

The Way of the World

May 1972



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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CONTENTS

May, 1972

(EDITORIAL)	Let Us be Zealous to Win God's War.....	5
(SERMON)	Constant Conflict of Faith Versus FearEva Casino.....	6
(REPORT)	World Student's Conference for Victory over Communism.....Hal McKenzie.....	9
	Marching Across This Great Land to Make It Free.....David Kim.....	14
	Three Week Pioneer Training in New York.....Barbara Mikesell.....	29
	Three Weeks in BrooklynDenise Schnepps and Susan Jacobson.....	33
	Unification is Goal for Street Preacher.....	36
	Unity Between Science and Religion.....	40
	Al Capp Speaks about Leader in Newspaper.....	42
(PICTORIAL)	Pictures from Unification Church of New York.....	44
	Pictures from Unification Church of Tokyo.....	49
	Our Leader Returns Home from His World Tour.....	51
	25 Foreign Family Members Visit Korea.....	53
(ARTICLES)	Our Relationship to the True ParentsRick Hunter.....	60
	Why We Need a Revival?Unification Church of England.....	62

	Did Jesus Understand that He Was the Adam?	Robin Kuhl	67
	Nelson	Carl Redmond	71
	Our Stage Productions	Doris Orme	76
	The Same Ancestry	Oh Sukchon	80
	The Chinese Communist Mind	Paul Szto	84
	The Duty of Free China	Neil Salonen	95
	Strategy for Victory over Communism		99
	Victory over Communism Street Preaching		
		Gary Vesper	103
	Kim Il-sung's 60th Birthday Passes		
		F. L. F	105
(POEM)	Sun	Monica Durand	109
	God's Day	David Miller	110
	Heart of Parents	Barbara Zaccarelli	111
(OVERSEAS RELIGIOUS NEWS)			
	The Soviet Union Today		113
	Do You Want to Become a Priest?		117
(LETTERS)			
	New York, U. S. A.	Barbara Mikesell	119
	Vienna, Austria	Peter and Gertrud Koch	120
	Berkeley, U. S. A.	Randy Berndt	121
	Beirut, Lebanon	Remi and Corry Blanchard	122
	Teheran, Iran	Nobert Boland	123

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(Editorial)

Let Us be Zealous to Win God's War

Our Leader and his party have returned home, finishing their third world tour. After hearing him speak we have become so serious, realizing ever more deeply that we are engaged in the tearful war of restoration of the entire world. We must first save our country of Korea and then the world. There should not be a single family member who thinks it will be a simple task to save Korea and the world.

Modern religious sects have multiplied so greatly in number. Just as modern society has divided into many different fields, so the modern religious society has also become fragmented. In view of this situation we cannot help but be serious in our efforts to unify all religions, and in our desire to achieve this goal. We must therefore raise high a pillar of fire for the world's revival, letting all people see this pillar so that they will turn back to the right way and be reborn.

The work ahead of us will hold no simplicity or ease. There may be some family members who will suffer from hunger, poverty, and persecution for witnessing to the heavenly word. Some also will dare to fight for the sake of God in the most dangerous places, constantly threatened by enemies. We are sure that no matter how bad their situation may be they will never forget their obligation to fulfill God's Will.

We are strong to the extent that we are aware that the creation is crying out and God is standing just behind us. Even though today we stand in a devastated land, our destiny is not miserable. A brilliant future will come to us. It will be created with our tears and our zeal.

(Sermon)

Constant Conflict of Faith Versus Fear

By Eva Casino

Toronto Family

"Early next morning, as they walked along the road, they saw the fig tree. It was dead all the way down to its roots. Peter remembered what had happened and said to Jesus, "Look Teacher, the fig tree you cursed has died!" Jesus answered them: "Remember this! If you have faith in God, you can say to this hill, 'Get up and throw yourself in the sea.' If you do not doubt in your heart, but believe that what you say will happen, it will be done for you. For this reason I tell you: When you pray and ask for something, believe that you have received it, and everything will be given you." (Mark 11:20-24)

In this quotation from Mark he is telling us to put all our faith in God. But so many times fear gets in the way and takes away from the should be putting in God. This is what I should like to speak on today—The Constant Conflict of Faith Versus Fear.

Too often we have put faith in God but not all our faith. We have been afraid that something might happen tomorrow and we might get hurt if we put all our faith in God today. When we do this—we really hurt God. It's like saying to someone who loves you very much and who has put all his faith and hope in you: "I'll have faith in you—but just to be sure that I won't be hurt or get disappointed tomorrow—I won't put all my love in you. I hope you don't mind." Well, Father does mind and it does hurt

him—but yet he has never given up on us. He has never lost his patience with us even though time and again we have disappointed Him and turned away from Him. Surely after so long, it is now our turn to put our complete faith in Him—even though it may hurt us. After all, we began by God's spirit. Do we now think we can finish by our own power? I would like to read a passage from "the Prophet" by Ghibran that expresses the idea that faith won't be an easy road but in the long run it will be much happier and much more rewarding.

"Where love beckons to you, follow him though his ways are hard and steep. And when he speaks to you believe in him, though his voice may shatter your dreams. For even as love crowns you, so shall he crucify you. Even as he is for your growth, so his is for your pruning. But if in your fear you would seek love's peace and love's pleasure then it is better for you that you pass out of love's threshing floor into the seasonless world where you shall laugh, but not all of your laughter, and weep, but not all of your tears."

At sometime we must all have lost faith because we felt inferior. We must have said something like this: "I can't talk to him because he's something and I'm nothing. If I were something and he were nothing, or if he were something and I were something, then I could talk to him."

When we say this we must consider who we are talking about. When we put ourselves down we are putting God down because he created us. He created us in order to feel joy; and what more could we want to be as long as we are children who are able to bring or capable of bringing joy to our Father? How can we feel inferior when our mission is so great?

All people want to feel needed, but many times we are asked to do things that are needed (like having faith in God and making him happy) but we don't want to do it. Maybe it's because we are so wrapped up in ourselves that we are unable to hear God's word and have enough faith in Him to do it. Is this fair?

Another thing that can keep us from God is the fear of the unknown. In Hebrews 11:1, 6, 7. It says: to have faith is to be sure of the things we hope for, to be certain of the things we cannot see. No man can please God without faith. For he who comes to God must have faith that God exists and rewards those who seek him. It was faith that made Noah hear God's warnings about things in the future that he could not see. He obeyed God, and built an ark in which he and his family were saved.

God required this huge amount of faith from Noah so that he could work with him in world restoration. We who know the Principle will also have our faith tested so that we can show God how strong we are and how much responsibility he will be able to give us. Are we going to let him down and not be able to take any of the burden from his shoulders?—the burden of world restoration. We must remember that God is a God of love. He will never leave his children or never ask them to do anything they are not capable of handling.

Jesus had to accomplish his mission alone—but he had faith. It was the Jews—those who were being told his great message—who rebelled and lost faith in God. For this reason Jesus couldn't restore this world in his lifetime. Are we going to be like the Jews, and rebel and lose faith in God? If we have no faith we will fail in everything we try to do. We can't just obey the truth when we hear it —we must believe it.

Nothing will be able to separate us from the love of God if we have Faith. So don't be afraid!

(Report)

The World Student's Conference For Victory Over Communism

For the first time in history, students from around the world held a month-long international conference and seminar for Victory over Communism from April 22 through May 23 in Japan and Korea. Twenty-five students from ten nations visited 23 universities,



conducted 2 conferences, 12 seminars, 7 rallies, 7 symposiums, reaching an estimated 15,000 people, not to mention national and international radio, television, and press coverage. These activities made a big impact, particularly in Korea, and laid the basis for an international ideological offensive against communism on campuses

throughout the world.

The foreign students, all members of IFVC or sister organizations, responded sacrificially to the call of IFVC at their own expense. They numbered: ten from Japan; three from USA; two each from Free China, Holland, Germany, and United Kingdom; and one each from Austria, Canada, France, and Italy.

We gathered in Tokyo on April 23, and wasted no time in planning VOC activities. The next day we hit the streets of Tokyo, handing out leaflets and speaking from the tops of minibuses equipped with loudspeakers. The citizens of Tokyo were treated to speeches and shouts of "Kyosan shugi-wa machigatteiru—Communism is wrong!" in ten different foreign accents.

On April 25, we participated in the VOC rally and demonstration held in Hibiya Public Hall. Distinguished speakers from Free China and Korea, as well as a junior member of the ruling Liberal Democratic Party of Japan, addressed the capacity crowd, estimated at over 3,000, which jammed the 2,500 seat auditorium. After the rally, more than 2,500 people marched through downtown Tokyo, holding banners, singing, shouting slogans for Victory over Communism, and waving green flags and balloons, which is the official color of the VOC movement. The orderly ranks of marchers with their colorful banners stretched a full ten or fifteen city blocks; but not a word was mentioned about it in the press or television. Those of us who had run up against a biased media in our own countries saw that the leftist press is an international problem.

The next day, we visited four universities, talking with students and professors, and then on April 27, we gathered at the Liberal Democratic Party headquarters in Tokyo for the First World Student Conference. The delegates from China, France, Italy, Germany, Japan, Korea, England, and America gave reports on the situation on campuses in their own countries. We were struck by the similarities of student problems, particularly between Japan and

the West, and were made more aware of the international nature of the Communist threat. We adopted a communique and resolution stressing the formation of an international student organization to promote world peace and unification. A steering committee was elected to organize it and prepare further meetings and exchanges in the near future.

We arrived in Seoul April 29 for the beginning of what was to be a whirlwind speaking tour of universities all across Korea. Our first event was a mass rally of 5,000 people at Secul Citizen's Hall on May 1. Then we held a more extensive world student conference, under the auspices of Kon-Kuk University, sponsored by the Ministry of Education, WACL, IFVC and the "Collegiate Association for the Research of Principles" (CARP), a young organization, one of whose purposes is to mobilize scholars to develop and perfect a unifying ideology for the Free World.

We stayed at the youth hostel of Walker Hill, a famous resort just outside of Seoul. The conference itself was held on May 2 in the Cosmos Room of Walker Hill, equipped for simultaneous translation in six languages.

The keynote speech was given by Prof. Dong-Wook Shinn of Kon-Kuk University on the subject of "the Role of University Students in the Changing International Environment." After the lecture, we had free discussion on the main theme. The points raised during the discussion were: the need for an international ideological offensive against communism; the importance of unity between the United States and free Asian nations; and the need for an international peace-keeping force to replace the now-defunct U.N. A committee was elected from among the Korean and foreign delegates to work out the final communique. After much lively discussion and good-humored debate, we adopted a communique which brought cheers of appreciation from the conferences. The main points were:

1. To begin research on a new ideology to overcome the con-

- tradiction between communism and Free World, and to create a harmonious world civilization for all Mankind;
2. To promote the Victory Over Communism movement all over the world and develop international exchanges and communication between universities on that basis;
 3. To urge the formation of a cooperative system between all nations of the Free World, to end the tragedy of the divided nations and divided world;
 4. To designate May 2 as "World Peace Day";
 5. To spread this communique to all governments and relevant organizations, and;
 6. To begin preparations for the next World Peace Day conference, to be held in Tokyo, Japan, on May 2, 1973.

After saying farewell to the Kon-Kuk officials and students, we began our marathon tour of Korean campuses. We stayed at the IFVC Training Center outside of Seoul, but often we found ourselves practically living out of our rickety touring bus. We visited 19 universities in as many days, holding a total of 23 meetings in six cities, namely Seoul, Cheungju, Taejon, Taegu, Jeonju, and Pusan. At some cities we would hold a seminar in the morning, a rally at noon and symposium in the evening.

Practically every meeting was jammed with enthusiastic students, and well supported by university and city officials. We learned to introduce ourselves in Korean, which was greeted alternately with gales of laughter or cheers of appreciation, depending upon our ability. After congratulatory addresses by student or university leaders, three or more foreign students would speak on the theme, or give a report of their activities; then a question and answer session, exchange of pennants and gifts. At the closing, we would sing a then few Korean songs we'd learned, among them a current pop tune called "Saranghae" (I love you) which always brought down the house.

We were all amazed by the high quality of Korean universities, and the energy and wholesomeness of Korean students. Korea is a developing nation with an ancient tradition of respect for scholarship, so education is a national passion in Korea. All of the universities had large, modern buildings and well-tended grounds; some were garden spots of spectacular beauty. Korean schools seemed to have escaped the malaise that infects practically all other campuses in Japan and the West. We felt it significant that the first major international student activity for world peace and unification began in Korea, because Korea holds the key to solving the moral and spiritual sickness that young people face every day in the "developed" countries. As one CARP leader said, "The Communists try to infiltrate their own students on campus, but our ideology is stronger." How different the world would be if we could say the same in the West!

The foreign members left Korea on May 22nd, and held one final symposium at Tokyo University. However, six members stayed behind in Seoul: Lynne Doerfler and Hal McKenzie for two years, to work on international English language publications, and Joe Tulley from the U.S., Katharine Bell from Canada, John Price and Marjorie Hill from the United Kingdom are staying for two months, to study the Theory for Victory Over Communism to teach it in Europe and America. In this way, a permanent bond has been established between freedom fighters in Asia and throughout the world which will never be shaken, but grow and expand until the day of liberation for all mankind.

The other participants: Michel Beauvais from France, Klaus Werner and Rainer Look from West Germany, Rudolf Dangel from Austria, Franco Ravaglioli from Italy, Yaap van Rossum and Erik Jan van der Stok from Holland, Cheng Ai-Lei and Wang Wen-Bao from Free China, Inoue Kayo, Yuge Kazuko, Fujii Michioh, Ohe Masuo, Miyagi Takefumi, Yokoyama Yuji, Matui Makoto, Ohonoya Yasushi, Nishida Naoto, and Ikeno Kazuyoshi from Japan.

Marching Across This Great Land to Make It Free

By David S. C. Kim

The following is the excerpt from Mr. Kim's fifth report, covering activities of April 23 to May 1, 1972. Mr. Kim is now leading his Mobile Unit 2 of "One World Crusade" across the United States of America.
- Ed.



From right, Miss Young Oon Kim, Leader and Mr. David S. C. Kim.

On April 22, 1972 we began to pack and load all luggage and finally left the State of Oklahoma for the State of Texas at 2:30 p.m.

Before we left, an announcement was made, officially receiving three new family members, from a total of four during the Crusade (Gene Smith, David Zielke and Allen Campbell). Allen Campbell will join the mobile unit at a later date, after taking care of personal affairs pending.

Outside of Dallas, 100 miles from Austin, Texas, all had a few hours sleep after midnight, at a rest of the freeway. Nearly 15 people slept outside the bus, the rest inside. It was refreshing for all of us to sleep in the wonderful creation of our Father, in the midst of nature, the night sky full of stars, the morning sun rising over the green hills.

We arrived at Austin center at 7:30 a.m., April 23, where John Doroski, State Representative, was waiting for us. Before our arrival, he began a literature campaign to all church ministers for the One World Crusade lectures, sent out news releases and printed a hundred posters for use in the city and on campus.

On April 23 a few witnessing teams went out in the afternoon to the suburb of the city and the university campus. Then we all started cleaning the center, which still needed lots of repair, the previous occupants being hippies. They damaged the property, leaving lots of roaches and filthy trash, too much for one man to fix. We again had one bathroom for 27 people, though we had larger accommodations, with two bedrooms, a living room and kitchen, than in the previous state.

Knowing that the state has many extremely fundamentalist Christians, I used one evening meeting as training for all members, though one of the contacts came over to the lecture, and gave some tools with which they can confront conservative Christians.

First, science and religion in relation to the Mosaic account and geologic research; second, various schools of Protestant Bible interpretation, and criticism on "The Late Great Planet Earth" by Hal Lindsay, whose work is being widely read among so many Christians, who are inclined to believe his interpretation of the

Book of Revelation. Also, how to make the criticism based on our Principle message, was presented, in order to clear the anxiety and uncertainty of the State Representative, and our mobile unit members, who are not well equipped to point out the falsity of Lindsay's book. This question was raised not only by John Doroski, before our arrival, but also by one of the older members in Los Angeles, who inquired about this book. Lindsay's interpretation is extremely biased, based solely on the Second Coming of Christ in the clouds and with miracles, following extreme conservative and fundamentalist lines. We cannot interpret the Bible in that way only. My presentation may be helpful at least to maintain our Principle interpretation of the Bible, getting rid of some frustration and anxiety and uncertainty among the family. Since that time, that feeling is gone, at least partially, even if they have to confront fanatics and narrow-minded Baptists, living in the area called the "Bible Belt" in the South.

