growth

From "New Age Frontiers"

The time comes when the sparkles leave the eyes of the new member and a look of suffering appears. Perhaps a newer member has just joined and put him in a Cain position. Perhaps it's the familiar accusations. "When I was first studying, everyone was so loving; now when I get in all seems so cold!" "What can I do? I'm useless; they don't need me here. It would probably be better if I left." When these signs appear we know that this new member has launched upon the 5% voyage...his spiritual growth has begun. Just as parents tenderly cuddle the new baby a new member is tenderly cuddled by Father's love; but he can't enjoy the warmth of the womb forever. The speed and intensity of the withdrawal is an indication of the degree of Father's expectations for that individual; what we must keep in mind is that God will not test beyond our capacity. If we fight with determination, we will overcome and grow. This is one of the basic qualities needed for spiritual growth: a positive and determined attitude.

"God gave man strong desire to motivate all his creative activity. Without desire, it would be impossible for man to make the necessary effort during his growth period. Unless man's desire operates intensely in every area of human life, the fulfillment of God's purpose is impossible." (The Divine Principle Study Guide)

Carefully examine your desires; they will all be fulfilled, for good or for ill, from the smallest to the largest! It is your

desire that determines the speed and direction of your growth. When we join the Family we come with many desires, but they are in the direction of our fallen needs learned in Satan's world. Jesus said, "Once you put your hand to the plow, don't look back." It's not easy not to look back. Examine the warp and woof of your desires and carefully sort out the Satanic world stands that run through them. Growth is not easy and the Divine Principle is not an easy way to grow, so we must take pains to carefully cultivate and intensify our desires in the heavenly direction.

Examine your attitude, too; do you want to grow? Do you want to become principled? Do you want to dedicate yourself to the Father? Do you want to come to understand His heart even if it means giving up your own? How badly do you want to? Sometimes it helps to take a good look at what one really is: "What is it really that I will have to give up?" "Do I really desire a radical change? How radical?" How much do you dare to trust God? Remember, it is your desire that will determine where, how far, how fast you grow.

Principle is our Word of Life; study Principle at any opportunity, alone or with others, reading it out loud or quietly, outlining it, answering study questions on it, writing down questions you may have and asking others at meals or other times. Heighten your prayer life; seek out regular times each day to pray and intensify your desire to know Father's Heart.

Expand your heart by serving brothers and other Families. Pray about specific missions in history; in this way you can truly make these people come alive in your own life.

There is another aspect of "Don't look back" pertaining to one's successes and failures. No matter how great a particular success or failure, it is only a grain in the fleeting stands of time. If one stops and clenches a grain either in pride and accusation, the flow will be broken and the pouring sand will

pile up. I have seen brothers who sacrifice themselves to do something well and then ignore the next battle. "Don't you remember all that I gave?" Each accomplishment is a momentary thing and becomes a foundation for the next accomplishment. Moses didn't stop when he became a favorite in Pharaoh's palace, or when he killed the Egyptian or when he returned from Midian or when he humbled the Pharaoh or when he led the Children across the sea...each act became the foundation for the next and there was no time to look back. If we claim our accomplishment for our own and hold them too tightly, we will soon be left behind. Father is always a step ahead. Won Pil Kim attributes his ability to stay in the movement for a quarter of a century to the fact that he never allowed anyone to make an antique of him, to place him on the shelf to gather dust. He always starts life anew day by day.

Self-accusation also is the glee of Satan.....it is one of the bases he works with best. Here we must learn to think of ourselves in more human terms and be more realistic about what is involved in our growth. Father looks at His new Children with tenderness as He watches our halting steps. When one plops down or makes a headlong plunge. He is there to encourage, to pick him up, dust him off, help him figure out what happened and encourage him to work to remove the cause.

Growth is not only a forward motion but an up and down motion as well. This pattern reflects rhythm of the universe; the changing of the seasons, hunger and satisfaction, fatigue and rest, life and death.....We can't always be in the state of elation or depression. During the first several years of our spiritual growth, the highs and lows are more extreme. When one is high it's important to keep the lows in mind and when one is in a low, recall the taste of the highs. In this way, one can keep "in orbit". If the going ever seems to get too rough,

just hold on to the goal.....even in blind faith; recall that it is the only way and then take the next step. Remember, if we were always high, what inspiration would there be for us to grow?

Growth also follows circular motion. You may find yourself moving in cycles.....It's impossible to grow out of, or into everything in a moment. Sometimes circumstances will be placed before you that enable you to restore a certain aspect of your personality by overcoming it, only to find, after another cycle of time, that you come back to the same type of situation and again have to overcome. This happens for two reasons: one is that you may have failed the first time. The second is that you did overcome, but only on a superficial level; this time, one must overcome on a level that reaches much more deeply into the cause of one's action. And so it goes, until the very roots of your problems are brought to light and tended to. But up, down, all around.....the important thing is to grow; live life as fully as possible as it comes to you. Overcome each obstacle as it presents itself.

Recently, a college student interviewed a number of our members for a sociological study of communes. One question was, "Is there a structure in your commune?" All but one answered, "No." There is, in fact, a very definite structure in our movement and it is of the greatest importance to one's directed spiritual growth to understand that structure. As we have learned from history, the means by which God has been working to restore the world is through the Cain/Abel relationship. How does our movement differ from other new age movements? The establishment of the Kingdom of Heaven is the establishment of the central point, and from there the hierarchy of centers expands. What does this mean in everyday terms?

In some ways, Families from some of the more traditionally

authoritarian countries have a head-start in actualizing this key part of the Principle. What does it mean to respond to one's subject?.....to unite with the subject in heart?

Once I recall we asked our Master how long he would stay in America when he came next. His eyes twinkled when he told us we wouldn't want him to stay for very long. "You Americans could never take the way I treat the Orientals. You know, Democracy is not the heavenly way; could you keep following if I stayed for a long time in America?"

We all desire that our Master stay in America for an extended period of time. To prepare for this day, we must seek the heavenly way in the daily life of the Center and in the daily relations of those around us. As we work to live this way, we will also find that we have not only found the key to our fastest spiritual growth, but we also help those in the subject position to grow most quickly and we help the Center and nation as well.

Part of being an object may be learning to listen rather than talk (Is what you want to say really that earth-shaking?). What does it mean to respond in beauty and service? It is not literally a passive position but one of great supportive activity. What is it the leaders of your Center desire to do? Do you support and manifest that in your life or work at a cross current? What is it they are speaking about at a particular time? Do you support that or do you interrupt and change the direction of conversation? Being supportive is a difficult thing for us Americans. Does taking the leadership role come naturally to you? Do you find you constantly have to take issue with the leader? Do you try to go around him? Do you have such a neat thing you forget to channel it to the subject? Do you feel too insecure to be a good object? Do you feel your subject is too involved in more important things to worry about your petty little problems and thus feel separated? Do you fear your

subject? Are you jealous? Does your desire for greater knowledge lead you into positions where you stand against your subject? The Abel position is the means by which the Cain position is brought into a relationship with God: it is also the relationship that Satan is most threatened by. Make great efforts to close the gap between Cain and Abel.

The first step of uniting with your higher center may come naturally or may come through strict application of the Principle. Wherever it starts, the goal is union of heart. The spirit of God moves through the law, but essentially God is a God of Heart; it is through the base of love that He can truly perform His miracles of growth. Again, the ability, speed and depth of working out a subject/object relationship will come from your desire to be a good object.

Through loving your subject, you will develop your capacity to relate to our Master. Your subject may not be "perfect", but it is through your support that he also will grow fastest. Through a relationship with you, they will reveal their inspirations their strengths and their weakness. Do not be afraid to go to them, knowing how much strength it gives you when someone comes to you in the need of direction. Even God grows as we come to Him humbly in our needs and work things out with Him.

We grow through witnessing, teaching, praying, cleaning house and meeting our other responsibilities, but ultimately through the deepening of our "concern" (Miss Kim's word for love). Concern deepens on two levels: physical and spiritual. It is physically manifested in the way you leave a room. Can the next person tell you've been there? Do you leave a ring in the tub, towels messed; do you squeeze the toothpaste from the middle? Do you leave your dirty bowl or the bottle of milk on the counter, the iron plugged in, your bed unmade, your books in the lecture room? How concerned are you in these

small things that influence those around you? Develop the exercise of leaving the room better than when you came into it. Look before you leave it for traces of yourself and for a small thing you can do to express your love. It's an exercise that takes effort at first but will come naturally to you as time goes along.

Developing spiritual concern takes even more effort. when you walk into a room, or work with a group, do you feel the need to be noticed or even to be the center of attention? Try to get off the superficial level with those around you. A rush of empty words and actions makes a foolish, superficial impression around the Center. If you say "Hi" be willing to look into the eyes of another and assess what you see. work to respond to the needs of those around you. Pray to be more aware and pray to respond more quickly. Do you not have time to respond to a need you see? Are you afraid of muddling? Are you afraid of getting involved in something that's over your head? Are you afraid of saying the wrong at the wrong time? There's only one way to develop a truer perspective: play to God, and then go ahead, ACT, and find out! Do you feel that the Center is cold and unloving? Know that the amount you receive is directly related to the amount you put out. In Satan's world, everyone wants to receive; no circuits are formed and God cannot work. Even through the tiniest actions, start the tide moving. Invest yourself in the Center's life. Prepare yourself for the worship services; pray hard----as if your life depended on it----and lift up your heart before it's time to go into the room(Do you read the comics or the Master Speaks before worship) Attitude is so important in terms of expanding one's concern through daily activities. Work to establish a prayerful heart before each day and add that dimension to the day's activities.

Pioneers

Roy Irvine
(Canadian Family)

I would like to write a few words on how the pioneers of old relate to the pioneers of the New Age.

In 1534 a French Explorer, Jacques Cartier claimed Canada for France, and gave the country its name. It remained French until 1763, and then fell into British hands. The English and French settlers lived on farming communities and small scattered fishing ports. With the addition of immigrants from many other lands over the past two centuries, we are now ten provinces and a growing industrial power in world trade and government.

It was the pioneer spirit of those who came across dark oceans that discovered and opened new paths for others to follow behind; perhaps with a little less travail. The pioneers were a hardy breed of people, whose main characteristics were individuality, dedication, and perseverance.