We discussed some strategy of our Crusade with John Doroski, based on his report that:

- 1) There are 43,000 University students in Austin, very similar to the Berkeley camps, but
- 2) They are seeking truth; the campus is less spoiled than the Berkeley campus.
- 3) A few days ago they had an anti-war demonstration and trouble with the police. More demonstrations are planned by radicals on the campus, and the students are frustrated, looking somewhere for a solution to the problem.
- 4) John suggested that we concentrate on the campus for witnessing, and use rallies for God, which will be unusual, and so have impact.
- 5) Daily lectures will be held on campus in a classroom, with a strong propaganda campaign.

Along these lines, we concentrated our efforts in the State of Texas.

On April 24, there were two rallies (Rally for God, and anti-war rally) on campus at the same time, but the locations were close together, and each side was aware of what the other was doing.

The anti-war rally occupied the Main Mall of the University Administration Building, while our Rally for God was on the West Mall of the same building. They had a few hundred participants while ours had a few crowds, but more powerful voices, singing and speeches, which overwhelmed the other rally's crowd and meeting place. Fortunately the two speakers of our sound system worked very well, and every word could be heard among the people attending the anti-war rally. Even the Dean of the University came to us to lower the volume, having fear of trouble between



One World Crusade Mobile Unit 2

the extreme opinions of the rallies, one for God, the other for the Devil. We ignored his advice, and further raised the volume to annoy the devil's rally.

Perry's voice, in speeches and singing, over-powered the crowd, and swallowed up the other rally's atmosphere. John Doroski had set up a large booth in the rally area with excellent signs and posters, made by Jon Schuhart, which attracted many students during our rally. Especially the New Age songs brought a wonderful new atmosphere to the existing environment.

Up to the present, no other group even dared to challenge the Communist-inspired rallies or any radical movements in the past on this campus. Our several speakers emphasized that destructive behavior to solve the problem, like their rally, is not an answer, and to come to us to find the real solution, etc.

The editor of "The Daily Texan" attended the entire rally for one hour and a half, and collected all materials for a news article. Also many people dropped by the "Day of Hope" booth.

At the evening meeting held in the Journalism room, University of Texas, 18 people attended. Thus the first public lecture began in Austin, Texas. All contents of the lectures are recorded on cassettes for the State Representative as study material.

On April 25 we were very pleased to know that our Rally for God, challenging the anti-war rally, was picked up by a reporter of the "Daily Texan" and that this paper is widely circulated, not only to the 43,000 students and citizens of Austin, but state of Texas as well, free of charge.

We had rallies two times today on both campuses—University of Texas in Austin and St. Edward's College (Catholic). Jon Schuhart was re-enforcing rally organization with new ideas on selection of songs, contents of speeches and new signs and posters, which are very effective. We agreed that each speaker should prepare themselves with clear themes in each short speech, resulting in a summary of our message.

We received for the first time \$500 from Washington, D.C. for our Mobile Unit expenses, for emergency. So far, we could manage financially, having some sale of literature, special donations from members, and sale of flowers, but when we do more witnessing activity, there is no time for fund-raising, resulting in a financial problem in carrying out the mobile unit mission.

In the evening meeting, 28 new people attended. Part I was summarized by the two lectures in 3 hours, planning Part II and conclusion for tomorrow night. For the first time each member could reach the ratio of 1 to 1 attendance in new contacts, with 28 people attending. Two young men stayed overnight at the center right after hearing lectures. One is a drug-addict counselor in the U.S. Army: the other is from Houston, visiting a girlfriend when contacted by one of our members.

On April 26, another Rally for God was held on campus, with more distinguished signs and posters—the rally itself was more systematic and better organized than ever. Strong witnessing on campus continued all day. One of our members, Betsy O'Brien, was interviewed by a reporter from a local radio station at the rally. He told her that the rally scene would be on the air at 8 p.m. and 11 p.m. but because of our meeting we missed it. At 1:30 p.m. near the center, the bus had a minor accident with a car, when our driver turned improperly. Unfortunately we have no collision insurance, only liability.

On April 27 the reporter of the "Austin Statesman" put an article in on our Rally, introducing my comment on the anti-war rally and our view on the war in brief. The reporter pointed out two parallel events, in the two contradicting rallies on campus Capital building the coming Saturday. Thus the public silently endorsed and admired, expecting someone to challenge the radical destructive youth demonstration.

All day it rained very hard. Regardless of the heavy rains, our crusaders attended our rally on the campus, showing our

determination to the students, later witnessing in the student union.

In the evening meeting, only three people came to hear lecture. Summary of the main three chapters of Part I was presented, following with a question and answer period with refreshments. 8 candidates for the second lecture group were notified to prepare their lecture for May 1, the 18th anniversary of HSA-UWC, Seoul, Korea, having the privilege of free time to prepare.

On April 28 we expected our confrontation with the anti-war demonstration on the campus, after getting information from the Dean of the University that we should change our rally time, as the anti-war demonstrators were requesting a rally at the same time on the West Mall, our regular rally place, where our booth was installed and our members every day witness. John Doroski rejected the Dean's suggestion, meaning that there will be two rallies at the same time, at the same place. Since we, all Heavenly soldiers, were prepared to fight, we wanted to challenge our enemy in spirit and body.

Unfortunately no one of the opposite camp showed up on the scene, and we found out that a few of them came for the rally earlier, but soon dispersed. Observing everything in case of trouble, I saw all our members worked very hard in witnessing and preaching to the students on the campus and I thank Father for their total dedication, devotion and their fighting spirit. I have to admit that I, as commander, am very proud of each of the sons and daughters of our Ttre Parents in our One World Crusade.

In the evening lecture we had another big battle, in truth and in spirit. 14 new people came to lecture, most of them extreme fundamentalists, young student Christians who believe in the Second Coming of Jesus with the same body and in the clouds, and with miracles and wonders--they must have been very shocked during the lecture meeting, an hour and half summary of Part I, with Perry presenting the Doctrine of Second Coming. He stated that

1920 was the birth of the Second Coming of Christ, and that he had personally met him, and that in 1960 the Marriage of the Lamb in the Book of Revelation had been fulfilled, introducing the dawn of a New Age, and so forth. One fellow in the audience must have almost had a heart attack, but they could not beat our presentation solely by their Bible interpretation. Most of them never came back to the meeting after they heard all of it. It was quite a proclamation.

Contrary to his usual gentle approach, Perry used the direct approach to the audience that night. With all our academic, Biblical and theological preparation to meet conservative Christians, the situation led us to our victory in the battle. For a short period of time I had to say something to the congregation when they had a hot argument in the question and answer session.

On April 29, during the morning session after prayer meeting, Dennis Hunter (Army drug counselor, SP 4), a new contact, staying for a few days at the center, recounted a dream revelation the previous night:

- 1) David Kim is fighting against Satan and protecting all members in the army.
- 2) Susan Hughes, lecturer, said to him very strongly, with a shouting voice, that he had to pay the indemnity price.
- 3) An old gentleman appeared to him, telling him that the One World Crusade is the work of God, not work of Satan.
- 4) David Kim directly was instructing him what to do; Dennis is one of the heavenly army.

Everybody enjoyed his testimony, and we confirmed that the reason God gave him #3 was that he was present at last night's big blow between extreme fundamentalists and our Principle message. Hunter has been receiving revelations for a long time, and a few days ago God told him to go to the University of Texas from the Army camp, Fort Hood, 40 miles north of Austin. Olivia Kerns met him at the first of our rallies and he came to the

center that day to know more about our movement, thus receiving everything from God. He accepted our message and this morning became a permanent member. He will come and stay the week-end at the center. Thus God has already prepared a wonderful young man for our Principle; he is 24 years old, a college graduate in psychology. We all welcomed him as one of our Heavenly family.

The continuous battle developed in front of the State Capitol building in the afternoon, in comparison with the spiritual battle at the regular lecture presentation. One o'clock sharp our rally was pre-planned at the eastern entrance to the Capitol building while at the same time an anti-war rally parade was to begin from the University of Texas campus. We moved our headquarters to the south entrance as soon as we found out that their speakers forum was placed down away from the building itself, 500 feet southwest of our new location.

We were ready to confront any situation. In addition, the security force of the Capitol building was aware of our presence, plainclothes security members were aware of the possibility of confrontation, together with 50 gas-mask-equipped National Guard who were stationed inside the Capitol building, to meet any violence by the radical demonstrators.

One o'clock sharp, our 27 Heavenly troops started to march around the Capitol building three times, singing New Age songs, with banners, placards, and holding posters. We then set up our rally headquarters on the southern steps. exclusively to reject any anti-war demonstrators trying to forcibly occupy our position. While waiting for the anti-war demonstrators to reach the Capitol from campus, six songs were sung, and our six speakers overwhelmed the entire area, even reaching Congress Avenue bordering the Capitol grounds. Standers-by were paying special attention to our activity, a religious event unusual in the state of Texas. Nearly 40 minutes after we began, a crowd of 360 demonstrators, escorted

by police cars, appeared far down Congress Ave., carrying all kinds of banners with radical and Communist propaganda, and flags with radical symbols. As soon as they entered the compound gate, instead of coming up to our rally position, they directly went to the speakers platform set up on the lower lawn. Since we were close in location we could see each other, and hear one anothers' talks through the loudspeakers.

Our speakers got excited, more enthusiastic, and more aggressive as soon as the radical speakers started talking, criticizing what the radicals were doing, saying why we have wars, where do we find the solution to war and other problems, etc. The two parallel rallies were underway simultaneously for nearly one hour.

Even the security guards worried about an incident between the two rallies because of our aggressiveness and domineering power, and challenging spirit in the speeches, particularly in respect to order and law, referring to the pioneer spirit of American founding fathers, and spiritual awakening—presented by Beverly Lee, Bob Heater and Perry. John Doroski's speech was excellent and powerful, intellectually appealing to the crowd. We attracted many cameramen and news media, and even some anti-war demonstrators were interested in what we were saying and doing. As their rally dispersed, several hundred stopped and listened to us at the lower steps of our rally position.

Our rally continued for two hours, with a 10 minute break. Our members worked hard to win in the spiritual and physical war. Finally the anti-war demonstration quit, before our rally ended. Of course we all planned to stay until the devil's demonstration was over, but they quit before 3 o'clock and when we saw they had gone, we stopped, though our members wanted to continue. Our sound system was our great weapon to beat the enemy in this confrontation.

10 news reporters and TV cameramen, un-identified, came to our rally and recorded the rally scene. Unfortunately our two

camerawomen left early for another assignment, missing the historical crowd at our rally, and unfortunately my camera ran out of film before that time, so no members of our unit caught that scene, but all must have been spiritually tape-recorded by Heavenly tape-recorder anyway.

We all lay down on the lawn of the Capitol until cold drinks arrived to soothe the throats of the heavenly troops, after two hours straight to challenge nearly 360 radicals (27 vs 360), with peaceful means and with genuine truth. We heard that the guest speaker for the anti-war rally, who is running for governor, was evidently unable to speak strongly because of intentional interference through our sound system.

So far we are sure that one of the TV stations, channel 42 (color) put our rally on at both 6 p.m. and 11 p.m. news, as our neighbor generously reported, but because of our regular meeting and having no TV available, we missed the scene.

We all felt a great sense of victory over Satan at Austin, Texas, and particularly we felt that we avenged the evil which is infiltrating American campuses by destructive radicals and Communist conspirators, to destroy the system of democracy in the land of America, God's blessed nation. Even if it is small scale in strategy, the formula for victory is the same. We all had a sense of accomplishment, and became more confident in our work and in our Crusade.

We, 27, stayed longer on the Capitol grounds, but since our evening lecture was waiting for us we had to leave for the center after the serious battle of the afternoon.

In the evening meeting, 8 new came and heard the Part II lectures, presented by Joy and Perry. Joy completed her Part II lecture series, a most difficult part to sort out. She made an excellent presentation of Part II. Afterwards, one of the B'hai members was very much interested; Munsell Eckland, who stayed at the center for a few days, wanted to join our Mobile Unit, but

I discouraged him, recommending that he stay at Austin and attend the University, and work with John Doroski.

On April 30 we had a pledge service at 5 a.m. Nora Ervin's parents visited the center from Houston. I felt sick and had a fever, not feeling well all day and four new people came to lecture. They are all good prospects.

I made a deal that if more than 5 of the new lecturers are ready to present one of the Part I lectures, we will stay one more day, celebrating the 18th anniversary of the Unification Church in Seoul, Korea; otherwise we would leave for the State of Arkansas.

On May 1, at 8:30 a.m. we had a brief ceremony combined with a pledge service, commemorating the 18th anniversary. 6 candidates for the second group were ready to present Part I three chapters—Creation, Fall of Man, and Mission of Christ. Only 3 lecturers were picked up—Gaynell Frizzell, Bob Heater and Olivia Kerns. Three rods of bamboo were presented to the three senior lectures by David Kim on this meaningful day, for use in Principle lectures, just as Moses used the rod as a pointer, supporter, protector when he led the people of Israel from Egypt to the land of Canaan.

We enjoyed king-size hamburgers which were bought as our Master's gift to all of us on this anniversary. The afternoon and evening were spent by each of us in free time, and we plan to leave tomorrow for Arkansas.

We brought nearly 8 young men and women to the Austin center during our crusade—two people became permanent members, and 6 more heard the conclusion, and are in the process of making decisions to join the center. They are of good quality, and are intelligent people. Before we left, our team officially dedicated a new song composed by Jon Schuhart to the State Representative, titled "We are the True Men and Women of the World."

Every single day during our Crusade we held a Rally for God

on campus, announcing that One World Crusade is here in Austin, awakening Texans by un-precedented means, well-organized and well-trained in rallies. Through the continuous rallies, news media was attracted, observing American youth with pioneer spirit, trying to do something for the nation.

Our confrontation with the radical anti-American demonstration gave great hope and new direction to the rest of America, young as well as old. Through our booth and rallies on campus the Crusade became openly known. Channel 42 covered us at 6 p.m. and 11 p.m on News Highlights, and some state-wide radio stations picked up an interview with one of our members.

Articles in the newspapers covered us well, along with all the work of John Doroski before our arrival. In general we utilized quite effectively the news media in the short period of time we were in Texas.

Concerning public relations, Leslie Elliott visited the local police department on April 26, had an interview with Chief R.A. Bob Miles, one of four police chiefs, explaining our positive new ideology, leaving him with a good impression of our work.

On April 27, John Doroski and Leslie visited the Governor's office. Because the Governor is out campaigning for re-election, they had an interview with Mr. Dan S. Petty, Executive Assistant for the Governor. They explained about our movement and he questioned them about how we differ from other groups, challenging them for 40 minutes. However they became very good friends, and Leslie left some leaflets from the Freedom Leadership Foundation, and other tracts.

More flexible operations within the crusade are increasing according to the degree of their adjustment, the discipline of daily life, organization of witnessing, and lecture presentations by the second group of lecturers. More private free time, individual teaching and witnessing sessions in small groups, and weekly evaluation on the work, more opportunities for each of the

members to freely express their opinions and feelings, are being provided gradually within the Crusade. More individual responsibility is being given in the operation of the Crusade instead of monopoly by a few key leaders.

As far as the future work in Texas is concerned, I dare to say that a good prospect is ahead of us.

We Are the True Men and Women of the World

Composed by Jon Schuhart

Dedicated to John Doroski

Texas State Representative, May 2, 1972

1. We are the young men and women of the world
Marching across this great land to make it free
Burning the earth with the fire of new truth
Which pours out upon the land and sea.
Chorus: Unify, unify, unify, unify
We are the force that makes new history.
Unify, unify, unify, unify
From the ashes we will build a better world.
Unify, unify, unify, unify
Everybody join in song together.
Man to man, we have a plan
To change this world, we know we can
We'll build a brand new world together.
2. We are the true men and women of the world
Bringing to this land a life so joyfully
Our hearts are singing a song of heavenly love
The green things will grow more happily.
3. We are the true men and women of the world
Through us the people of the world will join as one
We conquer Satan as warriors of our Lord
And make holy all the men on earth.

Three Week Pioneer Training In New York

By Barbara Mikesell

This Third World Tour visit of our True Parents was very different from the two visits before. In America, as throughout the West, we know that everything is different; Master has truly begun to take us in hand. Our relation with our True Parents and the intensity of our work is so much greater now. The years before were the slow tedious work of laying the foundation. Now our Master is beginning to push us out front.

After Master's first week in America, we had a Director's Conference. Here plans were finalized to open centers in each State, and send out two evangelical bus teams with up to 40 members in each team to travel from State to State. Five wives from blessed couples would leave their families and each be responsible for one section of States, "mothering" those representatives. Master also planned to hold a 3-day rally in each of seven cities to make a condition in the West, and be a period of training for the new pioneers who were to travel and work with him. He decided also to hold additional rallies in England and Germany. He would speak himself at each rally.

To many, it seemed as if Master suddenly formed these ideas. However, in 1965, during the course of his speaking and activities he had expressed the desire to do these things. We were so frustrated at that time because we could not fulfill his wishes. For seven years they lay like dreams dormant during the cold winter months. Now spring is beginning to urge the flowers forth. Master

is the one who can make a true revolution possible. Under his guiding hand, our nation will be turned upside down.

Originally, Master planned to hold the three week training and first speech in Washington. After a brief visit to New York, with a population many times that of Washington, he switched those plans to New York. To be with him is to be in the center of a hurricane with so many things happening from so many different directions. During a few days, he rented a hall at Lincoln Center, the high-class entertainment center in New York, and began to organize for two months of training. We rented a hall for the trainees to use for meals and meetings. We also began to work on press releases, posters and pamphlets for the rally.

After a brief return to Washington, Master returned again the afternoon of Friday, January 14, 1972. "How many Trainees have arrived?" was his question. Only one had, but within a couple of hours almost all of the 75 had arrived from all over America (85 members by the end of the trip). To accomodate them, all the members of the center moved to our other center in Brooklyn. That first night, most were strangers. When Master spoke of what would be involved in restoring the nation and the responsibility they had as the first to be trained by him, many were hesitant—perhaps wondering why they had come and if they could do what seemed impossible. At first we had breakfast at 8:30, a leisurly schedule. But soon the Trainees were getting up at 5:30 for an early breakfast and a talk by Master, Mother, President Kim, or David Kim. For the rest of the day they were out on the streets until 10:00 or 11:00 p.m. when they returned for supper and preparation for the following day.

All day the Trainees would search the dirty, evil streets of New York for those longing to find the Father. Sometimes the rejection would be so painful that they would cry as they walked. Once a girl was ridiculed after a long day; tears began to flow down her cheeks as she thought of the difficult time Father has suffered.

When a woman who had noticed came up, all she could do was sob and point to Master's picture on the poster she was carrying. The woman gave her a donation. Once, however, a member was in an office speaking to a secretary about Master's talk on February 3rd, 4th, and 6th. The woman was so shocked and called some others over to hear. It turned out that they were members of a spiritualist group that had received that a great fire was to burn New York City and then all across the nation starting February 3rd and 4th. They all bought tickets. It became so difficult for one girl she said, "I'm going to restore this city or kill it!" She hid a large stick behind her back. The next man she met said he was not interested. She pulled the stick out and said, "You'd better be interested!" Often the members alone would begin to street-preach or sing on a busy street.

And so it was that in a very short time, under the firm and loving guidance of the True Parents, the Trainees began to become bold and true followers of the Lord. They became ready to fight anywhere, go without sleep, and live in crowded conditions. To think like our Master, however, is very difficult. His mind is so all-encompassing. When he was in New York he met with Mr. Haskell, a scientist that the Family has been working with. He has been working out a scientific refutation of Communism. He found an interrelationship between all fields of science and found that within them there is a strong moral bias toward unity and creativity. This is opposite to what Marx claims. After Master talked with him, he decided to assist Mr. Haskell in holding an international scientific conference in New York. Master also talked with an economist with new ideas. We were covered by public media and Master was interviewed by the Al Capp television show, and had a long interview by the New York Times.

While Master was in New York he suffered from flu. Nevertheless, he gave so much as he began to lay the foundation for his work in the Western world. Beside his talks, he spoke with

the Trainees almost every day. Miss Kim also said, "You have no idea how hard he has been praying in his room."

Finally it was February 3rd, the first evening of Master's talk. It rained so hard there were floods in the city and people were warned by special announcements not to leave their homes unless it was an emergency. The turnout was about 350, much fewer than the tickets we sold. But Master spoke with great energy and all his heart. The second night was bitterly cold with strong winds of 60 m.p.h. whipping the city so one could barely walk.

The third night was one of the few nights that it snowed during this unusually mild winter. The trainees were disappointed that not more than 450 people were present after their hard work. However, in spite of Satan's attempts, we felt victorious. We hope one day to understand more deeply the significance of those days. We know that we must succeed at all cost. More than ever—after these precious days spent with our Master—we realize that truly he is the greatest Leader that has ever walked upon this earth. We are unworthy to be his followers, but, because of him, we follow with dignity.

Three Weeks in Brooklyn

By Denise Schnepps & Susan Jacobson

Since the beginning of our Leader's stay in America, the power of his presence has been felt in every center and by every member. The experience of the New York Family was typical of the impact our Leader had on the centers he visited. Arriving soon after our return from the God's Day celebrations in Washington, he gathered us together on Thursday, January 5th, to discuss plans for having the first of the seven revival meetings in New York City. Realizing the historical importance of the event, we felt honored to pioneer in this venture. As the days passed we became accustomed to a higher degree of involvement and sacrifice than we had ever known.

Leader departed, leaving us with much to do. We went ahead with our plans on the assumption that we would have to produce the revival on our own, since we were not sure at first whether the training program for the 75 missionaries would be held in New York. By Sunday evening, we had chosen our theme, "The Day of Hope, the Day of the True Family." Gil Roschini, Brian Butler and Jim Watson had created the layout which was later chosen as the official poster for the entire seven city tour and the European tour. Three form-letters had also been written, to be sent to churches, spiritual groups and friends of the Family.

We were pleased to learn that the training program would be held at our center. Fortunately we were able to find a church nearby which was willing to rent its facilities for two weeks.

Gathering our belongings together, we moved our center to Brooklyn. In the three weeks that followed, we turned into a 21-

man ad agency. A 24-hour day just wasn't long enough. In addition to the individual ticket selling approach used by the trainees on the street, we experimented with street-preaching, singing, door to door selling, church witno, and personal contacts. Personal contacts proved to be the most fruitful method of selling.

We used an office down-town at night. Our literature and lay-out team (Gil Roschini, Judy Culbertson, Brian Butler and Mark Barry) often spent whole nights there, working on pamphlets, flyers, press releases, newspaper advertisements, etc.

Our specialty was postering. Every night around 10 p.m. five people would go postering in a V.W. bus. While one person drove, two people 'schlepped' (applied glue to posters with paint brushes) and two people put the posters up. Speed was essential to accomplish our goal of 3,000 posters. One night the temperature dropped to 11 degrees and the glue on the posters froze before they could be put up.

On February 21d, the night before our Leader's first lecture, we set out determined not to come home until we had put up the last poster. Brooklyn's blue and white V.W. and the people in it turned white and sticky as the schleppers schlepped, the posterers postered and the familiar picture of our True Parents appeared in lamp posts and fence. By midnight the poster pile was running low. Excitement mounted as the posterers jostled each other, each person trying to be the one to put up the Last Poster. We still don't know who won as more posters were continually being discovered in the van.

A typical week in Brooklyn would include ticket selling and street preaching after work, dinner at 9 or 10 and postering or mailing form-letters until 1 or 2 a.m. Saturdays we cleaned house in the morning and spent the afternoon and evening selling tickets on the street and door to door. Saturday night was reserved for more postering and mailing. Sunday morning began with 5 a.m. service, after which we immediately went out postering until 8 or 9. The

rest of the day was left for Church witnessing and contacting personal friends. During this period, we mailed a total of 2000 letters to churches and 1000 letters to spiritual groups, friends, and business men. Somehow during that time Denise Schnepps found time to sew and stencil 80 "Day of Hope" sashes for the trainees to wear. The everyday running of the center was necessarily makeshift, with dinner consisting of "Go get it-- it's in the oven." With such a constant feeling of excitement and new adventure we constantly had to struggle to keep the noise level down out of consideration for the Samuels' children upstairs.

Undoubtedly the most unforgettable experience of our sojourn in Brooklyn was meeting our True Parents at Holy Ground for a 5 o'clock service the morning of February 1st. To us it was a special sign of Father's love and appreciation for his New York children, which he made sacrificially since he was not feeling well at the time. Riding home in the car on the East Side Highway, we noticed that a glowing vertical shaft of the rising sun's rays met one long single horizontal cloud blazing in orange light. The effect was clearly of a golden cross rising out of the East, heralding in a new day.

Unification is Goal for Street Preacher

From the Oklahoma City Times dated April 8, 1972

Downtown shoppers and office workers on lunch breaks no doubt have been wondering about a tall, blond man who for the past two weeks has been trying to shout above the traffic noise at the corner of Robinson and Park Ave.

4 Saturday April 8, 1972 OKLAHOMA CITY TIMES



John Harries.

Rejection Familiar

Unification Is Goal For Street Preacher

Downtown shoppers and office workers on lunch breaks no doubt have been wondering about a tall, blond man who for the past two weeks has been trying to shout above the traffic noise at the corner of Robinson and Park Ave.

Looks of curiosity, amusement, and sometimes disgust register on their faces as they hurriedly cross the street. Some perhaps are rushing to avoid what they feel would be an uncomfortable confrontation with the "street preacher."

"I've grown accustomed to rejection," said the street preacher. 24-year-old John Harries. "You have people swear at you and wash you aside. In New York, it was rougher than it is here."

Harries, who possesses the charm and spirit of his native England, came to Oklahoma City three weeks ago to organize a local Christian community of the Unification Church.

Harries said many of the Unification Church followers live in communities, but this is not required. Self-imposed moral standards include no smoking or drinking in the centers, he said.

Harries said the Unification Church's purpose "is to serve other people, providing a way for redemption and salvation."

He said he believes "There is one God, so each man can achieve a relationship with that God if he chooses and need a mediator. He was God's work."

He believes there exist as an unification.

Text by Gail Driskill

Photos by Bob Albright

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"I've grown accustomed to rejection," said the street preacher, 24-year-old John Harries. "You have people swear at you and push you aside. In New York, it was rougher than it is here."

Harries, who possesses the charm and accent of his native England, came to Oklahoma City three weeks ago to organize a local center or community of the Unification Church.

In his street preaching, Harries encourages people to listen to him, ask questions and come to lectures in the local center, currently housed in his apartment at 1207 NW 26.

Harries said he hopes to set up a thriving church in Oklahoma City but frankly admitted the "Bible Belt" is not fertile ground for new religious thinking. The response so far has been "very poor," he said.

"Someeimes they will just say 'beat it.' Some will stop and listen politely," said Harries, who spends a couple of hours a day preaching on the corner.

The Unification Church, founded in the 1950's by Sun Myung Moon, a South Korean, seeks to break down the "schismatic barriers" in Christianity's 300 denominations and barriers in other world religions, Harries explained.

He said members believe their teaching, the "Divine Principle," revealed to Moon over a period of several years, is "a clear message from God for man at this time."

Each missionary is responsible for his own support, Harries said. "Our organization is small and new, so we don't have an institution to supply money, or any wealthy donors."

Eighty young people in the United States currently are carrying out the mission work, he said.

Harries has no car and said bus transportation in Oklahoma City is too costly so he depends on hitchhiking.

He said several people have given him food, and on two occasions he sold his blood plasma to a commercial blood bank. This netted him \$5 each time, he said.

"I can live on a budget of about 50 cents or 75 cents a day for food," Harries said.

Breakfast each day is a bowl of oatmeal and powdered milk. Lunch most often is a peanut butter and jelly sandwich and water. "That's free." Harries joked. For dinner, he heats a can of soup.

Educated in electronics, Harries left a well-paying job as service manager for an electronics firm to work in the Unification Church. His mission fields have included New Haven, Conn., and Washington, D.C.

Youngest of six children, Harries and his parents nine years ago emigrated from England.

He spent most of his life living on a non-denominational communal farm in Shropshire, an existence Harries described as "the most idealistic form of Christianity I have ever encountered."

The 230-member community supported itself by manufacturing agricultural tools, Harries said.

He spent the last three years of his life in England living in a 200-room mansion, Bulstrode, set on 70 acres of ornamental gardens near London, Harries said.

The religious community had moved from its former location, he explained.

The mansion, formerly owned by an English nobleman, provided a life "almost like a monastery," Harries said. Living in a religious community made him always think of himself as a group, he said.

Harries said many of the Unification Church followers live in communities, but this is not required. Self-imposed moral standards include no smoking or drinking in the centers, he said.

Harries said the Unification Church's purpose "really is to serve

other churches," providing "a way for reformation and restoration."

He said he believes "There is one God, so each man can develop a relationship with that God if he can understand God's principles, the way God works.

"No religion should exist an an institution."

Unity Between Science and Religion

From an article published in Ruhrnachrichten—Essener
Tageblatt, dated March 30 & 31, 1972

Three nights of lecture by the Holy Spirit Association
(Gesellschaft zur Vereinigung des Weltchristentums)
"The Day of the True Family" was the topic of three nights of
lecture arranged by the Holy Spirit Association in the Kammermusik-
Hall Saalbau. Speaker was the Korean Sun Myung Moon. In 1954
Moon (52) organized a group, the Unification Church, and began to

Einheit von Wissen und Religion
Drei Vortragsabende der Gesellschaft zur Vereinigung des Weltchristentums

Unter dem Motto "Der Tag der wahren Familie" veranstaltete die "Gesellschaft zur Vereinigung des Weltchristentums" am drei Abenden eine Vortragsreihe im Kammermusiksaal des Saalbaus auf der der Leiter der Bewegung der Koreaner Sun Myung Moon sprach. Im Oktober 1971 organisierte Moon (52) eine Gruppe der Vereinigung des Weltchristentums, die sich in sieben Jahren von Gott offenbart worden sein sollen.

Diese neue Botschaft, so der Apostel Paul, sei eine Synthese aus Christentum und ostasiatischem Gedankengut. Die Menschen sähen die Welt nicht als "was wissenschaftlich nachprüfbar und logisch nicht beweisbar sei. Sondern als das für den irdischen Menschen weder Ansehensgrad noch Ansehen. Die Welt sei nicht von einem zentralen, sondern von einem weltanschaulich, menschlichen Geist bestimmt. Die Bewegung sei der Menschheit und ihr persönliches Verhältnis zu Gott, in Worten wie in Taten, gelte sich selbst. Christen als auch Nichtchristen schreineten zu den Religionen, die den Menschen die Möglichkeit gebe, die Wirklichkeit und Kraft Gottes direkt zu erfahren.

Der Leiter der Essener Gruppe Paul Wagner wird in einem Briefe weist auf die Bedeutung der auf Gott ausgehenden Familienethik als Grundlage einer neuen sozialen, ethischen und menschlichen Welt hin. Die Bewegung wolle mit Wissenschaft und Religion die Menschheit zu einer Familie vereinigen. In 26 Ländern der Erde habe man bereits eine Million Mitglieder, die sich der christlichen Gedanken betreiben würden. J. L.

publish the "Divine Principles" which he claims to have received by God within seven years.

This new message, according to apostel Moon, synthesizes the Christian faith and Eastern thought. Man, in our days, hardly accept what is not to be proved by science and logically not to be explained. Blind faith for modern man is neither attractive nor authoritative. Therefore, the "Divine Principles" do not refer to an abstract God, but to a God who can be proved by science.

Moon emphasized the sacrificial service of the group to all mankind and a personal relationship to God. In the West and in the East, Christians and Non-Christians long for a positive religion enabling man to directly experience the reality and energy of God.