Individuality because they were not afraid to venture out into unknown territory. Dedication: to fulfill their role as pioneer, to build a country out of stubborn rock, dark forests, and uncultivated soil. Perseverance: under conditions of hardship and poverty that enabled them to stick it out to the finish no matter what what obstacle fell across their paths.

And how much of the pioneer spirit do we need in this new age to carry on the work our forefathers left for us to finish. How much more dedication is required of us to fulfill the Father's will and unify mankind. How much perseverance is necessary to build out of uncultivated spiritual soil the Kingdom for Father on Earth and for us pioneers of this New Age to restore the True Ideal.

(Testimony)

INTO DIVINE PRINCIPLE

Dennis F. Orme

(National Leader of Unification
Churches in England)



Dennis F. Orme

When asked of my testimony I rather shudder, one's life is built up of many seemingly small spiritual incidents that only together form a pattern. One cannot include all yet to relate bare facts is rather dull.

However spiritual experience begins at birth so I believe, mine began on 17th June 1938. I was fortunate to have a living physical Father, so many of his generation died in their youth in the First

World War and many in the Second. Brought up in a Christian family - father Anglican, mother Methodist - I accepted my father's matter of fact view of Christianity. He had been a church warden in his younger days but had resigned because the church had neglected the working people. His advice was always belief in God, in Jesus, but be careful of priestcraft. Hence our shell shocked village vicar seemed remote to the small boy attending

church and it was all so very formal. I was baptized and confirmed in the Anglican church not so much out of conviction as by habit.

School was fine until I went to public school, which in England are private excepting those like myself who won scholarships. That cramped my spirit so at the age of 15 I confounded my father and mother by applying for the training ship H.M.S. Conway. Winning a scholarship by the Grace of God I went to sea. Serving as cadet, midshipman and navigating officer my travels brought me to China, Japan, Malaya and other far eastern countries where I gained first hand experience of the Orient. I frequently felt that we of the west were somewhat barbaric and my respect for the oriental grew.

Quietly my spiritual life was moving forward although outwardly my life with its constant travel, sporting activities and general reading combined with many personal experiences was very wide ranging. My relationship with God was not very pious I regret to say. I made conditions with God. I would say to God "Now if you do this.....I will do that" It was a genuine relationship, I never tried to fiddle, he was after all my best friend. In this I was frowned upon by my more religious sister. God was a reality—my best friend. The church I regret seemed less than real. My energetic nature led me to explore the philosophies of Communism, Socrates, Buddha and others whilst travelling around the world. I must mention that it was Socrates whose sheer logic embedded into me the logical nature of God. Exploring the minds of the great thinkers like Albert Schweitzer, Albert Einstein and Newton caused me to ponder about the nature of the universe and the nature of man and his mind. By now I navigated ships during the 8-12 watch. Many evenings I read for two hours before going on watch, then I would check the compasses and navigation, in the ocean it would take fifteen minutes. Then I would retire to the wing of the bridge, under

the canopy of stars glittering across the sea, interrupted only by the occasional cry of the helmsman, I would think deeply about Man, the Universe and God. I was a fortunate young man.

Gradually I resolved that I had better apply myself to something more constructive than navigating ships. Philosophy was so very interesting, but in itself the way you thought depended upon one's background. Occidental, Oriental, Christian, Buddhist where does one begin and end? Philosophy itself was not the problem. The problem that interested me was :What are the dimensions of man ; whether in fact he has metaphysical properties and if so what are they? I reasoned that Psychology - the study of the soul - should give me a clearer grasp. Fate had placed in my hands what I later discovered to be the best "Text-book of Psychology" written by William James in 1894.

Announcing to my astonished parents that I was giving up the sea to try and enter university I confounded them again. To cries of you were never much good at school, I set about passing my examinations.

Once more with the Grace of God intervening I succeeded and entered University. The faculty I entered had a fine reputation, but they should have called it animal science. They certainly did not attack the problem of exploring the dimensions of man. Further they trained rats, mice and fish in learning experiments whilst William James was dismissed as old fashioned. It was as if statistical madness engulfed them. I mastered statistics but that didn't solve anything. I was confused by their narrowness. I reasoned with my supervisor - the professor - over the nature of the aura, its colours and the chakras to no avail. I showed him books, diagrams and he suggested. I was mentally ill. For three years I quietly argued my case. In my second year I put forward a project backed by one of the leading pathologists in the country to investigate means of recording by photographic and electrical apparatus the aura. My knowledge

of physics, of spiritual work, of psychiatry and psychology convinced me that this must be done. Until we can observe the spirit — mental health will never get off the floor. This was my goal and I knew the benefits from it would be untold. Freud in his later life said he had been guessing as to the natures of man, yet here were men peddling guesswork under the guise of science. Psychology had ceased to be what William James knew it to be-it had become Animal Science. Under their attitude "Do not disturb the soul of man, my boy, that belongs to religion." a noble endeavour had been betrayed.

Although psychology turned up a blind alley I realised that progress in this field must now lie with neurologists, pathologists, biochemists and micro-biologists and others interested in psychosomatic disorders who have a more scientific approach to the nature of man. I wrote a 26,000 word thesis on "The Energy Structures of the Mind" for the benefit of pathologists and the like. I wrote it knowing that if somewhere the research is done then Nobel Prize will await those who finally release mankind from the confusion of beliefs prevailing in contemporary western psychology.

Once again I had confounded my parents. I received encouragement from the U.S. and I determined to leave my native England where my ideas had fallen on deaf ears. Before crossing the Atlantic I intended visiting the island of Iona of the west coast of Scotland where there exists the remains of an early christian abbey and community. My life had brought me into contact with one of the finest spiritual healers in the country, who taught me about the aura. I counted my good fortune, sold my car and took a lift to Scotland with a friend.

I visited the community he was beginning to establish and began to help him. I studied further into the spiritual nature of man and remained digging, concreting and levelling ground whilst laying the foundations. Twice I left the community, but

the Father always guided me back there. Somehow I knew the Father wanted me to stay there although all my friends said "For goodness sake why don't you leave?"

Then one day up to the far north of Scotland came Doris Walder and Marion searching for babies. That morning the 11th of May 1968 in the sanctuary Doris sang and spoke to the Heavenly Father. Whilst listening prayerfully I received that I must protect her. This itself was unusual but the day before she arrived I had felt a most beautiful presence. It must have been Jesus or one of the elect. I had heard previously of a very great soul living in Seoul - Mr. Moon - but whenever I enquired further no one would say anymore. Doris began to speak about Mr. Moon and his teaching. At the time I made an important decision, that I must endeavour to retain the spiritual content of all she said. I gave up eating dinner in the evening lest I fall asleep in the evening. So began three days of spiritual revelation and intense interest. The spiritual vibrations were so high, and each day brought deeper understanding whilst I listened eagerly and asked many questions. Then Doris had to leave suddenly. I was able to take them over the train and they disappeared southwards. Three days later after further revelation I left Scotland for London to study Principle. I knew a completely new chapter of my life was opening. The Father had guided me through many difficulties. The Divine Principle grew gradually and still grows within me. I was fortunate to understand the limitations of my intellect in that I realised I could not decide whether or not it was true. Instead I asked the Father to show me which he did in no uncertain terms.

My path had been unusual. I had wrestled with Theories of Light proving that particles must move in excess of the speed of light hence establishing the existence of other realms of matter, the spiritual realms. I had sought to solve one of the

great issues facing man - that of mental health. Now in the north of Scotland I had found the answer. As usual the Heavenly Father had worked in unusual ways. I think often of Noah building his ark on top of the mountain so that when the rains came it floated completely clear of land. Can man match the mighty majesty of God's wisdom? I doubt it. The Father had led me to where he could help me understand the Divine Principle. Not being a scholar of the Holy Bible the Divine Principle was completely new. Away from the hustle and bustle of civilisation I had time to digest the most remarkable revelation ever revealed to man.

In 1969 I was privileged to meet the Messiah and listen to him and Mother. I know my debt to them is infinite. So too I am indebted to the countless thousands of nameless people who have allowed me to live at this precious time. My debt runs to those pioneers who protected and served Our Master passing on the Divine Principles in order that I may hear them in the north of Scotland.

Looking back over my life I know my greatest debt is to the Heavenly Father who bears His Heart to mankind through His Son - Sun Myung Moon. It is a privilege to bear witness to Our Leader. To rid man of his own satanic nature is not easy. No wonder the Bible describes him as "Wonderful Counselor, Mighty God, Everlasting Father and Prince of Peace."

I felt the need for God and the spirit world

Daniela Kleszynca



Daniela Kleszynca

I am 19 years old and I have been in the Unified Family for three years. I find it hard to define what exactly has changed in these three years within myself, one thing is certain; I am different from before, and I am different from other teenagers and from friends who don't follow Principle.

Before knowing Principle I had become nearly an atheist, yet, within I felt the need for God and the spirit world; my feeling knew that they existed, but I could not

logically agree with my feeling. For instance, I could not accept adultery, it seemed absurd having to accept such a thing, yet I had nearly reached the conclusion that it was part of human nature, thus often inevitable. The same I thought of wars, of human injustice, cruelty and falseness. I considered myself to be disadapted, as my romantic feeling would not let me accept deeply those things that with my reason I considered 'unchangeable historical realities. The major difficulties I found in accepting Principle have mostly come from my mind, which being-

logical and rational, clashed with my feeling and prevailed on it.

For a long time I have searched in Principle only the answers to my rational problems. I went from one doubt to another without reaching any conclusion; every time I thought I understand everything, any little thing that could make me doubt became great importance, and would make me doubt the whole Principle. Then suddenly I began to consider Principle through my heart and feeling, and only then have I really seen them acting in my life, and have I really understood that there can be no doubt about them. I feel that those (like I did) who look at Principle only with logical and rational eyes may not satisfy all their intellectual needs through them. But to those who look at them also with their hearts and feeling it gives everything they have been looking for.

Are the church bells ringing in your heart? Where are you going to?

(Overseas Religious News)

THE ROAD INTO CATASTROPHE

From "Bild Post" in Germany

(Sent by Paul Werner)

We are accustomed to the words; Christ came into the world to suffer and to die on the cross. This was the purpose of his life. We see his life as being directed towards the cross and we think that Jesus accepted the cross naturally, well, that he even eagerly looked forward to it.