In his introduction, the leader of the Essen group, Paul Werner, pointed out the importance of a united family centered upon God as the basis for moral society and harmony in the world. The movement intends to unify mankind to one family by science and religion. In 26 countries of the world they count already a membership of a million of people, "who are active to propagate the Christian thought".

Al Capp Speaks about Leader in Newspaper

By Barbara Mikesell

While our Leader was in New York during his seven city American tour, he was interviewed by Al Capp, who was taping pilots for his projected television show. Leader was accompanied by David Kim (interpreting) and a number of Family members in



the audience. The famous cartoonist and creator of the comic strip, "Lil' Abner," known for his wry humor and conservatism, took a liking to our Leader. At the end of the interview, Mr. Capp was reported as saying, "If I ever follow a Messiah, you'll be the one!"

Nonetheless, it appears he has had considerable trouble selling his show to American networks or stations. Only one station in the Los Angeles vicinity is known to have bought the show as of yet. Unless the situation changes, the show may never substantially be aired on television. However, in what is believed to be his nationally syndicated column, Mr. Capp, in retrospect, spoke of Master. The following is an excerpt from the New York Daily News (the largest circulating newspaper in the world), Sunday, March 26, 1972:

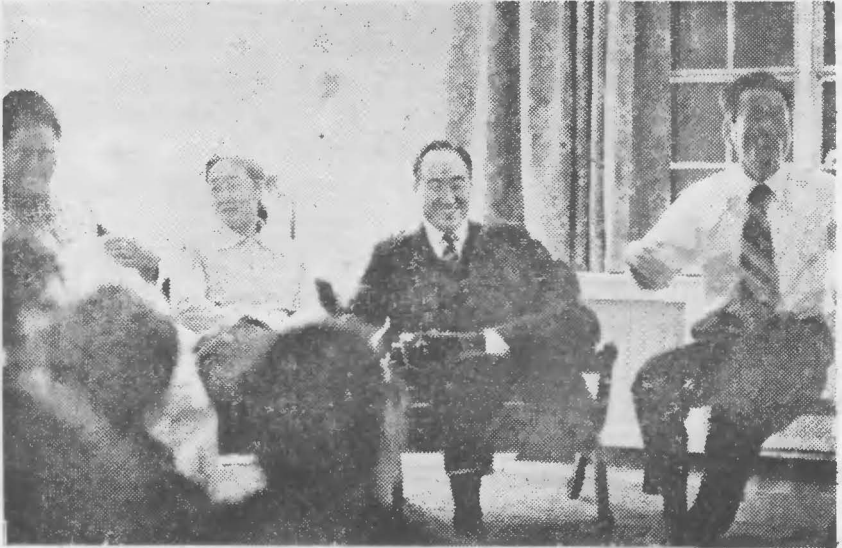
Mr. Moon was a guest I recall fondly. He is a middle-aged Korean, who claims, at 16, to have spoken to Jesus. According to Mr. Moon, and his hundreds of thousands of devotees, Jesus gave him certain instructions, and he has spent his life carrying them out.

Mr. Moon speaks only Korean, and was accompanied on the show by a Mr. Kim, his interpreter.

I asked Mr. Moon if Mr. Kim were present when he spoke to Jesus. Mr. Moon replied (through Mr. Kim) that he wasn't. "Then Jesus spoke to you in Korean?" "Yes," replied Mr. Moon through Mr. Kim, "but with a slight Hebrew accent."

(Pictorial)

Pictures from Unification Church of New York



Sunday 5 a.m. talk



Street preaching



A lone figure crying
on the streets in front
of New York Public Library



Subway witnessing



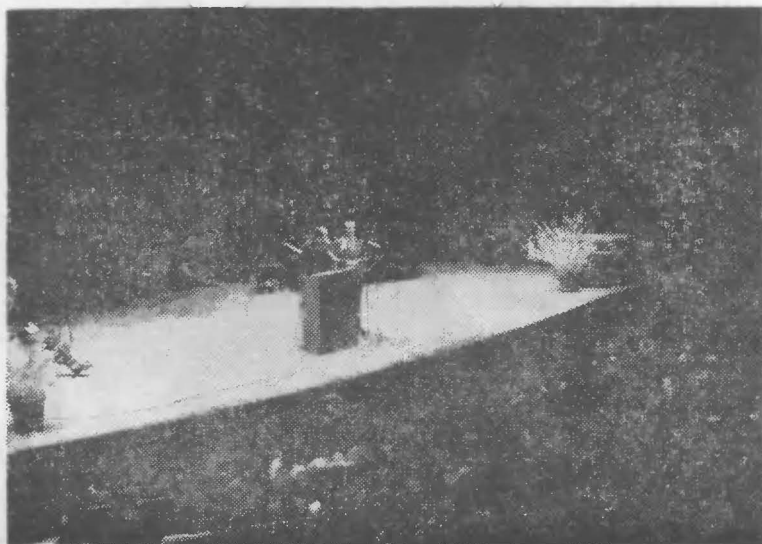
Street preaching



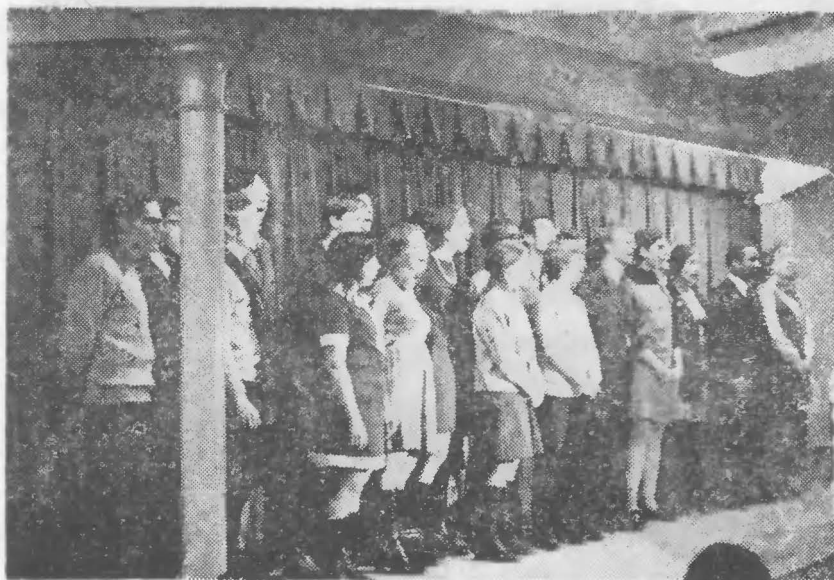
Rally for God



Rally for God



"The Day of Hope", at Alice Tully Hall,
Lincoln Center.



New York Center sings at good-bye party after Master's last talk. Hearts are sad.

Song of Unity

Our cherished hopes are for unity,
Even our dreams long for unity,
We'd give our lives for unity,
Come along, unity.
Unity saving the people,
Unity saving the nations.
Come here quickly, unity,
Come along, unity.

25 Foreign Family Members Visit Korea



Visiting Main Office of the Unification Church of Korea



Participating in the World Conference of University Students for Victory Over Communism sponsored by Kon-Kuk University on May 1, 1972, at Citizen Hall.



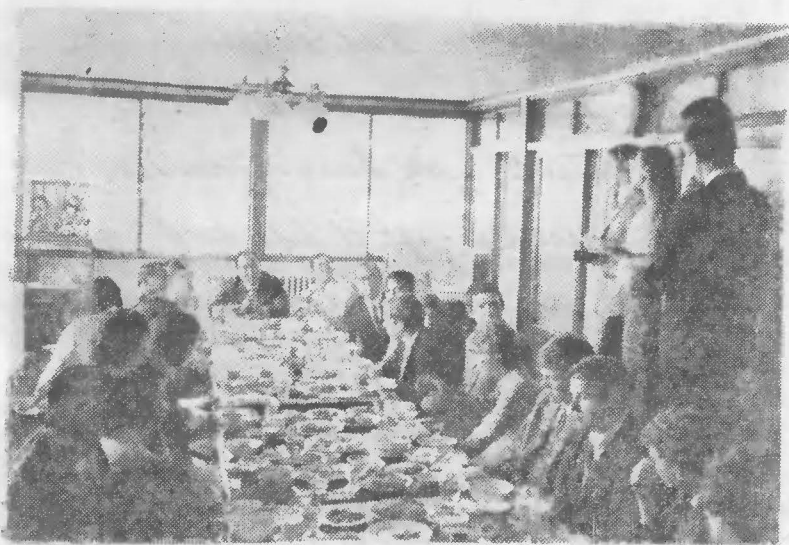
Participating to symposium for Victory over communism



Visiting at a college in Seoul.



Hearing from Leader at the Training Center.



Sharing with Parents at the Main Church, Seoul.



*Dearest Mother and Father,
You have borne us, nurtured us,
and raised; you have given us
the precious gift of life and we
thank you most deeply for your
constant care and concern.*

*We send you our love this
Parent's Day and always.*

The American Family

(Article)

Our Relationship to the True Parents

By Rick Hunter,
Maine, U. S. A.

Some of us had met them before in different situations, but upon our arrival in New York, we could sense that this was really our first meeting. Perhaps each experience helping us to grow towards Father requires us to go the process of dying and being reborn into a new and different world with Him. This is how we felt as we arrived in New York, many of us having given up jobs or school. We knew that this was to be an entirely different thing from anything in our experience. Yes, we had known it was to be exciting and new, but as our Master talked to us that first evening, the very fiber of our beings began to stir, move, and then shake us into a realization of the power we could manifest in really becoming one with him, our True Father. "In ten years, how will you remember this time? You are happy, honored, proud, unified now---- but you will slide, skid. Before trying to save the world, you have to save yourself. It is more difficult..." But also he told us of our responsibility to save the world and the mission of our nation. "Have you ever thought which nation should be restored first? The leading nation. If we restore your nation, one sixth of the globe will be restored. No other nation has 75 heavenly soldiers. You are the soldiers. You are going to the battlefield right now. Can you make your mind ready...? If you do your best and it does not work out, what will you do? All disciples swore they would follow Jesus, but at the

cross nobody believed.”

It was the greatest challenge. Were we really ready to commit ourselves to become the children of God? Yes! We answered. Yes! Yes! Yes! “How many were answering?” he asked us at once. Then when every soul in the room was straining YeeeeEEEEESSSSS……!!! in his desire to be the first in his commitment. Master paused, looked at us sternly, and said, “It is very easy to say yes, but will you meet the daily test?”

It wasn't just the talks we had with him that brought us closer. We began to realize the significance of his words as we hit the streets. There, away from the tremendous energy created by marching songs and cheers with our True Parents, we were faced with ourselves. New York City! Your streets are filled with emptiness. How much of our blood is going to be claimed by Satan? Were we really equal to the task? Then we began to try. And it didn't work. And we would pray for strength and courage and tell Father how much we loved Him and really were going to bring Him the city --- if we had to die doing it. Then we would be faced with ourselves again. Sell a ticket... we had to sell a ticket.... We had to go out on the streets by ourselves.... we couldn't go in pairs. People were in a hurry or would stop and tell us it was great, but they never came in the city at night. Or that we were good salesmen (a spiritual bribe) but they had another commitment. And nothing worked. Weren't we giving everything? Something deep inside reminded us that there was something we were holding back, something we were yet embarrassed about or afraid to do. Then we did this thing --- honestly, totally---it still didn't work.

We couldn't even pray then. It was as if we were entirely deserted.... there was to be no blessing for us. We were not made of that material. We were struggling our absolute best and losing before we had even started. It was agony...hell. We weren't “we” any longer, but lost and rejected individuals, each person in.

his private desperation. But weren't we a Family—brothers and sisters fighting the battle together? It didn't help at all to rationalize together; it was too easy to recognize. To be true children of God we had to defeat Satan by ourselves. It was true that each one of our senses was claimed by evil, even our entire bodies. To defeat Satan, we must defeat ourselves. We really had to be willing to die, and it wasn't a simple death. It was a long and painful, awful death. One time President Kim told us that only a few people in the world could freely communicate with God under any circumstances, and these had to struggle through all of spirit world to reach Him...through all insanity. Can you imagine that?...All insanity!

Our battle was just beginning, or rather it had not yet even begun. But through our tears and exhaustion we began to find a most awesome power: The Human Will. Conquering death, we set out as new, remade personalities that could fulfill any mission without fear. And it worked! In the people we met, Satan was still cowering, but now he was frightened and on the run. It would start before we would even talk to the person, as we would fix him with our eyes, just as Mr. Kim and Mr. Ishii told us. Our confidence in God's ability to work through us if we put ourselves aside blossomed and grew. And people responded.

Gathering in small excited, successful groups at the end of the day, we would rewrite Miss Kim's words of the Divine Principle, "Man's heart has three faculties, will, Will, and WILL! It wasn't a rejection of reason and feeling, but a newfound discovery of Divine Will, the base for God's energy. This was really special. We had discovered it through our True Parents.

Yet in one personal victory we could not rejoice, and Father would not let us. He always pointed out to us the relation to the larger goal. And it was obvious to us that what we were doing was not enough. One person, or several persons, may have been successful, but we were to be unified soldiers with God's goal or

it had no meaning. In one city after another the halls weren't filled. Empty seats in front of the Lord of the Second Advent, and it was our responsibility! When would we ever prove to him that he could rely on us, and that his energy expended on us would come back and be fruitful? Being around him and seeing his iron determination, we learned to realize the importance of our mission, yet we could see that he was sensitive to our struggle. It made us so happy that we could simply be near where he was working. He gave us gifts that were hard to accept. In New York he called for a pizza and ice cream party right after the third very meager turnout at Lincoln Center. When we left the next day, he had impressed upon us that we had to go back and win the battle.

Our Father is free to feel any emotion to its fullest without reservation...After many experiences, we learned to accept gifts freely too, without accusation, for he was giving them in love. We began to look at ourselves not for what we had been, but for what we could make ourselves be at the moment and continue to grow into for all eternity. It was the same spirit. Father told us one morning after 5 AM service that we only had to worry about the present moment. If so, then the past would be restored and the future would take care of itself. As the sleep began to fall from our eyes that morning, he said, "Have the fullest determination now—then you can do anything." Each day brought us a deeper longing to be with our True parents. We began to dream of them almost every night, and we filled our hearts with expectations of how they would guide us next. This was our usual topic of conversation. It was on the West Coast, in San Francisco at a meeting with all the Bay Area members, that we witnessed his anger in force. In response to a question on how the San Francisco group and the Berkeley group would relate in the future, a part of his hurricane-like fury at Satan and the division in the American Family was revealed. "They are one!" he thundered. "There is no Miss Kim's group and Mr. Choi's group.

There are no groups. They are all Mr. Moon's group. Missionaries will be recalled to Korea. Members will go through my training, even your president, Farley Jones."

On this night, members realized the strength and force they have as a united body with a common center. God uses only our True Parents as that common Center, and with them it is easy to see whether you are right with God or not. Each member will be reborn into a flesh-and-blood relationship with our True Parents eventually, but we must fulfill our mission first.

I write this the day after the first full house, standing-room-only lecture of our Father here in Berkeley. When I looked around last night and saw the confusion in the aisles because of the lack of seats, my eyes filled with tears of sincere joy. I realized that it wasn't me, it wasn't us—it was our Father and True Parents who had done all this. Always before, he told us that we have not yet begun fighting. Now maybe we are actually beginning!

Why We Need a Revival?

By the Unification Church
of England.

Only the stars, beaming from afar, penetrate the black stillness of the night. Nothing moves in the compound, the prisoners are huddled together in unlit huts, it is their only hope of keeping warm. A gentle breeze blows from the North, and the Arctic wastes of Siberia. It moves with deadly intent, freezing the moisture onto ice covered walls. It is winter 1949, the place—a man made hell called the Hungnam Chemical Camp in North Korea. Here beneath the starlit sky and the majesty of the heavens, a man kneels in prayer. In this merciless pit of hell most of the prisoners die within six months, yet one man lives. Night after night the others watch him kneel and pray. He sings quietly to God, his words are kind as he talks tenderly to the Creator, "Do not worry about me, I am all right Lord, I shall always love you, you are so good..."

The other prisoners have lapsed into unconsciousness. They are pleased that fatigue has taken them out of this hell. Some will never wake up. One man prays on, quietly comforting God, telling Him not to worry. When they wake up, prisoner 596 is still praying in his tattered clothes. His name is Sun Myung Moon. The Korean Revival is underway. He is destined to be released by the United Nations Forces in the Korean War.

In March (1972) he spoke at Friends House, London, giving three lectures during which a member of the audience had a vision..

She saw George Fox and other Quaker elders kneeling with their faces to the ground. On being asked, "Why don't you look at Mr. Moon?" George Fox replied, "I was so sinful in my life that I cannot look directly at him, so bright is his light. I envy you and all the others who can." Then he said, "During my life I detested the ringing of church bells, but tonight I wish that every church bell in London would ring to announce this man."

Why should anyone receive such a vision? The answer lies in the fact that, if this land is to prosper and wake up, then first the Christians must wake up, secondly we must build upon our great heritage. Millions of men died to preserve this peaceful nation, that we might build it in a better way. Sun Myung Moon talks with great clarity about the purpose and plan of God. What in practical terms does this mean?

We are a Christian nation, our heritage is Christian and the philosophy of Christianity is that man should be in the image and likeness of God. For man to be in the image and likeness of God he must be free from domination, the domination of evil or Satan. In real terms this means that we should be free from material domination or economic need, free from political domination, free from military domination and free from spiritual domination. These are the freedoms our forefathers fought for and painstakingly preserved in Two Great World Wars. Our British way of life containing as it does the great principle that the law be administered by unarmed men in a peaceful manner. This has evolved through great endeavour. It is not the result of any ism, marxism, capitalism, or socialism but the result of men being inspired by God. Are we to carry on in the same tradition? It is for you to answer.

Sun Myung Moon would say that this great endeavour was the very foundation of western civilisation. He would say that God blessed Britannia and the navy because they protected other people's freedom. They drove piracy from the high seas, then they pursued the slave traders, establishing the right for all nations to trade upon the oceans free from aggression. God blessed the Empire

not because it was British, but because we spread Christianity, we brought justice and education which, together with technical aids, laid the foundation for future self - government and freedom. Yet today we have fallen from grace. Why? Perhaps we do not understand the great principles of God? One of these principles is that unless you protect others God will not protect you. In the Soviet Union the destruction of religious freedom is a well documented fact. Even Solzhenitsyn, the Nobel Prize Winner raises his pen in protest. Does our government seek to aid the Christians in Russia? Do they seek to promote East - West detente by getting permission to sell Bibles in Russia? Reports have it that frequently there is only one Bible between three churches and that on the Black Market a Bible in Moscow changes hands for over 100 pounds. After forty years of marxist propoganda the Soviet Union cannot possibly be scared of the Holy Bible. Yet we cannot expect the government of this Christian nation to stand up for their fellow Christians in their hour of need if the established churches also turn away. We are supposed to believe in freedom, yet we are too knock-kneed to promote even religious freedom in the Soviet Union. We allow the import of Soviet magazines—cultural marxist magazines, yet where, oh where is our endeavour to help our Christian brothers and sisters in their land. If we promoted religious freedom then there is a chance that a great revival may take place in the Soviet Union and a true peace would be established.

Instead what do we find, only an embarrassed silence. The young who would follow a courageous leader, or an Archbishop that hammers on the door of No. 10 with anger at betrayal of spiritual values, find only platitudes and excuses. We pray for the protection of the Queen, of the pope, yet we do nothing to protect others. Why should God listen to our prayers? The great and lasting principle is that so long as you struggle and fight for people's freedom God will protect you. If you forsake others, He will forsake you.

Our children who go to university to study sociology read not

the great sociology of this country. The stories of men divinely inspired—Baden Powell, General Booth, John Wesley, Lord Shaftesbury William Wilberforce, Winston Churchill, John Bunyan, Grace Darling, Elizabeth Fry, Florence Nightingale, Sir Thomas Moore, John Hampden etc., etc. The names of great men pour forth from our history, yet these are forgotten. Instead our youth study a foreign sociology; that of Marx, Engels, Lenin, Freud and Pavlov. They do not study the difference between a God centred conscience and a marxist class war orientated mind. As we teach our children so will they be. We train our youngsters in Marxism and through their energy and drive they will build the future.

An embarrassed silence hangs over the Christian Church. They are accused of great wealth on the one hand and little endeavour on the other. Have we Christians the dedication, the clear understanding of God's will to build a Better Britain? Are we transfixed by our own inward looking Church Hierarchies?

We are young people. We are growing up into a world that causes us to search our consciences. Are the atheists more dedicated than the Christians? If they are, they deserve to build a Marxist Britain. Have we inherited a very great tradition, great institutions of education, freedom of movement, freedom of expression, merely for our own self indulgence and pleasure? Certainly not. We have been given all this, and we know that unless we recognise and value the struggle of our forefathers, men who translated the Bible at the risk of their lives etc., it will all be taken from us. Sun Myung Moon outlined with great clarity what we young Christians must do, for the sake of God of this nation and the world. If we are selfish, lazy and only interested in our own pleasure then in the next life we will be scorned not only by God but by those whose endeavour we have betrayed. Does a father love his children if they betray their own fellow children? He too will come to despise them and even disown them. To inherit what our Fathers wish to pass on to us, we must be worthy to receive. God is calling us because He

wants us to inherit the great blessing He has given to this nation. In your town or city today are young people who over a period of years have sacrificially given everything to lay the foundation for a nationwide campaign. Some of us are professional people, others housewives, engineers etc. We come from various backgrounds—atheistic, Roman Catholic, Anglican, Methodist, Baptist, right the way along to Quaker. We have established training centres where people, particularly young people can come and stay for a weekend to learn what Sun Myung Moon is really talking about. We have training centres where you can learn to work with others and with God. We must take God's Principles into every field of endeavour, into the entertainment world, in the business world, into diplomacy, into politics, into justice and legal work, into education. Unless we do that we cannot build a God centred land. We are not interested in Church differences, only restoring this nation to God.

On leaving this country Sun Myung Moon said "I am telling this to you because I want you to be strong to fight for the sake of God. I want you to go to the battlefield of Britain. You must be the shields to protect your nation from the enemy guns. You must be able to play the role of bullets to attack the enemy camp, to win the victory. You must be able to fight for the sake of God, for the sake of yourself and for the sake of whole nation.

If you are thus prepared you will not be afraid of the enemy and you will be ready to go out and the victory will be yours, because God and the whole spiritual world will be on your side. If you are resolved as this, and if you would go out in the field, the wilderness, the spiritual wilderness of Britian your fight will not be that of the vanquished. Even if you may die there, you will be a victor, and in the spiritual world you will have pioneered the way for your followers. You will blossom like flowers in the Garden of Our Father."

Did Jesus Understand that He Was the Adam ?

by Robin Kuhl

In the Gospels, Jesus, during his ministry, is referred to as the Son of Man, the Son of God, and the Messiah. St Paul clearly knew that, as such, Jesus came as the "last Adam." He understood that since it was a man, Adam, who brought death into the world, it must be another man who brings resurrection from the death. Paul says: "Christ Jesus, himself man, who sacrificed himself to win freedom for all mankind, so providing, at the fitting time, proof of the divine purpose." However, Paul who elsewhere states the crucifixion was not God's will—"None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory"—is not plain about how Jesus could actually provide "proof of the divine purpose."

Jesus, as the Messiah, knew that he was not fulfilling his role by being crucified, and prayed for the Jews, "Father, forgive them for they know not what they do." As the Messiah, he came to fulfill the prophecies, but since, as he said, he came to bring the Kingdom, that meant fulfilling the prophecies for a glorious Messiah: "King of Kings and Lord of Lords." Isaiah had said, "the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" To complete his mission as Messiah meant that he would sit on the throne of David and rule the house of Jacob forever, but first, to become 'Wonderful Counselor, Everlasting Father' meant being the restored Adam, who should have been the

Everlasting Father of mankind. Therefore, to provide "proof of the divine purpose," Jesus intended to complete what the first Adam had left undone. To be in a position to do this, condition first had to be made to reverse the consequences of the original sin; thus Jesus himself was born free of original sin because of the indemnity that had been paid in his lineage—he said that he and the Father were one.

To proceed as Adam, the Cain and Abel relationship was to have been resolved through John the Baptist humbly following Jesus. Instead of this, when Jesus was baptised by John, the latter continued to take a position apart from him. Jesus said, "He who is least in the Kingdom of Heaven is greater than he." However, Jesus cannot have completely given up hope for John, after all, Jacob worked twenty-one years before he was reconciled with Esau. Wouldn't John realize what Jesus was doing? But John really got himself imprisoned and finally executed, and with great sadness it relates in the Bible, "When he had heard what had happened, Jesus withdrew privately by boat to a lonely place."

Another qualification Jesus needed to complete the role of Adam was that he should be Lord over creation, spirit world and physical. Otherwise it would be practically impossible to be Everlasting Father for the whole of mankind. Jesus was therefore able to feed the world physically and spiritually as shown by the miracles of feeding the multitudes and bringing them the Good News of the Kingdom. A true father provides for and cares for his children. Matthew tells how Jesus was often moved to pity and drove spirits out of people as well as healing illness and disease. All this was as prophesied of the Messiah.

To be Lord over spirit world and physical world, Jesus had confronted Satan, who has held this physical world since the Fall, during his forty day fast in the desert. Jesus there overcame Satan on three tests. Tempted to relieve his hunger by turning stone into bread, Jesus replied, "Man shall not live by bread alone, but

by every word that proceeds from the mouth of God." Satan then put in question that he was the reality of the temple. Jesus replied, "Thou shall not tempt the Lord Thy God." Satan then offered him the kingdoms of the world; Jesus said, "You shall worship the Lord your God, and him only shall you serve." As well as prevailing over Satan and reclaiming Lordship over the creation, Jesus symbolically was restoring the base of four positions: Himself, the Word, the Temple, and the World. This leads us to Jesus' understanding of the fullness of Adam's position. Namely, that the divine purpose was to bless Adam and Eve in a perfect marriage, and so fulfill the fundamental base of four positions, the family unit centered upon God.

From his descriptions of the Kingdom of Heaven, we can clearly see Jesus' intention to take a bride. His very first miracle was to turn water into wine at the marriage feast at Canan, symbolising new life-blood for marriages. He said the Kingdom of Heaven was like a king who gave a wedding feast for his son, and another time told of the ten virgins who went out to meet the bridegroom. When disciples of John the Baptist came to him with the question, "Why do we and the Pharisees fast, but your disciples do not? Jesus replied, "Can you expect the bridegroom's friends to go mourning while the bridegroom is with them?"

Since the establishment of the Kingdom hinged upon Jesus being blessed and being able to find others to bless in divine marriage, he spoke of the urgency of his mission and often showed his anxiety to have followers who were ready and prepared for his work. Since their initial fulfillment would have precipitated the final judgement on earth two thousand years ago, Jesus often spoke of the imminence of the end times and the trial of those days. He did not spare his words in saying of those who rejected his apostles "on the day of judgement it will be more bearable for the land of Sodom and Gomorrah than for that town." There is a great immediacy in his words. He said, "There is nothing covered

up that will not be uncovered, nothing hidden that will not be made known," and did not spare telling Peter one time, "Away with you Satan, you are a stumbling block to me. You think as men think not as God thinks." From the sense of urgency in his work, his frustration with his followers, with marriage being so often on his mind, and from his fatherly concern for people, we can see Jesus knew only too well he had to fulfill the role of Adam and establish true parenthood for mankind.

Nelson

By Carl Redmond

The life of Nelson has left an undeniable impression on British history, and the battles and wars of good versus evil. Nevertheless many are unsure of the real facts surrounding the image of this great man. Who was Nelson? What sort of person was he? What were the qualities he possessed that could make him inspire thousands of his men to victory?

He was only twelve years old when he first went to sea, embarking on a perilous mission to the North Pole, that nearly cost him his life and the lives of his crewmates. It was not long before his qualities of leadership were recognized and he was appointed as Captain, to the *Agamemnon*, 64 gun ship. He was implicit in 'obeying orders without forming your own opinion' (although he broke this rule) 'Consider every man your enemy who speaks ill of your king'.

At the siege of St. Fiorenzo his great faith enabled him to defeat numbers of three to one against him. He knew full well that the lives of all were in the hands of God, and time after time he confronted and defeated the enemy with unshakeable determination. He used his initiative too, another of his qualities. In the battle of Cape St. Vincent, he ignored commands from higher up, and in doing so prevented great loss of life against formidable odds. In ten days he would have restored order to the most mutinous of ships, and was rapidly appointed Rear Admiral. His own coxswain gave his life to shield Nelson from a fatal sword blow, so great was the zeal and commitment he inspired in his

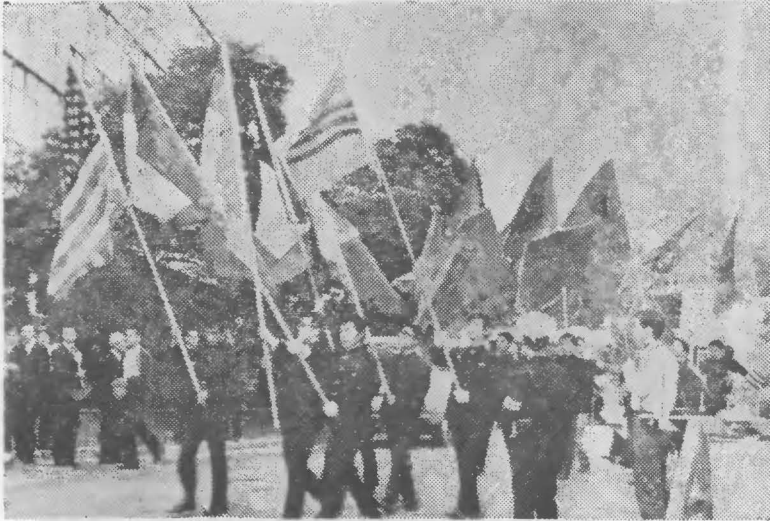
men. He always put them first, and even when severely wounded in battle he would insist on others being attended to before him. 'No! I will take my turn with my brave fellows!

In one of his battles at Teneriffe when this incident occurred, he lost his arm, and yet proceeded to gaily swing on a rope from one ship to another, using his good arm in great spirits. 'Let me alone, I have my legs left and one good arm.' His devotion to duty was such that in many sleepless pain wracked nights he would stay awake throughout most of the night receiving reports on battle positions etc. At Aboukir Bay he reached the heights of his battle glories and so great was his renown, that thousands of Arabs and Egyptians lined the shores and rooftops to catch a glimpse of him commanding the battle on deck, even though he was badly wounded.

Nevertheless Nelson was not perfect. Indeed he had many peculiarities, one of which was a perhaps unreasonable hatred for the French. His diaries being full of remarks such as 'Down, down with the French' etc. and described them as 'Swinish infidels' and other such remarks. He was apt to get involved with red tape at home too, and all manner of legal and admiralty entanglements. Satan as always was most active with those who did most for their country and for God, and he held Nelson firmly in his affairs over women and myriad entanglements in marital affairs, even though Nelson had endeavoured to keep his personal life spotless up to a point. Yet his faith in God was resolute, and he wrote, 'When I lay me down to sleep I recommend myself to the care of Almighty God, and when I awake I give myself to His direction amidst all the evils that threaten me!'

At Aboukir Bay he was awarded the title of 'Baron Nelson of the Nile' and it would not have been long before he would reach the level of Dukedom, so the British Government was always careful in giving him titles in stages. His spontaneity surprised many and yet he saved many lives by his open manner, in battles.

Pictures From Tokyo Unification Church World Victory over Communism Rally



Victory over Communism Rally in the front of demonstration
in the front of Hibiya Hall, April 25, 1972.



Placard says, "Don't allow Kim Il-sung's re-invasion to South Korea."