Jesus and the cross—these are two inseparable terms for us. If we study the gospels without prejudice, this point of view will be corrected. It becomes evident: The cross of Christ was not a set program of a dramatic catastrophe which was intended to take its course, beginning with the Manager, and which was unfolding in ever growing tension.

The cross came into view only, when the chance of Jesus preaching, the chance of conversion, the chance of Judaism, the chance of the Kingdom of God was missed.

The Jews did not want to accept him—therefore the cross and therefore the decisive turn to the new people of God

Even if we cannot define the exact moment of the turning-point in Jesus life, because the words of the New Testament were written in such a way, that is, seen from the viewpoint of the outcome of his life and in regard to Easter, as to proof, that he had to take this road as being in accordance with God's will, but it is evident that, starting at a certain point, it is talking about his way of suffering in the gospels.

It seems that Jesus' hope for an imminent and direct beginning of God's Kingdom diminishes in view of the rejection by the Israelites. The hatred grows, and it is as if Jesus had to "learn" that, in accordance with the Old Testament, suffering and death are one of God's ways, and the gospels emphasize, that becoming aware of this fact wasn't easy for him.

In recounting Jesus, suffering we'd better start at the scene on the Mount of Olives: Jesus rebels against his suffering.

Here it is clear that the way of suffering was everything else for him but a fact. Here he trembles and shivers in view of what is going to happen. He desperately prays to God: "Father, if it is possible, take this cup from me, yet not mine but your will be done". He cannot cope with this hour alone. He wanted his friends with him and is sad to find them asleep. He asks, that this hour would pass and is fighting for a "yes" which he finally expresses in a subordinate sentence. He wrestled for this "yes" under sweat and inner opposition.

Jesus' attitude towards suffering and the cross gives our devotion a new accent. When we see the cross in this new light: Not as the normal way intended by God, but as an emergency solution, the more toilsome way caused by the disbelief and rejection of Israel-and prior to this the time of his efforts to win the Israelites-then there will be room in our Christian life not only for the cross and the acceptance and bearing of an adverse fate, but first and above all for the struggle, the defense, the commitment.

Only if there is no other possibility, the way of following the crucified Jesus is to be trodden. This point of view leads us to a new acceptance of the physical world, to a new engagement in this world - and this is all too necessary for us Christians.

The most striking aspect of Jesus seems to me to be in the facts, that he becomes enraged at the sight of a leper, seeing the destroyed and disfigured creation in him; that he becomes

angry at the Pharisee's keeping silent to his question: "Is it allowed to do good or evil on the Sabbath; is it allowed to save a life or to destroy it? That he cries and is deeply moved at the grave of his friend Lazarus.

The patient Jesus is known to us. Now it is high time to discover the impatient one.

We must have the heart of gold and the will of iron.

Something is Wrong Within the Church

From "Der Weg" (Protestant Church Newspaper)
(Sent by Paul Werner in Germany)

The disintegration within the churches represents a fact which simply cannot be denied - neither by the people in the street nor by the highest committees of church leaders. Publications of newspapers dealing with this "symptom of our days" are frequent and not to be overlooked. Wherever the attempt is made to give a reasonable explanation, one soon has to recognize, that one loses himself in presumptions and general critique, disputes, inquiring questions - all these signs of a deplorable situation cannot be hidden by the churches. On the contrary, printing their weekly parish papers they draw the reader's attention to this fact by headlines like: Something is wrong within the church.

The following excerpt of a publication in "Der Weg" the official paper of the Protestant Church in the Rhineland (a province in Germany) serves as a good example. The main article refers to a report made in public by the first bishop of the Protestant Church in Germany. First he underlines the difficulties within the church in respect to the understanding of God by stating,

"... listening to a Sunday Sermon we can hear" the secret is great, "I am speaking of Christ and the parish". Somewhere else the sermon is limited to single subjects put into question. The church is

described as an institution to discuss different opinions on religious life and to judge the validity of Christian traditions in our days. The question arises: Am I to be a member of such an institution? God is often declared to be dead or at least not yet completely dead. He cannot be in heaven—modern ideas of the world do not allow it. So he has to be in the depths of existence. But then it turns out that in “our cellar” the wild dogs are barking, and so God is put into future—as an open future”.

Problems over problems. Do the believers feel encouraged by the words of the highest representative of their church in Germany? The churches—as they state themselves—are facing a battle which does no longer consist of equalizing different ways of faith nor cultivating piety, but where the problem is exposed just as it is: Belief against unbelief. They cannot but speak of a serious crisis. What role are the priests playing in the battle recognized by themselves (or part of them) as a battle harder by far than the struggle of the church within the German Reich? Again the first Bishop of the Protestant Church gives an example in his report which speaks a language of its own:

“...At the beginning of a new school year, a priest was engaged to hold religious lessons. After the first lesson the children talked about the program of their new religious teacher at home:

When after a three months period the class will be convinced that I am not a Christian, the aim of my lesson will be fulfilled.”

Protestant Groups Arranged a Meeting under the Theme: "Church Reform in the Rhineland."

From "WAZ" (Westdeutsche Allgemeine Zeitung)

(Sent by Paul Werner in Germany)

This is the headline of an article of March 20, 1971 relating to a committee for church reform. The members of this committee are young priests protesting against church instructions and regulations against old-fashioned prayers "making the service boring and giving it the aspect of belonging to another world". They had a meeting in Dusseldorf to discuss a thorough revival of the "clergy and the members of the Protestant Church". They claimed - "the song-book, the revised Lutheran Bible, the creed. the church year, the Sunday sermon-everything kills the service. On 1000 altars in the Rhineland the services continue to be held in the old style until within 30 years the last believer will stop to appear.

The committee demands to try new ways, more up-to-date, under the responsible participation "non-priests" and to reduce the number of services. "more quality than quantity" is their request and they even demand to give up holy days like Christmas, Easter and Pentecost.

The church leaders were angry at the committee and asked these priests to retract their statements-without success until now. The protesting priests are counting on help from their fellow colleagues. "It is a shame that the actual regulations

prevent the service from being colorful and vital", said a young priest from Essen. For example it is not allowed to use a modern translation. This decision dating from 1969 is steadily being trespassed. "This well-known and yet tolerated by the leaders", because our time demands it.

The aim of the meeting in Dusseldorf was not only to exchange ideas, but first of all "to prevent that the church loses influence in all respects". The young priests want the church to be more active and open for the expectations of modern man, especially as far as young people are concerned. "If young people ask questions, we have to tell them the truth about the different theological trends as well as about the different ways Jesus Christ is being related to. From the humanists to the atheists, we have to tell about the so-called conservative and modern ideas of the church. The youths have to know about the variety of teachings to be in the position of forming their own opinion."

Many young priests want the church to feel more engaged, all "social points being in focus". How do the church leaders react to all these requests? "We are at the beginning of a toilsome way thru the institutions of the church. Our special problem is to stop all extreme tendencies wanting to smash everything to pieces and as a replacement build up a play — church with political ambitions".

Number of Withdrawing Priests is Rising

From "Proninciale zeeuwse Courant" in Netherland
(Sent by Margot van der Stok in Middelbourg)

Stagnation in the growth Roman Catholic Church

A considerable stagnation is to be observed in the growth of the Roman Catholic Church, while at the same time a decreased interested from the side of the Dutch Roman Catholics in church events can be perceived.

The underfollowing figures have been composed in charge of the Episcopacy.

On the first of January 1970 the Roman Catholic Church in Neatherland has 5,260,000 baptized members. Above that number there were on the same date 76,700 members of the Church living in establishments, who formed an own unit.

Furthermore there were 40,000 priests, brothers and sisters in monasteries.

The number of baptized members of the Roman Catholic Church grew in 1969 by 1%, which is less than the growth of the total population of the Netherlands (1.25%)

Church - Attendance

January 1966 showed a church-attendance of 64.4%. This percentage lowered every year and showed in October 1969 only 50.8%.

In October 1970 this percentage reduced again and was fixed

on 47.2%. This reduced church-attendance is an expression of a reduced interest in the Church in general.

The dioceses and the regular clergies and congregations together had on the first of January 1970 in total:

—	}	12,800 priests
—		15,800 brothers
—		27,500 sisters
—		56,100 in total

on the first of January 1969 were these the figures:

13,150 priests
16,000 brothers
28,100 sisters
57,250 in total,

So a total fall of 1,150 members in one year.

In 1970 the total fall amounted to 1,325 members being:

470'priests
254 brothers
601 sisters.

The reduced interest started in 1967 is going on and is still increasing.

Survey Concerning Catholic Clergy in the United States: American Priests Complain about Isolation and Authority of Bishops

From "Le Monde"

(Sent by French Family)

Washington: "We have seen no indication that the American clergy is in full collapse or on the brink of collapse. Numerous positive forces animate it, and one would be misinformed if he concludes, after our studies, that the clergy is on the way of disappearing. On the other hand, it is true that the clergy faces very serious difficulties, mostly concerning extremely explosive subjects of power and of sex, which lends to prediction of conflicts and trouble for the years to come."

This diagnostic concerning the state of American Catholic clergy was carried last week by the New York Times. It resumes fairly well the conclusions of the longest and most minutious survey ordained for the American clergy. This survey, whose results were not to be made public, had begun 4 years ago. It had been ordered by the Conference of American bishops and would have cost more than \$500,000 for the American Church. This work will without a doubt raise numerous controversies, and not only in the United States, to the extent that it breaks a long tradition of discretion formerly seen as private concerning these subjects.

The survey is divided into four parts: historical, sociological, theological and psychological. The sociological study, taken

from 6,000 priests, was directed by Father Greeley, Director of Research Center of Public Opinion in Chicago; the theological report was supervised by a Jesuit, Father Armbruster, Professor of Ballarmine, Theological School of Chicago. Father Kennedy, of Loyola University of Chicago, is responsible for the psychological part.

According to the survey, American priests suffer generally from two difficulties: isolation, and the power that the Catholic hierarchy exerts on them. These two difficulties could be the origin of the crisis that goes throughout the American Church and which is characterized by numerous acts of indiscipline and often deep discords.

It is in the domain of the celibacy of the priests and of contraception that this indiscipline is manifested the most clearly. In fact, more than half of 6,000 priests interrogated declared themselves in favor of "at least a change in the rule of celibacy". The proportion is considerably higher for priests of less than 35 years of age, since it reaches 84%. That does not mean that the majority of the priests would marry if they received the authorization; only one priest in 5 affirmed that he would use this right if it was granted to him.