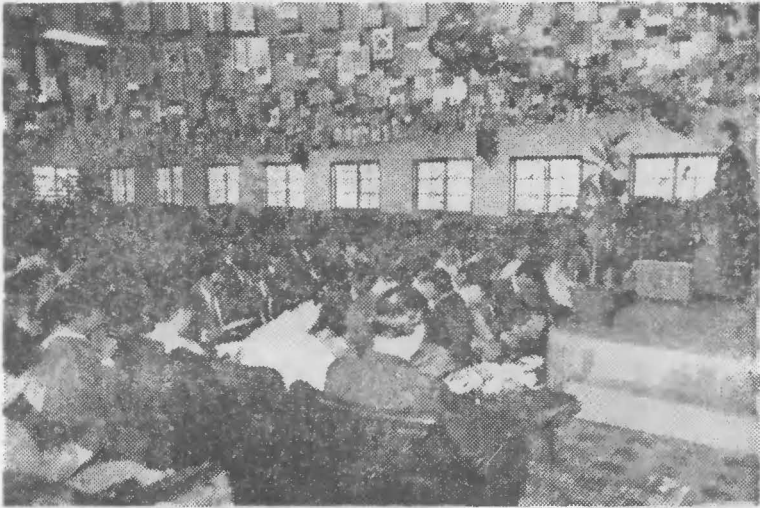
Street demonstration for Victory over Communism
(Above and below)



Our Leader Returns Home From His Third World Tour



Kimpo International Airport, Seoul, Korea on May 8, 1972.



Mr. Won Pil Kim delivers a welcoming address.



Leader reports his third world tour' at the welcoming party.

such as at Malta, where he wrote, 'To say that an officer is never, for any reason, to alter his orders, is what I cannot comprehend'. At Compenhagen again he disobeyed the order to ceasefire and looked through the telescope through his blind eye, saying to his captain, 'I really do not see the signal' and then angrily 'Damn the signal! Keep mine for closer battle flying! That's the way I answer such signals. Nail mine to the mast!' And victory was his, the famous victory of Trafalgar. Had he not been open to the Heavenly Father and seen the chance open to him, he may well have beaten a hasty retreat. He wrote before the night of battle 'May the great God whom I worship, grant to this country and for the benefit of Europe in general a great and glorious victory"...I commit my life to Him who made me and may His blessing be upon my endeavours for my country...to Him I resign myself and the just cause...' 'Amen, amen, amen'.

He was very intuitive too. At Alexandria he suddenly rose and said to his officers 'Before this time tomorrow I shall have gained a peerage, or Westminster Abbey' and in due course he won his peerage as Baron Nelson of the Nile and Burnham Thorpe. This he predicted without asking anything about the size or disposition of the French, when he was seated at table. He suffered too from fits of depression and many times 'wished himself overboard'. He had great awareness and always knew what was going to happen.

When he was a captain commanding H.M.S. Albemarle off the American coast, he acted upon his intuitions. Having captured a fishing schooner owned by Master Nathaniel Carver, on his way home to Boston, he was prompted not to take the ship which would give him much needed prize money. Instead he ordered Carver to pilot both vessels into Boston Bay. He then restored the schooner and cargo to Carver who was speechless, and gave him a certificate to protect his vessel from being captured by any other British ship. Much later Satan struck and Nelson and his crew

weakened by battle and strong gales and salty food, fell to a fatal disease. Nelson decided to dock at Quebec for help. Suddenly through the mist he saw a sail approaching. A voice hailed them, and it was Master Nathaniel Carver at the wheel. In the midst of a terrible war he had risked his life to bring Nelson presents of fresh fruit, vegetables and poultry. These gifts saved the lives of Nelson and his crew.

Early in September, an old friend from the Nile, Captain the Hon. Henry Blackwood, arrived at Nelson's home to find him dressed and strolling in the garden at five in the morning. As he drove in Nelson eagerly walked up to him and said, 'I'm sure you bring me news of the French and Spanish fleets! I'm sure I have yet to best them!' This he said without any news. He was on sick leave and his squadron at sea. The Father prompted him, 'Depend upon it Blackwood' he said, 'I shall yet give Monsieur Villeneuve a drubbing' and this proved true. Having accepted command from the First Lord of the Admiralty, Nelson left and went to his upholsterers, where was stored the coffin made from the L'ORIENT'S mainmast, the flagship of the French at the Nile. He told them to take out the coffin and engrave its history upon it saying he would most probably require it on his return.

He put his ship to sea in due course, the beloved flagship the Victory, and rejoined his squadron cruising off Cadiz. Yet in spite of the enemy flagships plainly visible, Nelson knew the time for battle was not nigh. He sent his ships to Gibraltar for supplies. One Captain protested that he would miss the battle, and Nelson replied blandly 'There will be plenty of time for you to go to Gibraltar and return', and he was right. On the eve of the battle Nelson walked over to a group of enthusiastic midshipmen on the Victory's quarterdeck, discussing the chances of promotion and battle. With a smile he said 'Tomorrow will be a fortunate day for you young gentlemen, but I will not live to see it'. As the battleships went into action Nelson went into action—without his

battle sword, for the first time in his career. Blackwood wished him farewell and hoped he would win twenty ships. Nelson shook his head 'God bless you Blackwood' he replied 'I shall never speak to you again'. When the battle was over Blackwood returned to find Nelson sinking into a coma, speechless.

The Heavenly Father warned him many times, and used him time after time, despite his human failings, because of his openness and initiative. Without his great faith in God, Nelson would have been little more than a good sailor and tactician. As it was he earned an acclaim that few could challenge. As a result of his efforts two thirds of the enemy fleet were destroyed or captured at Trafalgar, and not one British ship lost. This meant the end of any attempted invasion of England.

British maritime supremacy was secured for a hundred years until 1914. The aim in war was henceforth—total victory. Imagination and initiative were the goals for his officers. He re-established a new standard of professionalism and humanity, and his personal concern and love for his men was the quality that inspired them to cheer him on to victory. A sailor in the British navy wrote:

'I never set eyes upon him, for which I am both sorry and glad, for to be sure I should like to have seen him, but then, all men in our ship who have seen him are such soft toads, they have done nothing but blast their eyes dry ever since he was killed. God bless you chaps that fought like the devil, sit down and cry like a wench'.

We need in this hour of uncertainty in our country, men such as him today.

Our Stage Productions

By Doris Orme



Thank for the kind letter asking me to write to the Way of the World of my experience with the Father in our stage productions. First of all when we began, it was rather a surprise to us all.

We moved into the Farmhouse outside Reading, and at that time the City of Reading was holding a one hundred year Ceremonial Festival. By chance we asked if the town hall was for hire and found to our delight it was being given free to groups or various professional people to display their talent.

We did not even have the remotest idea

as to what we were going to display. We obtained the hall for the first Saturday at the beginning of the Festival. We practised for three weeks dancing, singing, playing guitar and piano. The Saturday came and all were in great expectation because of all the members who had worked so hard selling tickets door to door and on the street corners day and night. Much to our delight 600 people came. Everyone gathered together back stage and we prayed that our Father would feel great joy through us and that many people would be inspired to come to the Farmhouse to hear our Father's words.

I, personally, when walking onto the stage felt a great surge of love from Our Father reaching out to all the souls seated before me. As I sang this love became intense and my heart leaped for joy as I sang Our Father's praises. As the programme continued the power increased and increased. For $2\frac{1}{2}$ hours we sang on and on and as we did, more and more energy came to all of us. I felt as if I could have gone on for hours more.

When I started to sing "A Wheel Turning Fire on a Land Across the Sea" (which represents our Father's symbol) more and more power came and the audience picked it up and started clapping their hands in rhythm with the music. Even after the song was ended I was inspired to continue on, as the audience was still clapping and stamping their feet and crying for more. My heart was rejoicing but yet crying thinking of our Beloved Master and longing for everyone in that place and in the whole world to come and bow before him.

After the show was over, everyone was still clapping and clapping and would not let us go. Everyone of us cried out to that audience. They were all waving at us as they left the auditorium. From that performance we went to other cities, and more and more we felt the deep hunger for the Father's love in the people. Some people were so moved that they even ran up to the stage afterwards and gave us money. In two cities the Mayors



came and were all delighted with the show. They were especially happy to see how spiritual the entire show was, and not lewd as the entertainment field is on T.V. and Radio. They all pleaded with us to return.

We had many opportunities to witness to our Father at length after the show as people were all so reluctant to leave. We introduced also the Communist threat in way of song and many people were pleased to see this. So far we have done ten shows and are scheduled for many more this summer and fall. In October we will start our shows in the London area.

Through the shows we have contacted Christian groups and so far a Methodist Church and Anglican Church have asked us to perform for them. This we will do in the near future, plus we

were asked to sing on Radio Oxford for $\frac{1}{2}$ hour and again The Radio London B.B.C. Religious programme called "Quest", which is run by all denominations and is led by a Methodist minister named Rev. Blennerhasset, just recently interviewed us on his programme and also played two songs from our show which he picked out—Hananim and "Something's Coming It's a New Tomorrow." We had opportunity to say at the close of his questioning us, that we would be glad to help the churches in singing at any time. All in all we are hoping and praying and truly confident that our Father will reap a good harvest from our efforts. It is only centered on him through his power that we have been able to do this project.

The Same Ancestry

By Oh Sukchon

Recently a barrage of reports on, explanations of, and views on the newly discovered Takamatsu Tsuka in Asuka, Japan, has been carried in Japanese newspapers, examining the ancient tomb from the angles of archaeology, history, fine arts, literature, etc. A definitely established interpretation is yet to come out, and it is presumed that still many projects will be undertaken and many articles written about the relic.

I am reminded here of the Japanese advocacy of Japan-Korea unity during their occupation of this country. The advocacy needed some ground, and the Japanese invented the theory that Susanoono Mikoto, the younger brother of Anatarasu Omikami whom Japanese mythology regards as the founder of Japan, established the foundation of Korea in the place known as Soshimori in the vicinity of Chunchon. On the other hand, some Japanese advanced the theory that Koreans were the founding ancestors of their country.

The latter group of Japanese consisted mainly of scholars of Japanese literature, among whom the most representative was Shosaburo Kanazawa who made himself famous with his *Kojirin* (a Japanese dictionary). It was toward the close of the Meiji era or in the beginning of the Taisho era that he publicized his theory that Koreans founded Japan. It is no wonder that his assertion was overwhelmed by the theory that Japanese founded Korea when Japan provoked the Sino-Japanese War (1937-45) and plunged into the Pacific War.

Seicho Matsumoto, a renowned Japanese detective story writer, expressed the view the Takamatsu tomb suggests that Koreans,

having immigrated into Japan, founded the state of Yamato (an ancient name for Japan) rather than the relic retains influence from Koguryo culture.

This means that Kanazawa's theory that Koreans founded Japan is placed on a firmer ground by Matsumoto on the basis of the contents of the ancient tomb, now that nearly 50 years have passed since he first introduced his theory.

You may be at a loss upon finding that there is much confusion in the Japanese way of reading Chinese characters—one is phonetic reading rather faithful to Chinese sounds and the other is reading them with Japanese equivalents in meaning. It is not certain what has made the Japanese read 大和 as "Yamato." The same can be said of 飛鳥 which they pronounce as "Asuka." In the same vein they pronounce 奈良 as "Nara," and it seems that they borrowed sounds as they pleased. The Chinese characters, when rendered in "hentai kana" (variated form of the Japanese syllabary), can be read as nara. Nara is a transliteration into Japanese of the Korean word, nara, meaning a country.

I recently found a report by Yoshio Inoue, a Japanese scholar specializing in Korean and Japanese ancient history, saying that there once existed a country called Yamadae somewhere in Koryong County and that he confirmed this fact during his investigation of historic relics in Kyongsang Pukto.

Arguments have been raging in Japan in past several years in opposition between the theory that there once existed in Japan a country called Yamadai and the theory that a horse-riding tribe came to Japan and conquered her. It is easily imagined that Yamadae variated into Yamadai and then into Yamato.

On the other hand, it is also plausible that a group of people who lived in a small country called Yamadae during the Kara period went to Japan, competed for hegemony with immigrants from ancient Silla and Paekche whose ancestors had settled there during the Samhan period, realized that the competition was not

beneficial to both sides, and ultimately came upon the slogan 大和 (meaning Great Harmony as the Chinese characters signify), reading the characters as Yamato with a view to stressing the fact that the main governing force in Japan was made up with immigrants from Yamadae in Korea.

We are also not entirely unable to venture some inference by way of delving into the reason why 飛鳥 is read Asuka. I remember the legend that when Emperor Jimmu or a person known as such was about to go east on an expedition in the Kyushu district, a golden crow made its appearance from nowhere and set on the head of his spear, emitting forth bright light to the east, and the emperor decided to take an eastern course following the direction of the light.

When Jimmu finished his expeditions to subjugate such aborigines as Kumaso and Ezo and founded a state in the vicinity of Nara in co-operation with immigrants from the Korean peninsula, the golden crow flew away as if saying that its mission was completed, and we may imagine that 飛鳥 (meaning a flying bird) was adopted in order to commemorate the event.

The character 鳥 (bird) signifies a crow in this case, and 鳥 (crow) is "kamagwi" in Korean and therefore we have the sound "ka" in Asuka. What is the reason 飛 is read "asu?" We again make the presumption that as Mount Aso in Kyushu was the emperor's birthplace, where he started his eastern expedition and where the golden crow appeared, the Japanese came to call the crow Aso Crow or Asuka (the flying bird).

Some among you may consider my theorizing fabulous and absurd. I will recognize you with a smile.

What I truly want is to advise both Koreans and Japanese that they will no longer engage in talking too much about their ancestors. Even though the United States was once a colony of Great Britain, it is now an independent country; and even though its national language is also English, the United States asserts the

uniqueness of its thought, literature, and arts.

Although European culture cannot be thought of without thinking of Greek, Hebrew, and Roman civilizations, today's Greeks or Italians do not seem to be bragging about their ancestors in the presence of Englishmen, Frenchmen, or Americans.

I read an article in the Chosun Ilbo reporting on an interview between Sonu Hwi, its editor in chief, and Sohachi Yamaoka, a Japanese writer. Yamaoka said: Both Japanese and Koreans should enter into adulthood, and the sooner, the better.

The Chinese Communist Mind

By Paul Szto

Paul Szto is pastor of Queens Christian Reformed Church in Jamaica, New York. He was born in China and attended Chekiang University. He has the Th. M. (Westminster Seminary) and the S.T.M. (Union Seminary)

If we are to work out an effective missionary strategy for mainland China, we need to understand the Chinese Communist mind from the biblical point of view. And to do this, we must first consider the biblical teaching about the mind.

According to the Bible, man was created in the image of God. If we use the categories of ancient thought and describe the mind in terms of intellect, will, and emotion, we see God's image reflected in it as knowledge, righteousness, and true holiness (Col. 3:10, Eph. 4:24). Man was to have dominion over the world, under God, as a prophet, king, and priest. Since the fall, the image has been corrupted. Man's mind still functions as intellect, will and emotion, but no longer exhibits true knowledge, righteousness, or holiness.

God's cultural mandate to Adam in the Garden of Eden is "to dress it and to keep it" (Gen. 2:15). This twofold mandate represents both a progressive and a conservative principle in the human mind and reflects the twofold work of God in the creation and preservation of the world.

God reveals himself in the Bible as a triune God ... Father, Son, and Holy Spirit. Within the Godhead there are two relationships: the Father eternally begets the Son, and the Holy Spirit

proceeds from the Father through the Son, These two relationships are reflected in the world in God's creative work and his providential direction of history. In the history of salvation we see both the work of Christ and that of the Spirit: justification and sanctification. Understanding these two relationships and principles will help us understand the Chinese mind, the Communist mind, and the Chinese Communist mind.

The Chinese Mind

The Bible teaches that the mind of fallen man is inadequate to know God truly through general revelation alone, and requires God's special revelation in his Word; even this special revelation cannot be correctly understood apart from redemption in Jesus Christ and the work of the Holy Spirit. Nevertheless, although they are sinners, men retain many of God's creation gifts, and through the action of common grace in nature and in history they are able to accomplish much. Thus the Chinese mind, in the light of God's general revelation, was able to develop two of the highest forms of humanistic culture in Confucianism and Taoism.

Not knowing the true God, the Chinese mind conceives ultimate reality as the Absolute, Tai Chi, which can be known through its two operating principles, Yin and Yang, the negative and the positive. The operation of these two basic principles in nature and in history is also called the Way, Tao, which maintains its harmony through all kinds of change and conflict. Thus the Chinese mind yearns for an ideal harmony and unity between man and nature, between mind and matter, between knowledge and action.

Looking for harmony and unity in the midst of changes, the Chinese mind long ago developed the idea of China the Beautiful and China as the Middle Kingdom, the center of the world. In its political manifestation, the one who truly knows the Way, the Tao, has the Mandate of Heaven and becomes the Son of Heaven,

the Emperor, to rule over the Middle Kingdom and the Empire. Those who help the Emperor to rule are the spiritual sons or the Emperor, chuntzu or gentlemen. However, if an Emperor misrules his people and loses the Mandate of Heaven, another person may receive a new Mandate, rise up, and become the new Emperor, beginning another dynasty in the series of dynastic cycles.

This series was finally broken with the overthrow of the last dynasty in 1911. Before that, China had suffered a series of defeats by the Western powers and Japan, beginning with the Opium War in 1839. Since then the Chinese mind has had not only a superiority but also an inferiority complex. Without this basic understanding of the Chinese mind, one can hardly understand the Chinese Communist mind.

The Communist Mind

The Communist mind in the West is part of the development of the modern world as it has cut itself away from Christianity. The philosopher Immanuel Kant (1724-1804) made God into a limiting concept and a postulate instead of a personal being and the Creator of the world. Following Kant in the rejection of the Creator-creature distinction was G.F.W. Hegel (1770-1831), who replaced the personal God of Scripture with the Absolute Spirit. The world is not created, but is the self-fulfillment of this Spirit in history through a dialectical process. Karl Marx (1818-83) turned the dialectic of Hegel upside down and developed his so-called scientific and historical dialectical materialism, in which it is matter, not Spirit, that fulfills itself: material forces create all supposedly spiritual realities such as philosophy and religion.

Marx understands the basic nature of reality as purely material, manifesting itself through the dialectical process of thesis, antithesis, and synthesis. Through an evolutionary process, life

evolved from matter and human beings evolved from animals. The determining factors in society and history are the material forces of economic production. Marx holds that at the beginning of human history there was a primitive classless society. Somehow men became selfish and turned property, originally held in common, into private property. As a result, human society has become divided into two or more classes that struggle to control property and government. The material basis of the society determines its superstructure. Class struggle is then the moving force of history which has gone through serfdom feudalism, and capitalism and will usher in communism as a higher form of classless society.

Marx predicted that the overthrow of capitalism and the Communist revolution would take place in the more advanced industrial nations. However, this did not happen, and Lenin reinterpreted Marxism, applying it to the world situation during World War I to bring about the Russian Revolution. Leninism has thus become a vital part of the Communist mind alongside Marxism. In fact, Marxism-Leninism is the foundation for the Chinese Communist mind, which applies Marxism-Leninism to the Chinese situation.

The Chinese Communist Mind and Mao's Thought

1. The Russian Revolution and the formative years of the Chinese Communist mind (1917-24).

Marxism-Leninism is a modern missionary movement in that it aims at world revolution and is a perversion of the Christian Gospel. Right after the Revolution, Lenin organized the Third Communist International and sent representatives to China to help organize the Chinese Communist party. At the time of the Russian Revolution there was a new cultural movement going on in China under the influence of Hu Shih, a disciple of John Dewey.

The two watchwords of this movement were science and democracy. However, soon the agents of the Third International won over Chen Tu-hsui of Peking University, who for some time was a close friend of Hu shin in the new cultural movement. They also won over Li Ta-chao, a professor as well as the librarian at Peking University. Li gave Mao Tse-tung a job at the library in the fall of 1918. Chen and Li were the co-founders of the Chinese Communist party in 1921, and Mao was one of the founding members. In the formative years of the Chinese Communist mind, Li was a more a nationalist and Chen an internationalist. Mao learned from them both and gradually developed his own understanding of Marxism and Leninism.

2. The United Front and Nationalist-Communist Cooperation (1924-27.)

The Nationalist party was founded and reorganized several times under the leadership of Dr. Sun Yat-sen. Sun had overthrown the Manchu Dynasty in 1911 but had yielded the presidency to the warlord yuan Shih-kai, who later became emperor in Peking and died in 1916. This period of warlordism forced Sun to establish a rival republican government in Canton. Sun wanted to unify the nation in 1924, and he reorganized the Nationalist party to allow the Communists to join as individuals, creating in effect a Nationalist-Communist united front. But Lenin died early in 1924 and Sun died in the spring of 1925. The subsequent struggle for power in Russia and China changed the nature of this early united Front and affected the Chinese Communist mind. Li was killed by a warlord in Peking and Chen was purged by the party. Gradually Mao built his "Red Base" and developed his ideas of guerrilla warfare and revolution.

3. The revolutionary civil war and the Long March (1927-35).

A year before the civil war broke out between Nationalists and Communists, Mao noticed that there was "right" and "left" opportunism within the Chinese Communist mind, and that the

peasants were not being given due weight in the Chinese Revolution. In an article entitled "Analysis of the Classes in Chinese Society" Mao asked: "Who are our enemies? Who are our friends? This is a question of first importance to the revolution..... To distinguish real friends from real enemies, we must make a general analysis of the economic status of the various classes in Chinese society and of their respective attitudes towards the revolution." From his analysis of these classes, Mao formulated the doctrine of the United Front to win friends and defeat enemies. The Communist party, the Red Army, and the United Front with non-Communist friends constitute the dynamics of revolution. However, Mao's Red Army suffered a series of defeats and escaped final disaster only by fleeing Nationalist encirclement and trekking several thousand miles on the "Long March" in 1935. The Long March taught Mao and others the meaning of suffering. This further shaped the Chinese Communist mind, impressing it with the conviction that suffering and revolutionary experience are the marks of a true community.

4. The Second United Front and Mao's early thought (1936-45).

After the Long March, Mao settled in Yen-an and began to work out the second United Front against the imminent invasion by Japan. The Sian Incident late in 1936 and the Japanese invasion in 1937 gave the second United Front a golden opportunity to attract the intellectuals, the youth, and many others. It also gave Mao time to formulate his thought in two most important articles, "On Practice" (July, 1937) and "On Contradiction" (August, 1937). These have become the foundation of his thought. Following Lenin, Mao insisted that practice is higher than theoretical knowledge and sought a unity of theory and practice in a practical theory. Mao also hinted at the distinction between antagonistic contradiction and non-antagonistic contradiction that developed fully in his later

thought (1957). Mao employed the Marxist method to study Chinese history and wanted to "sum up our history from Confucius to Sun Yat-sen and take over this valuable legacy." (*The Role of the Chinese Communist Party in the National War, 1938*). Gradually Mao came to aspire to the role of a new Chinese Confucius in the modern world.

5. *The final revolutionary civil war and the People's Republic of China (1945-49).*

Toward the end of World War II, Mao held the Seventh Party Congress. Liu Shao-chi, then Mao's right-hand man, wrote the preamble of the party rules, stating: "The Chinese Communist party takes the theories of Marxism-Leninism and the unified thought of the practice of the Chinese Revolution, the thought of Mao Tse-tung, as the guideline for all of its actions." This was the first time that the expression "thought of Mao" was used officially; it has since become a special term. With the victory over the Nationalist party and the establishment of the People's Republic of China in 1949, Mao made his first trip to Russia and learned some hard lessons from Stalin. However, Mao and China were still too weak to break away from the "lean to one side" policy of close dependence on the Soviet Union. In fact, China was very soon trapped into the Korean War.

6. *The Korean War and the First Five-Year Plan (1950-57).*

The Korean War greatly affected the infant People's Republic and the Chinese Communist mind. China was at war with the United States and the United Nations. The problem of Taiwan, of U.S. recognition of China, and of Chinese admission to the United Nations remained insoluble for twenty years. On the other hand, Mao had to attempt a first Five-Year Plan based on the Russian model with emphasis on heavy industry and reliance on

Russian aid. After Stalin's death in 1953 and Khrushchev's de-Stalinization in 1956, Mao gradually rethought his relationship to Russia. In his second trip to Russia for the fortieth anniversary of the Russian Revolution (1957), he declared that the East Wind would prevail against the West Wind, signaling the eventual break between China and Russia.

7. *"Contradictions among the people" and the Great Leap Forward (1958-60).*

Being disappointed with the Russian model and having found many contradictions—i.e., antagonisms and conflicts—among the Chinese people even after a few years of Communist rule, Mao gave a long address in February, 1957, "On the Correct Handling of Contradictions Among the People." Once more, Mao distinguished friends and enemies and pointed out that there were many non-antagonistic contradictions within the nation that could and should be resolved by peaceful means. Mao also wanted to outstrip Russia in accomplishing Communism. His methods included the establishment of communes of all kinds and the simultaneous rather than successive development of basic industries in the "Great Leap Forward" technology. Accusing the Russians of revisionism and of being on the road to a restoration of capitalism, Mao advocated permanent revolution. But the Great Leap Forward ended in partial failure, and Mao was forced to give up the chairmanship of the state to Liu Shao-chi in 1959.

8. *Retreat and revisionism under Liu Shao-chi (1961-65).*

With the Sino-Russian split and the gradual schism within the Chinese Communist leadership, the Chinese Communist mind was divided between the revisionism of Liu and the radical thought of Mao. This split affected China's development in the second decade of the People's Republic and gave rise to much speculation about

the future of China. In the meantime, Mao mapped out another strategy to recapture and reform the Chinese Communist mind.

9. *Mao's later thought and the Great Proletarian Cultural Revolution (1966-).*

The Great Proletarian Cultural Revolution is the natural and logical outcome of the idea of continuous, permanent revolution applied to the party and the people. It has both an ideological aspect and a power-struggle aspect. It used the Red Guards to overthrow Liu Shao-chi and others and made them participate in the revolutionary experience with sufferings and long marches and constant immersion in the Red Book of Mao's Thought. It tries to transform the human nature with thought reform, discussion, criticism, and self-criticism. It is a thoroughly consistent form of humanism, teaching salvation by work. It also promotes the cult of Mao, making him the savior of China and eventually of the world.

10. *The Chinese Communist mind after Mao's death.*

Mao has been a sick, old man during the last few years. Is the Chinese Communist mind also sick? What will it be after his death? The world is intensely interested in these questions.

A Christian Evaluation

From the Christian viewpoint, man's basic problem is that of his relation to God. As a non-Christian, Mao sees man's basic problem in terms of his theory of contradiction. Actually the problem of contradiction is the problem of sin, of man's disobedience to the will of God. Once man had disobeyed God, all kinds of contradiction resulted between God and man and among men. God's solution to sin was to send to the world his only-begotten Son, Jesus Christ, to atone for the sins of his people. Jesus as a man of sorrows learned "obedience by the things which he suffered" (Heb. 5:8). The

suffering of Christ and his death and resurrection have solved the problem of sin and death for those who put their trust in him. Man is saved by grace alone, both in his justification and in his sanctification, i.e., in the new birth and in spiritual growth. Mao's distinction between antagonistic and non-antagonistic contradictions is a non-Christian way of trying to solve the problem of sin with human means. Mao wants to defeat China's enemies and overcome the antagonistic contradictions by military revolution and wars of liberation and to resolve non-antagonistic contradictions among the people and their friends by thought reform in the continuous, permanent revolution. Mao realizes the seriousness of the non-antagonistic contradictions, which must be resolved through thought reform, criticism, and rational means. This means that to become a true and good Communist one has to overcome contradictions in a continuous process of "sanctification" so that one's nature may finally be transformed according to the image and thought of Mao. Mao also believes that suffering is the key to the problem of human nature, and he would have all the people and friends participate in revolutionary experience and suffering. If the Chinese people are willing to suffer long enough, he believes, they will become qualified to lead the people of the world into the promised land of world communism.

Seen from the Christian point of view, the Chinese Communist mind and Mao's thought constitute the most dangerous variety of humanism ever conceived. It is a very consistent system of the Anti-Christ, and it can be overcome only by Christ himself, through the grace of God.

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Toward a Missionary Strategy

Western missionaries had the opportunity to preach the Gospel of Christ to the Chinese people long before there was any Chinese Communist mind or any thought of Mao.

However, the Christian message did not penetrate China sufficiently to challenge the Chinese mind and its humanism. After China had suffered several defeats, it began to look for an ideology to help it recover from humiliation. There was an emptiness in the Chinese mind for more than a century. Satan used the Communist mind from the West to fill this empty and humiliated Chinese mind and to transform it into the Chinese Communist mind by means of Mao's thought. It is the greatest disaster in the history of China, and, by its consequences, perhaps of the world.

Since Mao has ruled China for more than twenty years and has shaped the thought of 800 million people—a quarter of the total population of the world—into the Chinese Communist mind, the Christian Church must face this greatest of challenges squarely and seriously. To condemn Mao's thought and the Chinese Communist mind without adequately understanding them is to shrink from Christian responsibility. To hope to re-enter mainland China without sufficient preparation and training is wishful thinking. To hate the Chinese Communists simply because they are Communists is beneath the dignity of Jesus Christ and his Gospel. To love our enemies and pray for them and to be ready to encounter the Chinese Communist mind with the Gospel of Jesus Christ, even in suffering, should be our constant desire.

Non-Chinese Christians and Chinese Christians outside China should unite in a Christian united front to map out a sound and consistent missionary strategy for reopening China to the preaching of the Gospel. God permitted the door to be shut in China, and one day he will reopen it. God's promise is that "he that hath the Key of David...openeth, and no man shutteth; shutteth, and no man openeth" (Rev.3:7). Our task as God's servants is to be faithful and obedient... obedient to his calling, discerning the time, and faithful unto death.

The Duty of Free China

By Neil Salonen

FLF President

In the wake of an Asia changed so abruptly by Nixon Realpolitik, those isolated voices within our nation still accustomed to fashioning policy from principle—and not the reverse—are widely scrambling to integrate their moral duty with new reality. Some, such as William F. Buckley, Jr., propose an independent Republic of Taiwan, while others shrink from the thought of such a “shameful compromise.” Nevertheless, all are agreed that the present status of the two Chinas is already vague and steadily becoming more—so something must be done now to clarify the issue.

It is most useful to begin with a reminder of what our end goal is (or should be), and proceed by steps toward the present. Setting the important question of implementation temporarily aside, it should be obvious that we cannot eternally abandon even one nation to Communist ideological enslavement. Most specifically in China, we believe that whether or not Mao's peasant understands politics, or knows the alternatives, he doesn't like the suppression of his freedom; and he has a moral right to a better life. Our chief objection to Communism is that it completely denies the reality of God and suppresses the spiritual nature of man. In such state-imposed ignorance, the higher levels of creativity are stifled. Those in the light have a duty to protest and lead others. We must accept that responsibility.

The original goal of working to liberate the whole of China made the posture of Nationalist Government credible and sound in 1949. But the fulfillment of that goal depended upon the support and Commitment of the United States. The dramatic collapse of the Judeo-Christian ideology in the West under the onslaught of

Marxist-materialism had rapidly altered the given realities of world politics. The mission of America was to lead the way toward establishing a harmonious, unified world—where all nations could relate in freedom to all others.

But, as William Buckley pointed out, we have lost any sense of moral mission in the world. We have witnessed the barbarous attacks of North Vietnam on South Vietnam, North Korea on South Korea, China on Tibet and the U.S.S.R. on Hungary and Czechoslovakia while doing little ourselves, and even restraining others from aiding the forces of freedom. We no longer seem to believe that we are morally right and that the Communists are tragically wrong.

However serious this is for America, at the moment it is even more serious for China. Because of our national incapability or unwillingness to meet our moral responsibility, the Chinese on Taiwan are denied even the opportunity of fulfilling their primary desire; and their dreams of liberating all of China are made fiction. Therefore to continue to fight as if America were her ally, when the very substance of that alliance is now in decay, would be to operate under an even greater illusion than the one Free China's critics now accuse her of. She cannot take the sole responsibility to repel the Communist tyranny from the mainland, but, as a voice of conscience to the world, she must confront such nations as the U.S. with their historical duty, and courageously demand that we fulfill it.