The surveyors explain this apparent contradiction in these terms: many of those who declare that they are in favor of a change in the rule of celibacy, do it because they are convinced that the celibacy is not necessary to priesthood, because they think it can be harmful to impose it on certain priests, because it sets apart numerous persons of the clergy.

1,800 departures in 3 years

Most priests who have recently left the Church have nevertheless done it to be able to marry. Exactly how many have left the church? The survey answers this question for the first

More Freedom

The psychological study ends with many recommendations, particularly one which will make more noise in granting "more freedom for priests" in areas of celibacy, of life-style, of financial situations, of types of activity. The average priest, the surveyors add, is perfectly representative of the average American.....neither a sick man, nor a "superman," Many conflicts priests struggle against come from the fact that they are ordinary men and they are treated as exceptional beings. A great proportion of them are not yet arrived at a stage of full maturity..... they have the tendency to identify themselves through their role as priest rather than through their own personality.

The theological report is consecrated to two questions: that of celibacy and that of admission of women to the priesthood. In one case after the other, there were recommendations for evolution of the position of the Church. "One can affirm with certainty", it declares, "that there is argument in the dogma or in the Scriptures against the ordination of women, and there are even serious theological and pastoral reasons for defending the principle."

Concerning celibacy, on the other hand, the report affirms: "It is a theological fact that the celibacy is granted by the Holy Spirit and does not necessarily coincide with that of the priesthood. The report recommends the return to a more authentic concept of priest: he should be more of a servant, a minister who as Christ, responds to the needs of men, rather than to an abstract entity charged essentially with distributing communion and other sacraments.

This study, which includes several hundred pages, is the center of discussions at Detroit on April 27th and 29th by American

time: between 1966 and 1969, 1,800 priests have left the Church, 5% of the present ones. It was generally estimated that the defections were more considerable. This is serious, especially if one recalls that 5% of priests of less than 45 years of age answered surveyors that they would "probably" leave the Church and that 17% of priests of less than 35 years of age "are not certain" they will remain. A great majority, moreover, would again choose the way of priesthood if they had the chance.

Another area where latent indiscipline of numerous priests is manifested is that of contraception. More than 50% contest the official position of the church. This tendency, the surveyors indicate, only has become reinforced since the encyclical *Humane Vitae* in 1967. The priests in majority are hostile to abortion. In turn, they contest the opposition of the Church to all divorce.

The affair of the celibacy of the priests, which without a doubt will harvest the most publicity because of its sensational aspect, is not considered by surveyors to be the greatest danger menacing the American Church.

"Numerous priests," they affirm, "in fact, are very discontent with the Catholic hierarchy and with the way in which important decisions are taken: but the hierarchy of the Church does not share this feeling. It seems more that these divergences are rooted in the ideological differences concerning the nature of the Church and of religion. There are systematic and substantial differences between bishops and priests on practically all subjects studies..... Given the disagreements concerning the distribution of power and the necessary reforms within the Church, these systematic differences of points of view risk creating a serious and dangerous breach between priests and the hierarchy."

The third of our 21-day campaigns is now over

Denver, May 15,1971

The level of activity here in the Denver Center reached an all-time high during the month of April and the first few days of May. Until the end of our third 21 day campaign on May 4, every minute of waking time apart from our jobs seemed literally to be crammed with increased teaching responsibilities, preparations for lectures (new witnessing materials and silk-screened posters), and intense "chando-ing".

The initial meetings of our two Denver Free University Courses brought twenty new people to hear the Principle and to be introduced to our worldwide Family.

Our Family in Denver now includes not only new center directors, Carl and Linna Rapkins, formerly of the Canadian Family, but two bright and active sisters from the Berkeley Family, Maryellen McCabe and Mary O' Brien, whose welcome to Denver consisted of almost immediately joining us in street witnessing!

Our church strategy is being put into effect as we have Family members attending at least six different churches in the area. We have two sisters, Judy and Susan, established in choirs, and two sisters are attending a newly formed, social-action oriented youth group, Mary and Alice. The rest of us are seeking churches with good potential for drawing people that would be receptive to principle or positions of service within the church.

The month of April also marked a breakthrough after several years of attempts at being allowed to present Principle on the campus of Denver University. During this time we were able to

present three introductory lectures at two-week intervals. Publicity for these events was especially aided by our newly created silkscreening department which produced originally designed posters that followed the same theme as our invitations, for each meeting. This production resulted in 30 posters for "The Unification Movement", 100 posters for "Prophet for a New Age" and 300 posters for "Symbol of Unity". Through determined efforts in just these past few weeks at D.U., our group is already becoming known on campus there.

The third of our 21-day campaigns is now over, and already we can see accomplishments which have been made. The first campaign brought our somewhat newly assembled Denver Family to a foundation of understanding among us upon which we can grow. During the second we received notice that we would be allowed to lecture at Denver University and increased our number of witnessing prospects by shifting our schedule so that we would be able to witness to people during the hours of daylight after work. The third brought the beginning of a time of fulfilling accomplishments for our work here as the center began to function at a higher level of harmonious interaction, we were finally able to work actively at D.U., and there were many new faces at our lectures.

Denver Family

Mrs. Kim has been helping us with difficult problems.

Washington DC, May 23, 1971

My dear "OPA" (brother), Mr. Chang,

I am sorry I have taken such a long time to write this letter

to you. Enclosed is the article I promised for The Way of the World. I have been so happy to receive issues of The Way of the World, each one seems so full of news from our parents and the Family throughout the world. The next article I want to write is on prophecy of the American Indians concerning our Master and the Unification Church. I am reading a book of their prophecies. That is 200-400years old ,but very clear about the New Age.

This afternoon I have been hearing a good talk with Mrs.Kim. She has been a great comfort to our family, helping us with difficult problems. Above all she puts such a deep "SHIMJONG" into everything she does.

I pray your wife and family are very well. I know you work very hard with all of our brothers and sisters there. I hope you remain healthy.

In gratitude,
In our True Parents' Name,

Barbara Mikesell

7 New members found their way into the family

Vienna, May 7, 1971

The month of April saw the beginning of this year's second 40-day movement of the Austrian family. However, much of our energy had to go into two projects. The construction of the training center, including a money drive to make it possible,

and the translation of the two anti-communist books. Nevertheless, 7 new members found their way into the family. Among the Divine Principles in Austria. We are working with several other couples, but their way seems to be not so easy.

Although we have no official news about the coming of our True Parents, there are some indications they will come soon. The negative side is very active, and one of our girls has had a traffic accident a few days ago and has not yet fully regained consciousness. We are praying for her recovery. Although Satan is demanding his price, the final victory will be ours

Please give our love and greetings to Father and Mother and to all our brothers and sisters in Korea.

In the Name of our True parents,

Peter and Gertrud Koch

We are looking forward to our Leader's visit.

Toronto, May 1, 1971

Dear Mrs. Choi,

Greetings! It was good to get your letter and hear directly how things are going in Korea. I am especially happy that the blessed women are doing so well.

How is Miss Kim doing? She must be very busy acting as a mediator between the church and our movement. I am really happy that we are finally making a breakthrough in that area as I have always thought that good Christians really deserved

to hear about Principle.

We are still progressing slowly here. We have 10 people in the Center and a few studying with us. We would do better if our relationship with Father were stronger but we are raising one another with His help. Farley and Betsy visited us for the first time last month. It was really good to have them. I felt such hope in being with them. The three of us drove down to Rochester where I visited for a couple of days before returning to Toronto. Rochester is really a beautiful little city.

We are Looking forward to our Leader's visit this summer and hope that he will be able to visit Canada as well as the States. It would really be good to have him here. I am looking forward to meeting you again as I still remember the fruit you gave me when I back to Toronto.

Linna and Carl are in Denver now and from their last letter it sounds like a good work. I would really like them to have it a little easier for a while. They had such a lot of indemnity the last while they were here.

We have been witnessing and teaching as usual. The rate of growth sometimes seems to be propertionate to our strength as a center.

Spring is finally arriving in Toronto... The daffodils and crocuses are up even though we had snow flurries yesterday. It shouldn't be long until summer as spring here usually lasts only a week or so.

We had a quiet celebration for Parents' Day. It was very nice.

I am running out of paper and letter writing is really not my strong point. We all think of you, our Korean and Japanese brothers and sisters and our Leader and Mother. All send our love.

In the Name of our True Parents,

Katherine Bell

The Scottish Mission was established.

Reading, May 1, 1971

Dear President Kim,

Rowlane Farmhouse—our headquarters—is gradually coming into full operation. The printing machine has been installed together with a dark room for processing photographs and we now have the luxury of an office. The main rooms have been redecorated and our first visitors Teddy and Pauline from Holland arrived for the weekend. It was a joy to have them with us, their first visit to the United Kingdom for two years.

Final preparations for our service at Trafalgar Square have occupied much of our time. Boards have been painted, letters distributed and written inviting the various denominations to pray, loudspeakers hired and we are all set for Sunday May 2nd. Trafalgar Square the home of so many left wing demonstrations this weekend will be the venue for a service to comfort the Heavenly Father. John Bunyan and others who led the revival in the middle ages spoke on market squares and held services in the open air. We may well be nick-named the open air church. This week it snowed so we think Satan must be angry that we have opened our summer activity. We shall send a special report concerning this service.

The Scottish Mission was established on 7th April with the arrival of June Perrin and Patricia Hardman in Edinburgh. They now have a flat near the center of Edinburgh. We have long wanted to open this mission and pray that they will emulate John Knox. It was John Knox who turned Scotland protestant in a fortnight on his return from Switzerland.

At Easter the Unified Family Singers sang in the local Parish Church at Dorney the anthem "This is the Day" which was much appreciated in the church.

We continued with our normal witnessing and teaching programmes. Our Hyde Park stand glistening in its new coat of deep blue paint. With several other projects under way we hope to have a fruitful summer.

In Our True parents' Name,

Dennis & Doris Orme

**The conviction and dedication of the German family
became even stronger.**

Essen, May 8, 1971

Dear Mr. Kim,

Father has led us through another month of great joy and great struggle, and each passing day brings us closer to our Parents' visit. As we visited our centers in north and south, east and west, all our members expressed a feeling of great urgency. They are constantly being pushed forward by the spirit world not to be satisfied with their achievements but to work even harder in the months to come. Many and varied are the conditions being made throughout Germany to speed up the restoration like getting up at 5:00 a.m. every morning to pray and study Principle before going to work (some only get 3 - 4 hours sleep every night), fasting or eating just rice cooked in salt-water for a certain length of time, witnessing wherever

they are and lately trying to sell as many Principle Books as possible.

We are very happy to get the 5,000 books (German translation of the Study Guide) off the press and into circulation. They were delivered at Headquarters on Friday and by Monday all German centers were supplied with the new books. All our members were surprised about the fast distribution and are very enthusiastic about the new possibilities of spreading the Truth in their territory, and quite a number of books have been sold with in the last week already.

Here at Headquarters the family studies Principle together every morning before going to work from 6:30 to 7:00 a.m. These 30 minutes of sharing are most precious to everyone as they provide a good atmosphere and a wonderful start for the new day. At 12:00 noon we unite in prayer for our Parents trip wherever we are in Germany. This also gives us a great sense of unity.

New life is springing up in nature everywhere and we enjoy the blossoms and the young green leaves on our way to the Holy Ground with a deep desire, that all of mankind soon will become aware of the Cosmic Spring. Father created everything so beautiful and stimulating, waiting for its lord.

The long Easter-weekend (4 days) was a welcome opportunity for the districts close to Essen to come to Headquarters for a training session. Father really was the center of our studies and our singing and sharing together and His presence was felt by all members. A great sense of unity drew us closer together, even though Satan's attacks through the magazine and newspaper were quite severe at that time. We even received anonymous calls threatening our lives, and we could feel in a small way what our Leader had to endure in Korea. We are thankful to Father for bringing us much closer to our Parents through this experience.

The conviction and dedication of the German family became even stronger during the past weeks, when Satan was trying by all means to stop us. We will double our efforts to reach many people, to lead them to our Father through our Parents.

Right now we are in the process of training certain members to become good leaders as the mission is expanding in all directions. We will need many capable persons.

We welcomed our brother from Japan, Akihiko, who will stay at Headquarters for a few weeks. Through him we learned many things about the activities in Japan.

May all the suffering of our family in Korea soon be turned into joy. You are always in our prayers.

All our love goes out to Father, Mother, the Children, Mrs. Choi, to you and all the family.

In our True Parents' Name,

Paul & Christel Werner

**We have a center in the very city where Mr. Kim
Doek-whan works and studies.**

Essen, May 24, 1971

Dear Mr. Chang,

We were very happy to greet our dear brother from our homeland this past weekend. He gave us the publications along with your letter of recommendation for which we are very grateful. It was so wonderful to learn of the activities in Korea

and our longing grew to see our Parents. Everybody is working very hard and trying to find many people before they arrive, so that they might be happy. We have a center in the very city where Mr. Kim Doek-whan works and studies and he is welcome to visit there and take part in the activities every time he can get away from his place and we hope, he will be very happy in the German family. Thank you again for everything. Our thoughts and prayers are always with you. All our love,

In the Name of our True Parents,

Paul and Christel Werner

We are translating the Divine Principle, from English into Greek

Athens, May 1, 1971

At present we enjoy "Family life" with 3 members. They are: a Greek girl, a Ghanese male-student and a Greek male-student.

Their holidays were wonderful because they could translate a big part of the Divine Principle, from English into Greek.

The girl came more than a week every day for 5 or 6 hours to the center and translated continuously.

We also taught the many songs in English.

We read them some of the Master-speaks, out of The Way of the World and from the New Age Frontiers.

They told about how their friends react when they speak about the Principles.

Further we contacted many people. Those of Christian Science

make discussing very complicated because they interpret most of the Bible words only spiritually.

Parents' Day was the first time with 2 children in Greece. We prayed then in 4-positions at the Holy Ground. Singing songs we climbed a hill in the center of the city. This united walk up was good for our spiritual growth or climbing. When we reached the top we were all in high spirit. At the top we met a girl who knows about the Principle but did not come to the center for a long time. Now we stood 4 of the New World face to face with 4, she and 3 of her friends, of the Old World.

Because of its spiritual meaning we felt very much moved. To a spiritualist lady we read a message from the spirit world about Sun Myung Moon.

Most of our thoughts are directed towards finding one person who will live together with us.

Love from the Greek Family to the Family all over the world.

In the Name of Our True Parents

Greek Family

Here is some general information about Guyana.

Georgetown, May 19, 1971

Dear Mr. Chang,

As you can see, I am finally in Guyana. Here is some general information about the country.

Where is Guyana? Guyana is situated on the North Atlantic coast of South America. Venezuela, Dutch Guiana and Brazil are respectively on the West, East and South of it. It is one of the most interesting geographical areas of the world. There are rain forests, mountains, coastal swamps, mud and sandy beaches, rugged rocky sea coasts, immense deep rivers, waterfalls, and rapids.

The unusual flora and fauna have encouraged naturalists from all over the world to visit Guyana. It is the land of beautiful flowers and in nearly everybody's front yard there is garden.

Guyana is the land of six peoples: Indians from India, Africans, Europeans, Amerindians (Red Indian type natives), Portuguese and Chinese in order of highest percentage. Because of the many races, there is a great mixture among the races so some rare types can be found.

How did it all begin? Columbus sailed along the coast of the Guianas around 1498 but did not land. The first people landed there around 1530 but did not remain. It was the El Dorado myth that made people become interested in the Guianas, because the mythical city of gold, whose king bathed in gold dust was supposed to be found there. In 1598 the Dutch landed and lived along the coastline but made no effort of establishing a settlement but in 1621 the Dutch West India Company was formed so they were given the authority to establish colonies and to carry slaves to the New World. The first colony was settled about 40 miles up the Essequibo river and a fort called Kijh-over-all (ruins still exist) was built. In 1660 the colony was attacked by the British and nearly over-run. During the 1700's and the early 1800's the Dutch drained the marshy land and dug canals and ditches, then Sugar-cane was planted, all done with slave-labor. In 1781 war between Holland and England gave the English control of the colony but within a few months the French drove out the English and established a

town where the present capital, Georgetown, now stands. In 1792 with the expiration of the Dutch West India charter, the Dutch government assumed control but in 1796 the British took the colony for the second time. In 1802 because of a treaty between the Dutch and the English, the Dutch were again the owners, however in 1803 the Dutch and English were fighting again and the British admiral Hood, took possession of the colony, this time permanently. There are still towns with Dutch names, New Amsterdam, vreed-en-hoop etc.

How did the six races come about? In 1820, the Reverend John Smith from the London Missionary Society, much against the wishes of the coloniists, began teaching the negro slaves the Holy Scriptures along with reading and writing. The uprisings then began and by 1834 the slaves were freed. But the plantations had to be kept up so indentured slaves were brought in and the East Indians, Portuguese and Chinese came. Today Guyana is the melting pot of these races including the Europeans and Amerindians. These races lived in relative harmony until communist directed individuals, so as to gain power in the land set the two largest race blocks, the East Indians and the negroes against each other. An account of this political manoeuvre will follow later. This was around 1953. Then there were two small, so-to-speak, civil wars in 1962 and 1964. Guyana was no longer a colony from 1966 thus the former name British Guiana, was replaced by Guyana, this means "the land of many waters" in Amerindian.

The chief products of Guyana are sugar and its byproducts, rice, gold, bauxite and other mining divisions, diamonds, lumbering, fruit production.

Guyana has the highest literate rate in the Americas because of its compulsory education programmes.

There are four main religions: Protestantism, Catholicism and Islamism, and the national holidays include the chief holidays of

these religions.

Bringing the divine Principles to the Guyanese will certainly be an enriching experience because of their religious and cultural background. People abroad have found them to be the most intelligent of the area. Many people are spiritually open. So with their spirituality and intelligence Divine Principles will be quite stimulating for them.

More news about Guyana soon.

Yours in Their Name,

Barbara Burrowes

Father set foot here in Georgetown, Guyana.

Georgetown, May 12, 1971

Greetings from Georgetown, capital of Guyana. Father set foot here on Saturday, May 1st just after 5 in the afternoon!

This afternoon I'll be uniting the soil with Korea by blessings a Place in Company Park in the center of town.

This land is politically in Satan's hand. I shall be sending in a resume quite soon.

Old friends on hearing of my return have already invited me to speak on the Radio on Thursday the 6th at 10 A.M. Everyone would like to hear about my experiences abroad.

Little do they know what I have brought them back.

Greetings to my True Parents. Mansei!

In Their Names

Barbara Burrowes

We sent letters to 10 different presidents.

Amsterdam, May 10, 1971

Dear Parents, Dear Mrs. Choi,

First of all we excitedly await to know when our True Parents will visit the Family in Europe. We hear all kinds of reports that you will be going on a world mission soon. Every one is wanting to be with you. They are working even harder to tell people about the truth.

This weekend 12 members went out to 7 cities to spread hand bills and witness. We were able to buy a second hand V.W. -bus for the family activities this summer. The first time we went out as a family with the bus something went wrong with the motor and we had to have it repaired. When the bus broke down, we were on our way to the most communistic area in Holland with anti-communist handbills. But the motor trouble did not stop us from showing the area with handbills.

Holland had its elections this month. Most of our activities were centered around anti-communist pamphlets just before the elections.

We sent letters to 10 different presidents of nations, supporting their fight against Communism and declaring we are behind the WACL. A quick reply came from President Park and the President of Australia. We are enclosing the letters.

We went to London this month to deliver 12 air shot guns. We enjoyed being with the English family. We stayed at the families new headquarters, a large Farm House located outside of London.

To all of our Home Land we send our Love. We are fighting

with you for victory for the Heavenly Father.

We send our deepest love to Our True Parents and all Families in Korea. Your Family in Holland.

In Their Name,

Teddy Verheyen

In Middelburg, we hope to make soon a center

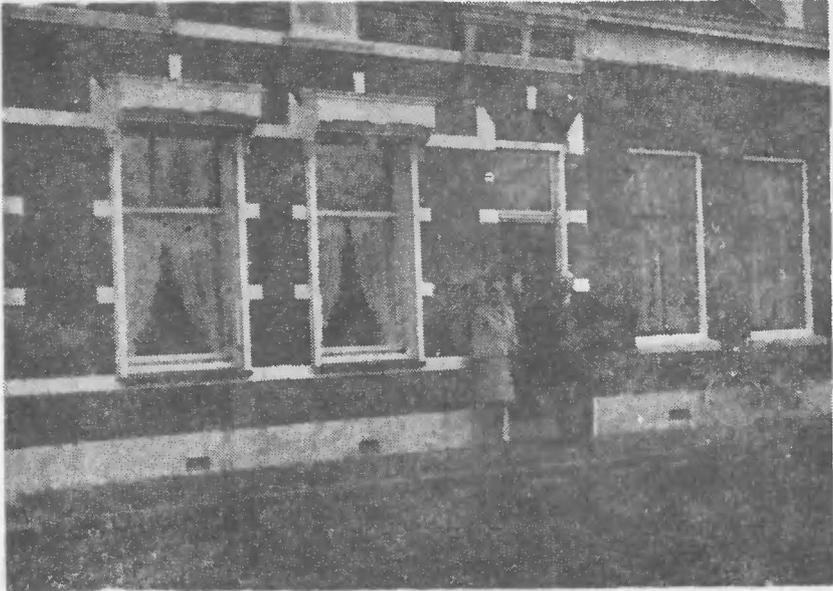
Middelburg, April 4, 1971

Dear Mrs. Choi,

Now all our physical children have accepted our leader and Mother as their True Parents, we would like to express how grateful we are. Erik, Jan and Gieta and Frank are already a long time in the Head-center in Amsterdam with Pauline and Teddy. Wouter and Susan and the three kids and Johan de la Querra are working very hard for the Father in Capetown as you know.

On account of overdoing, I had to stop working in Amsterdam and in view thereof we had to see for a smaller and cheaper house, which we found here in Middelburg and of which we hope to make soon a center. We send you two photos of this house. The one is marked on the back. We send you also a map of the province of "Zeeland" and her capital Middelburg, so you have an idea where she is situated.

The town of Middelburg was built in the twelfth century and was heavily bombed in the beginning of World War II and at the end of the war, the isle was inundated. The heart of



Margot and Frunk van der Stok in Middelburg, Netherland

the city is now rebuilt in the old style but the suburbs are newly built after the war.

We walked around the bulwarks of the city every morning from 6.30 to 8.00 AM seven days and after that we rounded the three suburbs in three weeks, also every day of the week one special suburb in order to awaken the physical and spiritual sleeping town. On account thereof we had already several serious contacts with some people. We wish to win the whole town for the Father and will work thus.

Every Monday we fast and Margot (Moses) reads the Principle every day from 5 to 6AM and I, when Margot is cooking, from 5 to 6 PM.

We have many obliterated stamps from all sorts of countries. Can one of your departments make money with them? If so I shall send all of them. Enclosed we send you an article out of a Dutch newspaper. This is destined for Mr. Young Tyang Chang. We shall try to find and translate more articles in the time to come.

We hope Father and Mother will see their way to come to Vienna this year in June to see and bless the European Family.

We are very glad receiving regularly *The Way of the World*, in which we have direct contact with our homeland and we were surprised and very glad to read about the many big meetings where so many professors and pastors came to listen to the Divine Principle. It stimulates us here in Holland to go on and to accost also the ministers.

We pray daily for the work of the Unified Family over the whole world especially for Korea, our homeland, and we send our homeland and we send our deepest love to Father and Mother and to you and all our brothers and sisters in Korea.

In the Name of Our True Parents

Margot and Frunk van der Stok

I started witnessing in the street.

Delhi, May 1, 1971

Just at the beginning of last month I moved into a new center near the University. The next day I started witnessing

in the street. Many of the students are living here in the neighborhood of the university in lodgings and homes or with their parents. In the evening they have meetings in the business centers in the quarters of Kamla Nagar and Jawahar Nagar. So it is easily possible to get contacts. Quite a number of students have already come to see me, and with four of them I still am in close connection.

The exams have already started and will be continued until mid-May. Afterwards the term vacations will last until the beginning of July, which will make my work somewhat more difficult. So I shall try to deepen the relationship to the people I am already in contact with and to come through them to new ones.

Next month I shall have a job; there was the opportunity to get work in a private factory, which will help to support the mission financially and possibly to open new ways to get a staying permit.

In the Name of the True Parents.

Heiner Pause

Young people are learning of the Divine Principle

Rome, May 2, 1971

Dear Family,

We haven't written lately, as there was nothing very important to say. Here in Rome, we have a new sister, who has

joined us only two weeks ago; she is a tailor and is 24years of age. The other young people are learning to teach and Maria (the name of our new sister) will start the teaching course today. The members in Florence are young in Principle and thus not terribly strong yet, and they are surrounded by negative thinking people. Morio, a young Florentine student, often comes to Rome to recharge himself, to learn, and to find the strength to fight; yet what we find hopeful is that both he and Cicci (another member there) are determined to go on fighting no matter what.

We are sending the testimony of a young girl in Rome, who has been on and off Principle for three years, and who has become really active only a few month ago. Now she is doing very well and becoming a good daughter for Father.

We send our love to our beloved Parents and to all the big family.

In their Names,

Martin and Dawn Porter

18 visitors came to hear the introduction of The Divine Principle

Beirut, May 11, 1971

Thank you for The Tongil Segye Monthly which gives us great joy by its pictures. We hope in the future one can translate them for us.

During this month we fulfill a 40 days condition spreading invitations specially on the universities. Beirut has different universities (American, French, Lebanese, Arabic). The last two month the Lebanese university did a strike stoping courses during all this time.

18 visitors came to hear the introduction of the Divine Principle. Some have studied to conclusion. 12 of the students were Muslem. One of the reasons that so many students came on the Saturday or Sunday Meeting is that our Arabic students like to practice their languages. So the truth of God is spread for Christians. The problem is to accept Jesus did not fulfill his Mission. Muslem believes through the Koren that Jesus was not on the cross but a double. However they say their religions are based on Revelation! How to unify them? We see more deeply that only the same fight against communism in the future can unify them around the Divine Principle. Our Lebanon is beautiful giving happy life to our people, so we can understand Noah trying to save people. They were playing... continuing their life and the judgement came. We feel our Father is coming in a short time. So we give our best that Lebanon will be a part of his trip.

In the shoes of our True Parents that continue.

All our love to our brothers and sisters.

In the Name of Our True Parents

Remi and Corry Blanchard

We have been very busy in cleaning and painting our new center

Luxembourg, May 12, 1971

The passed month we went a step further in the restoration of our country. We are very happy to report that we have found a larger flat which will enable us to invite more people and even groups. We have been very busy in cleaning and painting our new center, which will be used as the new headquarters. The address is 26, RUE GOETHE, LUXEMBOURG.

In contacting people we are succesful. Two young men are studying deeply and one is helping us to paint the rooms. The contacts with girls brought not yet great results, but we want to do our best.

As we have no university here, high school students made strikes and demonstrations to "democratize" the education system, forced by Communists. Though this was something new, there was not yet much reaction by the people. We hope to influence the students soon leading them on a positive and constructive way

We want to greet Our Parents and all the United Family over the world and we are sending our love,

In Our Parents Name!

Robert Bandner

The translation of the first 6 chapters have been finished.

Stockholm, May 7, 1971

In Sweden, spring time is approaching with stormy winds and capricious weather. To know that also cosmic spring time has already come is an unpayable treasure for daily life in this time.

With much joy, great harmony and new plans, Margo, Sigrun and myself celebrated Parents Day.

Margo and I were very busy to translate the Study Guide; the first 6 chapters have been finished, five of them are already printed (40 copies each). During the week prior to Easter people in the street had mainly their trips on mind - So I had the opportunity to study the Principle to get new strength. Different churches had called to take part in a prayer night held in a park in the center of the town. Reports in the newspapers spoke of about 3,000 participants, mostly juveniles. I also took part in this praying and felt much joy of this personal engagement throughout the whole night.

The secretary of the Spritualistic Unification is very interested to begin study of the Divine Principle. He was much impressed to hear the explanation of the fall of man and heartily gave chanks for the conversation.

Last month, 17 people came to see me and I myself was invited several times. Laila and Birgitta are very positive and ask question after question. It is wonderful to see people being moved by the new message! Moreover, I got new addresses and think that some of them are open and broad-minded. Recently, there was a movie on television dealing with "faith, hope and love". New aspects to a life after physical death were shown and gave

a good preparation for the Divine Principle. The churches did not come out very well, because they do not have real answers for the seeking and suffering mankind. This broadcasting will be continued every other week.

It is very comforting to see how God prepares man to understand His absolute truth. Well, may we as His Unified Family raise our hearts and more and more reflect His nature and bring deepest joy to Him and the True parents.

In Their Name,

Friedhilde Bächle

I spoke again with the priest of the Protestant Church

Istanbul, May 3, 1971

Dear Mr. Kim,

The Principle work with the Turkish moslems is still very difficult.

They are hard to move from their old fixed mind and also have little interest in practicing religion.

The Christian churches of Istanbul are not strong. There are not many Christians. I spoke again with the priest of the Protestant Church. He was very interested in the practical activities of our group.

A German Catholic is reanding Principle now. Also the leader of the New-Apostolic Church wants to study the book exactly.

Two weeks ago I met a student from Abyssinia. He is a Christian and wants to study in Turkey. I started to teach the

Divine Principle to him and hope that he will slowly understand more and more of it.

Joined in love to our brothers and sisters in Korea.

In the Name of our True Parents,

Harold Unger

The great conqueror, our new-crowned Leader
protects your life.

The Ten Commandments (V)

A. Powell Davies

CHAPTER THREE

Moses and Mount Sinai

4. Moses and the Levites

At one time, as we have already seen, the Levites had exclusive rights—or very nearly so—to be the priests of Yahweh in Judah. Apparently, they had almost the same rights, so far as the worship of Yahweh was concerned, in northern Israel, too. Who were the Levites?

If we follow tradition they were the descendants of Levi, one of the sons of Jacob, and therefore one of the twelve tribes of Israel. But if so why was no portion of the "Promised Land" assigned to them? If the answer is that they were the official priesthood whose province it was to dwell with all the tribes, the question then becomes: At what time and under what conditions did it happen so? It is a striking fact that only the Levites among the tribes of Israel bear Egyptian names. Phinehas, Hur, Hophni, Pashur, Putiel, Merari, Assir—these are Egyptian names and also the names of Levites. Moses is a Levite; and his, too, is an Egyptian name—and one which does not mean "drawn from the water," as the traditional explanations have so piously maintained. It means "a child given"—usually by a god.) Thus "Amon-mose" means "Amon has given a child.") His actual name, of course, was not Moses; the final "s" is given in Greek (in the Septuagint) to

make the name pronounceable. In Hebrew it is Mosheh; but actually, it is none of these but the Egyptian, mesu of mose, a child.

But even so, it is not really a name: as it stands it is only part of a name, incomplete. It must originally have been Ptah-mose or Aton-mose there must have been some other prefix indicating the divinity whose "theophorous" child he was supposed to be. This part of his name has been either lost or suppressed. So what we have is merely "child-of-," and to this we have become accustomed without knowing that it lacks the most important element of its meaning.

However, what is most relevant to us is the fact that Moses is described in the Pentateuch as a Levite and we see that, like many other Levites, he bears an Egyptian name (or part of a name). It is also remarkable that in not a single instance is an Egyptian name found among the other tribes. When, having noticed this, we also notice the close relationship of the Levites to Moses, as described in the Sinai episode, it is strongly suggested to us that it may have been the Levi tribe--and perhaps only the Levi tribe--that Moses led out of Egypt.

Many scholars have accepted this view and go on to suppose that, later, in the wilderness, the Levi tribe was federated with other tribes that had not been enslaved in Egypt and became the priests of the earlier confederation. But if so, of what cult were they priests? That this cult, whatever it was, included the serpent as a god of healing and fertility cannot be doubted. Moses made such a "brazen serpent" in the wilderness (Num. xxi; 5-9), one that was eventually (and rather un sentimentally) destroyed in the reform on King Hezekiah five hundred years later. The name "Levi" is itself related to the serpent (Arabic: lawah, to twist or coil) and Leviathan, the dragon god of the primordial myths as well as a deity of later times. A number of Levite names are formed from words meaning "snake," and

it is known from archeological findings that the serpent fertility cult had many adherents in Palestine during the centuries of Israelite occupation.

What we seem to have down to now, therefore, is a serpent-fertility cult in Judea paralleling a bull-fertility cult in northern Israel, the former being connected with the Levites and the latter with Aaron. But in this case what becomes of the worship of yahuteh It is true that Yahweh could eventually be worship through the bull image and the serpent image-and indeed most certainly was-but insofar as he is met with in the wilderness it is undoubtedly as a thunder-god and perhaps as a volcano-god, and his concern is with war rather than with fertility. What then was the relationship of the Levites-and of Moses-to "Yahweh of Hosts," the Sinai-Midian God of War?

It is at this point that the reader must be given more plainly to understand that in the thirteenth century B.C., and indeed for many centuries later, we are not yet dealing with monotheism, the worship of only one God. Because the Pentateuch has been largely edited to a much later viewpoint it looks superficially as though the Israelites were called to the worship of Yahweh and of Yahweh alone, even in the wilderness, and that it was from this as a clearly stated requirement of the Covenant that they repeatedly fell away.

No scholar believes this today. The Scriptures themselves are full of the evidence that gods other than Yahweh were worshipped and without any thought in those early days that Yahweh had ever made an exclusive claim. Not until Elijah at the very earliest (9th century B.C.) is the existence of other gods, and their right to be worshipped, called into question. It is therefore perfectly possible that the Levites were connected with a serpent-fertility cult and at the same time undertook some special function when a covenant was made with Yahweh. Moses himself, even according to the traditional story, had no

difficulty in harmonizing the special claims of Yahweh with those of the god represented by the brazen serpent. (We postpone for the moment the theory that the two became identical) Just as, much later, King Solomon, having erected a temple to Yahweh as the national shrine of all Israel, proceeded to erect temples on opposite hillsides of his capital city of Jerusalem. The writer of the books of Kings frowns upon the proceeding, it is true, but he was writing much later than the event.

Of this, however, we shall see more in a subsequent chapter. For the present it is enough to notice that Moses, whatever in the Hebrew Scriptures he eventually became, was first of all, so far as we can see, the leader of the Levites, and almost certainly it was they, and they alone, whom he delivered from captivity in Egypt. Nevertheless, there are other views, and we shall have to consider them.

5. Freud's View of Moses

According to Sigmund Freud, the father of modern psychology, Moses was not a Hebrew but an Egyptian. Bitterly reproached for setting forth this thesis, Freud replies that he did not arrive at it lightheartedly. If he, a Jew, had adopted an opinion which denied to the Jewish people "the man whom it praises as the greatest of its sons," it is because he had refused "to set aside truth in favor of supposed national interest."

Using psychoanalytical techniques, critics of Freud have detected in him anti-Semitic and other morbid factors which are responsible, they think, for his abandonment of Moses to the Egyptians. We cannot concern ourselves with these matters here; nor can we be deterred by Freud's own warning that he will understood except by the few who are skilled in

psychoanalysis. We shall have to assume that Freud's viewpoint either does or does not fit the historical situation and that it could not be true. There can be no doubt at all of its relevance. This we accept. But we shall examine it, not psychoanalytically, which is beyond our competence and the purpose of this book, but historiographically.

To Freud, Moses has an Egyptian name for the simple reason that he is an Egyptian. The myth of his being cradled in the reeds by the riverside he interprets as other such myths have long since been interpreted and arrives at the view that Moses was of noble birth and exercised the prerogatives of high station. He was a devoted admirer and disciple of Ikhnaton, the famous pharaoh who for the first time in history established monotheism: the worship of one God only, whose symbol was the sun and whose name was Aton. With this faith went high ethical standards but also religious intolerance. Non-existent gods must not be worshipped, and the evils done in their name must be wiped out.

After the death of Ikhnaton, his reforms were swiftly swept away. Moses, deeply disappointed and realizing that his own people, the Egyptians, had rejected a high and pure religion, looked for another people, one that he hoped would accept it. He chose the Israelites of Goshen.

We will note in passing that there is nothing inherently improbable in Freud's theory down to now, except that, unless we give up the 1230 B.C date for the Exodus, Moses could not have been a contemporary of Ikhnaton but would need to have lived a century later. Freud, who prefers the fourteenth-century date, nevertheless allows that the later date may be correct, and meets objections by pointing out, quite satisfactorily, that heresies do not die easily and that Ikhnaton's followers undoubtedly formed a school, secret or open, which continued to communicate his doctrines. Moses, in this event, belonged to

Ikhnaton's school and was fervently concerned to carry to success its interrupted purpose.

Is there any other evidence for this approach? According to the famous Jewish historian, Josephus (first century A.D.), Moses was the "Egyptian" general who commanded the armies that overwhelmed Ethiopia (in Hebrew, "Cush"). Also according to Josephus (*Antiquities*, Bk. II, chap.x), Moses took an Ethiopian wife at the close of this campaign, which accords readily with the Bible's story of Miriam and Aaron complaining against Moses "because of the Cushite (Ethiopian) woman he had married: for he had married a Cushite woman" (*Num. xii: 1*). What effect Moses' Cushite marriage had upon his marriage with Zipporah, the Midianite, and upon her "leaving" him and then "returning" to him under the guardianship of her father, Jethro (or Reuel, which was he?), it is difficult to say. But at any rate, from such circumstance, Freud's viewpoint gains some plausibility.

Having persuaded the Israelites that he will lead them in making a solemn pact with the one and only God, Aton, Moses and his following go out into the wilderness. Here Freud makes a great point of the Israelites being compelled by Moses to accept the Egyptian rite of circumcision was an Egyptian rite, and not originally Hebraic, will have to be conceded. None of the Semitic tribes at that time practiced circumcision; but the Egyptians did, and were contemptuous of all who did not.

It will nevertheless have to be noted that according to another Scriptural tradition it was Joshua who instituted circumcision at Gibeath-ha-araloth (misconstrued in the Bible story as "The Hill of Foreskins"), after which Yahweh exclaims, "This day have I rolled away the reproach of Egypt from off you" (*Jos.v: 9*). Which can only mean that the Egyptians could no longer taunt the Israelites with the physical sign of their inferiority. The Israelites were now anatomically equal with the Egyptians. But who instituted the rite—Joshua or Moses?

At this point we naturally think of the strange story, mentioned when we were summarizing the traditional narrative, in which Moses is savagely attacked by Yahweh because he has not been circumcised. This, says Freud, is "a deliberate contradiction of the significant truth," meaning, apparently, that in this fragment an attempt is made to suppress the Egyptian nationality of Moses by showing dramatically that he could not have been an Egyptian since he was not circumcised; and at the same time (paradoxically) emphasizing that he was a Hebrew by making the Hebrew deity require his circumcision as a Hebrew institution.

Perhaps so; but most scholars have had to leave this story in the same dark obscurity in which they found it. It is enough, however, that Freud shows that the Israelites who left Egypt under Moses for some reason seem to have accepted the Egyptian rite of circumcision, one which eventually prevailed throughout all Israel.

Moses took his following to Mount Sinai, the site of Egyptian copper mines, and also the birthplace, as is now supposed, of the alphabet. Was there in this unlikely place a small center of cosmopolitan culture? Excavation has revealed that there probably was. It might have happened (and this Freud did not know) that a group of Ikhnaton followers at Sinai, protected by distance and by the forbidding bleakness of the desert from the heresy-hunting priests of Egypt, were still engaged in the worship of Aton in all its original idealistic fervor and intolerant rigidity. It may be that among these compatriots Moses found wisdom and encouragement for his venture.

To remain with Freud, however, and summarizing sharply his interpretation, at some point there came to be a violent disagreement between Moses and the leaders of the people, perhaps because Moses, like Ikhnaton before him, was monotheism

too imperiously. (The Bible says he had his Levites kill three thousand Israelites for apostasy, Exod. xxxii: 28.) But at any rate, says Freud, Moses was killed and the people moved from Sinai to Midian. Here they accepted the volcano-god, Yahweh (there are no volcanoes, extinct or otherwise, at Sinai; there are in Midian), who was a cloud by day and a pillar of fire by night, and this was the God of War who eventually led them into Canaan.

But Moses is not forgotten. In the conscience of the people the crime against him murmurs its reproach. Eventually, in the voices of the prophets, it cries aloud. After hundreds of years of worshipping false gods and bowing before idols the Children of Israel finally acknowledge Moses and accept his monotheism. And the Scriptures that tell the story are changed and altered so that Moses seems to have been the accepted leader all along.

There is much more, of course, to the Freudian view of Moses than can be developed in a treatment as brief as this—involving, according to Freud's own requirement, a working knowledge of psychoanalysis(!). Let the reader, if he is attracted to it, consider the matter further in Freud's own essays. But meanwhile let us notice that historically it is not necessary for Moses to have been an Egyptian in order to have been attracted to the doctrines of Ikhnaton. He could very well have been an Israelite with an Egyptian education who said to himself, "If the Egyptians find this religion too hard for them, we will prove that it is not too hard for Israel." If, as seems almost certain, he was a Levite (if he was not an Egyptian), his people were doubtless followers of a serpent god. What he had to do in case was to persuade them to follow the one true God whose Egyptian name was Aton but who, for Israelites, would have had to have a Hebrew name. How might he have attempted it?

Since, in discussing, this question, we can appropriately

take our leave of Freud, let us consider it on its own merits in a separate section.

6. The God Sinai and the God of Midian

Before tracing the possibility that it was a monotheist doctrine that Moses taught to the Israelites who gathered at Mount Sinai, we must face the fact that we do not know where the Biblical Mount Sinai was. We know, of course, the mountainous region to which this name is given on our maps, and we know that the route described in Exodus appears to take the Children of Israel to this location. But we have to admit that the description may be wrong and that the Mount Sinai of the Bible—or Mount Horeb, both names are used—may have been near the northern end of the Gulf of Akaba, in Midian.

It was in Midian, according to the Pentateuch, that Yahweh first revealed himself to Moses. Jethro, by whom Moses was employed and whose daughter he married, appears to have been a priest of Yahweh, a god of Midian. The once volcanic mountains of this area are exactly suited to the description of "a pillar of cloud by day and of fire by night," whereas, as we have noted, there are no volcanoes, either active or extinct, in the southern part of the peninsula at the geographical Mount Sinai. Moreover, it seems certain that the Israelites from Egypt spent many years in the Midian area, whereas it is entirely conjectural as to whether they were ever in the traditional Mount Sinai vicinity at all.

Nevertheless it is difficult to see why the tradition ever indicated the southern location, charting the journey of the Israelites, stage by stage, until they reached it, if there is no basis for it. Here we shall assume—since an assumption one way or the other is necessary—that the Israelites led out of Egypt by Moses did indeed assemble before Mount Sinai, and that afterwards they went on to Midian—quite possibly without Moses,

What then was the doctrine taught by Moses? What God did he seek to make known to the people at Sinai? That monotheism was possible to the Israelites at this early date has long been denied. We can trace the development of Semitic religion from primitive animism through polytheism and henotheism to the eventual monotheism of the late period much more naturally if we suppose that the heralds of monotheism were the Hebrew prophets; but the latter were many centuries in the future; how could monotheism be possible to Moses?

The answer (for which we do not need Freud's thesis) may very well be Ikhнатon. Monotheism was achieved, and before the time of Moses, and there is no reason whatever for supposing that all memory of it had been extinguished. According to Albright, in the period from 1500 to 1200 B.C. there was a tendency towards monotheism not only in Egypt but throughout Western Asia. The intermixing of cultures and the increased facility in international communications, were giving rise to syncretism in religious conceptions. Different with the same function were being fused together; local gods were beginning to be thought of (thought not with logical consistency) as manifestations of a single deity whose rule was not restricted by locality.

Now it so happens that in Egyptian liturgies at the time of Moses there was a formula concerning the Supreme God, the Creator, that was very well known and went as follows: "He who causes to exist what comes into existence." Translated into Hebrew, this becomes "Yahwehasher-yihweh", YHWH (Yahweh) is an abbreviation. It may very well be, therefore, that Moses tried to bring about a "covenant" between the Israelites from Egypt and the Universal God whom he knew in Egyptian as Aton and in Hebrew as Yahweh.

But, if so, what happened? Did he fail? Did the Israelites return to their previous gods? Did Moses order a massacre as

recorded in Exodus xxxii, and did the intended victims resist and was Moses killed in the struggle? We cannot answer these questions but we can be sure that between the conception of Yahweh as a Universal God, which we are here for the moment attributing to Moses, Yahweh as he appears in Midian there is a vast gulf of divergence. Though the name is the same they are two different gods.

Yahweh of Midian is a tempestuous, unpredictable, despotic god, who is unreasonable and loses his temper and has to be cajoled into acting with civilized restraint. He is a god of thunder and his name may mean "the One who Blows." The possibilities in the name Yahweh (with its variants, Yah, Yahu, Hawah, etc.) are immense. Was it because of the extreme ambiguity of the name that it could be used both for the God of Moses at Sinai and the god of Jethro at Midian? Provided the monotheism of Moses actually existed, there is no better solution. Yahweh of Sinai, the Universal God, somehow became Yahweh of Midian, the Israelite was-god, during the years that the Children of Israel wandered in the wilderness.

It may be that it was only Levites that Moses led out of Egypt, as we have already strongly conjectured. Other tribes may swiftly have added themselves, even before the encampment at Mount Sinai. These tribes, like the Levites earlier, may have agreed to enter into a Covenant. The Covenant may have required that they become "a kingdom of priests and a holy nation," just as the story in Exodus provides; this would mean that they would be missionaries of the one true God, to whom they were unreservedly dedicated. But the Covenant may have proved too much for the added tribes, so that only the Levites remained faithful to it. This would explain the command of Moses to the Levites to punish with death those who had broken their vows. And Moses may indeed—in a more than literal sense—have shattered the "stone tablets" upon which the

Covenant had been inscribed. Like Ikhnaton, he may have been intolerant, eager to enforce his monotheism, and so in an enraged moment may have given the order for a massacre—the one that, necessarily, the tribes resisted. Thereafter, afraid to let him rule them any longer, they may have carried him up his mountain and put him to death. Was this the “sin” that later tradition was unwilling to reveal—and which cut him off from the “Promised Land”?

This would explain why “no man knoweth of his sepulchre.” Certainly it is unthinkable that if Moses were still the Israelite leader when Mount Nebo was reached—the revered leader who gave his final exhortations and his blessing to his beloved followers before he died—he would be allowed to be buried in an unmarked grave. It would be known from the instant of his death that his sepulchre would be a place of pilgrimage. We can only suppose, therefore, that (upon the basis of this theory) whether in the circumstances we have conjectured or in some other circumstances, the Moses who led the Levites out of Egypt perished near the time of Sinai; and that another leader, one whom tradition would identify with Moses, led the tribes to Midian and to the Covenant with the Midianite Yahweh.

Perhaps after the death of Moses, the Levites, in order to bring peace to the tribes, made a compromise that restored their old god, the brazen serpent. But they may have secretly retained—and finally have brought to triumph—the tradition that made Moses the dominant leader: the deliverer who brought “the Children of Israel out of Egypt,” the “servant of Yahweh,” the one true God.

There are scholars who believe they see in the writing of the prophets, and particularly of Hosea, veiled references to the fate of Moses. If there was indeed so active a tradition, Monotheism, however much obscured, was a factor in the life of Israel from the very beginning. But we cannot be sure of it.

On the contrary, having developed the monotheistic theory of the work of Moses as far as it is possible (in a brief treatment) to develop it, we must now consider the opposite and-according to most scholars-more probable possibility: that Moses was the leader who made the Covenant with Yahweh of Midian, and that monotheism had no place in it. This, we repeat, is the conclusion arrived at by the majority of scholars; and fortunately it does not need to be proved true or false in order to become the starting point for a sufficient understanding of the gradual development by which Israel did arrive at the worship of a Universal Lord, an imageless God whose requirement was not sacrifice but righteousness.

7. How Much Is Certain?

The confederation of the southern Israelite tribes may have taken place at Sinai, at Ezion-Geber on the Gulf of Akaba, or at Kadesh in the Wilderness of Sin. Codes of law including one or more series of Ten Commandments may have been given them at any of these places (or by Joshua at Canaan). Moses may have been the leader after Sinai or he may not. There may never have been an encampment at Sinai.

These are the uncertainties, fascinating to investigate but impossible to resolve. There are, however, some certainties, and it is upon these that our understanding of the religion of Israel eventually must rest. We know, for instance, that the northern part of Palestine was settled by Hebrews who were never enslaved in Egypt and who entered Canaan more than a century before Moses. These Israelites, although they may have had their own tribal gods, in the main adopted the Canaanites, gradually making room for the Judaic national God, Yahweh.

It is scarcely to be doubted that in the south, too many Israelite settlers knew nothing of Egyptian bondage. But a group of tribes, Kenite and perhaps Midianite as well as Israelite, had formed a federation in the wilderness, the strongest

tribe (or the one that eventually became so) being Judah. The priests of the federated tribes were the Levites who had been led by Moses out of Egypt. The tribal deity was a god of war, Yahweh, who was carried-according to tradition-enthroned above an "Ark of the Covenant" wherever the tribes wandered and who eventually was enshrined in a temple at Jerusalem. He may, however, have combined his walike character with the requirements of a fertility cult, in which case his symbol was the serpent, encased within the ark.

The Judah tribes, like their northern neighbors, worshipped not only Yahweh but the gods of Canaan. Yet between Israel in the north and Judah in the south there were significant differences.

Yahweh was the god of Judah to an extent that he never was of Israel; and the brief unification under David and Solomon did not suffice to give to Yahweh-worship in the north the acceptance it had gained in the south. Two traditions sprang up and were developed separately although not unrelated to each order. There were also many traditions with wells and springs, trees and stone pillars; local gods could be worshipped at many sacred places. Both north and south, a literature began to appear, depictive national sagas. When the northern kingdom was finally destroyed (721 B.C.) its literature was taken over by Judah in the south and edited-though imperfectly-to conform to southern standards and traditions. When Jerusalem was destroyed (586 B.C.) and its leading citizens transported into Babylon, the literature was again edited and the Judaic Law, now attributed to Moses, was worked out afresh and codified. With the restoration of national life (now to be called Jewish) in the southern area (now Judea) from the late sixth to the middle of th fifth centuries B.C., the existing Scriptures took almost their final form, though more were later to be added; and it is this entire period that we must keep in mind-from the thirteenth to the fourth centuries B.C.-as we turn to the Ten Commandments.

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 2221 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 gathered 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 conflict 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 1954, 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, believers were 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 30, 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, 777 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 43 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 as 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 —