So the most immediate problem of Free China now is the U.S., and not Peking. Only if the U.S. accepts her role can the free world nations, together, succeed in preserving and extending freedom. At this late point, accomplishing this goal of freedom means at least safeguarding the independence of Taiwan, not for the sake of her inhabitants alone, but as the tangible symbol of the 800 million who have lost their own freedom. In this light, the proposal to declare an independent Republic of China on Taiwan makes much

more sense.

Too long the Free Chinese have faithfully "swallowed and followed" whatever policy emanated from the White House. That faith in the American commitment, which all Asia now questions, must be publicly and unmistakably justified. Agreed that Washington would be vexed to recognize an independent R.O.C. on Taiwan on the grounds that it might "refreeze the thaw" with Peking, but the Administration really would have very little other choice. And that is precisely why it must be done now.

In helping a reluctant Nixon Administration to clarify our moral commitment to and perspective on freedom, Free China would be performing an historic role. Best wishes notwithstanding, the attempted detente with Red China clearly has been at the expense of Free Asia already. Forcing the U.S to stand openly on the side of an independent Republic of China on Taiwan may be the way to recover those losses.

Although the Nixon Administration could be expected to gag a little, such a tonic now, like God liver oil, might just forestall a fatal case of ideological influenzal further down the road. And the same for Japan. In fact, the only valid argument against such a policy would be that the Nationalist Government claim to the mainland might find a few less supporters. In any case, the situation now can only be expected to worsen for Free China. Remember, we have been discussing the duty of Taiwan—not the U.S. or the Free World.

The real solution lies in generating an ideological rebirth in the Free World. A maturation of the root of Judaism and the trunk of Christianity has, by its compelling immediacy and vitality, at last exposed the Marxist bankruptcy. It has therefore opened the way for a true brotherhood of man under freedom. This Unification Ideology has mobilized tens of thousands of youth cadres in Asia, and now in America and Europe. These moral absolutists are confident that the peace and harmony we all seek can be found

only in a world which recognizes the value of the individual as a reflection of God. They are willing to sacrifice their own generation in dedication to the struggle for freedom so the way can be open for their descendants to know the life of which man has thus far only dreamed.

Strategy for Victory Over Communism

By Hal Mckenzie
FLF Staff Writer

The first step in developing a strategy for victory over Communism is to define our goal clearly. Communism is the greatest single oppressor of humanity in the world today, which is reason enough to want to defeat it; but our intrinsic goal is to bring about peace, freedom, and prosperity to all mankind, and to relieve human suffering. Therefore victory over Communism must not be seen as an end in itself, but rather as a necessary step in a larger scheme to bring peace with freedom and unity to the whole world.

When we examine the physical dimensions of our enemy, we see a formidable foe indeed. Spanning almost the entire Eurasian continent, massively armed with terrible weapons and gigantic armies, Communism is, from a military point of view, practically invincible. Soviet Russia has now surpassed the U.S. in many areas of strategic power (see TRT Vol. 1, No. 9) and continues to supply a constant stream of sophisticated arms to its allies in North Vietnam, the Middle East and elsewhere, while the spectre of American neo-isolationism continues to rise. In addition, Communist China's new position as the recognized major power of Asia further decreases the chances of freedom's survival in that area of the world.

Finally, we cannot ignore the diabolically effective propaganda offensive which has succeeded in deceiving even the most intelligent

and well-informed people in the West as to the reality of Communism. It has likewise succeeded in confusing the masses as to the necessity of fulfilling our national mission to stop the Communist advance. Despite its long history of cruelty and slaughter, Communism has clothed itself in an aura of invincibility and "moral" power and has won for itself innumerable sympathizers and lackeys in our universities, government, media and churches. All this might be enough to make us think our cause is hopeless, until we reflect upon the strategic factor which motivates every Communist system—and that is its ideology.

All Communist states, despite regional or doctrinal differences, are built upon some form of Marxism-Leninism. It is this ideology which gives faith, direction and certainty of victory to its cadres, legitimizes its regimes (no matter how oppressive) and justifies the boundless grief and sacrifice imposed upon the hapless millions under its control. Ideology is the real power of Communism, not its armed might alone. Take away the ideological underpinning, and the entire system would collapse like a house of cards, or else cease to be Communism as defined by Marxism-Leninism. However, no matter how irrational and destructive the Marxist faith may in fact be, it is far superior in moral force than the no-faith, no-purpose attitude which is so dominant among the Western liberal establishment. Because of this lack of a forceful alternative, Marxist ideology is spreading practically unchecked in the West.

Defeating Communism means defeating the ideology of Marxism-Leninism. To do this, we must not only attack the fallacies and contradictions of Communism, but aggressively proclaim the superior ideology which has the power to unite the non-Communist world, lead to a solution of the pressing economic, political and ecological problems of this age, and eventually convert the Communists themselves to our greater cause. Difficult as this may seem at the present time, this is the only option open to us. Anything other than an all-out ideological offensive will only prolong the world's

agony, for "coexistence" to the Marxist mind is only the period of "unity of opposites" after which the final dialectic clash inevitably follows. Thus we must "negate" the Communist ideology before that ideology forces the Communists to negate us and our view of the world. The weapons we need will be found in the areas of religion and science.

Marx said that Communism is the death blow to religion, but the fact is, conversely, that religion is the death blow to Communism. All of the world's great religions are essentially antithetical to Communism, because they can see a higher reality than simply material relationships; and they emphasize positive, cooperative ideals and respect for human dignity and life, rather than contradiction and conflict. Strong religious faith immunizes one against Communist ideology and enables one to withstand even physical torture and brainwashing.

The Soviet regime in Russia, for example, is being shaken severely by the persistent activity of the underground Christian Church which is winning increasing numbers of bright young Russians and has won such notables as Alexander Solzhenitsyn and Svetlana Stalin, daughter of the great dictator himself. Nearly every time Communism has tried and failed to lay an ideological base, religion has been the main factor in thwarting it. We find that this is true in Vietnam with the Hoa Hao, Catholic, Cao Dai and other sects; and in South Korea, where Christianity and native syncretic faiths have been very influential in making South Korea nearly ideologically immune to infiltration from the North. Many other examples could be cited concerning the power of religion over Communism. In Tibet, Eastern Europe, Cambodia and even within Red China and North Korea, religious consciousness is the "bourgeois though" the Communists fear most.

The other main area is science. Marxism pretends to be scientific, but all of the great advances in anthropology, psychology, genetics, and systems theory came about after Marx's time. Modern

science is even discovering the spiritual world of psychic phenomena, and modern physical and ecological studies have shown that the universe is one marvelously well integrated, purposeful, even intelligent organism. It runs on cooperative, mutually beneficial relationships, not "internal contradiction," which Marx said was the dynamic of progress.

Science and religion, once thought to be mutually incompatible, are now coming to be complementary and mutually sustaining. The outdated ideas of Marxism and the militant atheism which it inspired are now coming to be seen as rank superstition.

The fact of the matter is that there is, after all, only one universe in which man is involved, only one world upon which he must make his home. Therefore, there can be only one universal truth which describes and corresponds to the actual structure of that one cosmos. It is that truth which we must articulate so clearly and logically that it can open all but the most closed of minds and hearts.

Our tactics will be the exact opposite of Communist tactics. When they inspire hatred and conflict, we will inspire love and cooperation. Where they deceive and confuse people, we will enlighten and strengthen people. Where they try to break down and disintegrate our society, we will revitalize it and spur it on to new levels of achievement. In short, where Communism is the ultimate negation, we will be the ultimate affirmation; the ultimate negation of the negation.

Victory over Communism Street Preaching

By Gary Vesper

Washington, D. C.

"In North Korea, school children are required to bow down to statues of North Korean dictator Kim Il-Sung, and are given their choice of praying to the statue or praying to God. If they pray to God, they get no rice for lunch, but if they pray to Kim Il-sung, they get a full portion. Children who consistently refuse to bow to Kim Il-Sung and call him their "Beloved" Father have been shot, along with their entire families, as examples to the 'bourgeois and un-proletarianized' elements in North Koran society.

At this point in my street speech, I caught the attention of the passersby on our team's Georgetown street corner. People turned to look directly at me, startled and uneasy about what I was saying; it was impossible for them, upon hearing this specific example of a life experince in a country bound by Marxist-Leninist ideology, to shrug off the message. For at least a few moments this "anti-communist on the street corner" wasn't amusing, and the mild confrontation between leftist street people and members of the Freedom Leadership Foundation wasn't funny.

The weekend of April 14-16 marked our celebration of Parents' Day, but in North Korea it was the time of Kim Il-Sung's sixtieth birthday, the day which he had desired to celebrate in Seoul. This didn't come about. As an appropriate end to a condition starting 40 days prior to Kim-II Sung's birthday, Rock Creek Center members

(FLF) introduced Washington Family to an activity familiar to them, yet quite unique to the rest of us—Victory over Communism street preaching. In order to prepare us for the event, Friday evening Neil Salonen discussed the significance and the increasing role of Victory over Communism work in our Family activities in the months and years to come. Literature was provided, example speeches were given, and we watched "The Roots of Madness", a film on the historical development of Communist China.

During Saturday afternoon hours, five street corners were taken by our teams of 6-7 people. While one person used the bullhorn as a focal point to gain attention and to state our views, others carried signs, handed out literature, petitioned, and witnessed for an FLF workshop teaching the Unification ideology, the ideology of Victory over Communism. The afternoon was a success; contacts were made, petitions were signed, Washington members were exposed to witnessing from a new standpoint and FLF was able to make a tangible demonstration of young people committed to building upon a new ideological base of a unified world under God. This kind of demonstration will prove important in winning the Senators and Congressmen of this country.

Kim Il-sung's 60th Birthday Passes

by Freedom Leadership Foundation

The fact that Kim Il-sung's 60th birthday (April 15) passed without the Communist victory, which the North Korean dictator allegedly had prophesied, should be viewed in the Free World as a triumph for our side. (Kim was alleged to have proclaimed his intention to celebrate his "han kap" (60th birthday) in Seoul....ed.) Kim's word is officially infallible to the enslaved North Korean masses, whose school-children are forced to bow down to statues of Kim, to call him "father" and even to pray to him and give absolute allegiance to his supreme power. Thus the unfulfillment of Kim's prediction may serve to undermine his authority as perfect "great Leader" of the Korean people. However, while proclaiming this victory for the Free World, we should be careful not to relax our guard. Over the last three years it was becoming obvious even to Kim that his desire to complete the Communization of Korea by 1972 would not be fulfilled. Thus the new North Korean line began to proclaim that the overthrow of the Republic of Korea and victory for Kim Il-sung would not take place until near the end of the current 6-year economic plan in 1976.

North Korean rhetoric recently has softened even more, due to the constraints of the international situation. However, even a superficial reading of North Korean newspapers reveals the Communists' motivation. They intend, first of all, to force the complete withdrawal of all U.S. and U.N. troops from South Korea. Withdrawal of U.N. forces ("driving out the U.S. imperialist aggressors") was called "the basic condition for averting a new war" by the official North Korean English language news magazine Korea Today.

Secondly, the North Koreans will attempt to undermine the Republic of Korea through "cultural" exchanges with the goal of creating a revolutionary situation in the South. This is where the real victory will be won or lost. At present the North Korean population makes up probably the most well-trained and highly indoctrinated society in the world, while in South Korea ideological training is given much less emphasis. Totalitarianism, coupled with intense Communist ideological indoctrination, is an effective tool for exerting power over a population. The Communists will send only those people whom they choose—including trained infiltrators—to the South. Moreover, Northerners coming South face the threat of their families' liquidation if they do not return.

On the other hand, well-trained people from the South could shake the enforced faith of the North Koreans in their "Great Leader" and Northerners who journey South are bound to encounter a much greater degree of freedom and prosperity than North Korean officials have led them to expect. Thus the question is, can the South Korean people be prepared ideologically and politically for the North Korean "people to people" offensive and can North Korean social controls stop the spread of truth from the South. The battle is ideological, and military or economic strength alone will not produce the ultimate victory. Only the truth can do that.

Thus the deciding factor in the struggle between North Korean Communism and South Korean freedom—indeed the deciding factor in the world-wide struggle between Communism and freedom—will be the war of ideas.

If the North Korean strategy progresses according to Kim's plan, the Communists will create a revolutionary situation in the South, fighting at first through guerrilla warfare and then through conventional warfare, much as in Vietnam. However, if the South Koreans can win in the battle of ideas, the tables may be turned on the Communists and North Korea could be transformed without firing a shot. Here, for a change, the situation is hopeful. For

once North Korean society is opened to new ideas from the South, the "Big Lie" strategy of Kim Il-sung is doomed.

With regard to the material situation and the United States, let us not forget the historical lesson which we should have learned from our encounters with divided nations in our divided world. Unless our commitment to defend the free sector is made absolutely clear, the Communists are liable to attack, whether through miscalculation or accurate perception of the willingness and ability of the U.S. to respond to their aggression. Moreover, while North Korea, at the cost of great sacrifice placed upon its people, has created perhaps the most militarized society in the world, the South Korean military industry is only just beginning, largely due to American constraint. And at the same time, the growing mood of accommodation and selfish isolationism among the U.S. political leadership is dangerously close to placing the South Koreans—not to mention our numerous other Asian allies—in a seriously compromising position.

In the long run, the battle of ideas will decide who wins the Cold War. But in the meantime, decreasing our military, economic and diplomatic support for free nations unacceptably weakens our position in the world-wide politico-ideological war, regardless of domestic political war, regardless of domestic political "realities." If our government had fulfilled its responsibility of explaining to the American people why we have to fight Communism, those "realities" would be very different. Our responsibility to the world is too great to ignore, election year or no election year. In this context, the Administration's strong response to the current Communist offensive in Vietnam is a hopeful sign.

Korea, the first country in which the United States engaged in a hot war against Communism, could be the country to act as a model for the unification of divided nations. If Korea is unified under freedom, it may be the harbinger of real peace for mankind. The Korean people—and the people of the whole world—deserve our material and spiritual support, for if the U.S. is unwilling to continue sacrificing

itself for the cause of world freedom, how long can we expect
our own freedom to endure?

(Poem)

Sun

By Monica Durand

The morning sun glints through the clean white clouds,
To announce another day.

The beams glance along the water's edge
And enhance each shining stone.

The day feels fresh, the bird sings loud
The power of God is all around

The rays of the sun prick the heart of you
A love for all can be felt.

The same sun awakes another morn, now it's the city roofs;
The grimy brickwork and peeling paint
Refuse to reflect that beautiful light

But nevertheless the sun still shines.

Oh world! Can't you see that light?

Why don't you shake off your grime and reflect that light
Like the sparkling fresh water and the smooth round pebbles?
God's love is all around.

God's day

By David Miller

Father, we searched thirstily for your essence,
in wild mountain grandure and crystal tumbling streams
in blood kissed sky and roaring sea
in crashing thunder and stillest breeze
in delicate petals and mighty trees.

Father, we searched for your will amidst anguish
at the torture and despair of starving millions
at the barbarous inhumanity of slaughter
at the insensitivity to your priceless creation
at the destructive divisions in your people.

Father, we are awe struck at your answer, revealing
your purpose for all mankind
your depth of inexhaustible love
your bleeding lonely heart
your Mighty Son on earth.

The Heart of the Parents

By Barbara Zaccarelli

Imagine that you are the Father or Mother,
The proud parent of Adam and Eve,
And as you watch them play with the sand,
You long for the day when they'll understand.

And day by day, their love is growing,
No longer just taking, beginning to give,
You cannot spoil them, you have to be patient,
Until in their freedom, they learn how to live.

The whole creation is waiting and waiting
Patiently waiting with you until when
The Son of God reveals himself boldly
As Lord of Creation and Father of Man.

But just before the moment of glory
A snake comes to poison your own precious pair,
Not only the body, but mind and spirit,
They're hid from your sight and trapped in his snare.

The Heart of the Father
By Robert G. Campbell

Their children are born, deaf, dumb and blind,
Not at all in your image or likeness;
They do not know you, nor speak, nor listen,
But play with the sand, and leave you outside.

From generation to lost generation,
You call to your children until someone hears,
'Til one is born who searches and finds you,
His heart beats with yours, his eyes cry your tears.

The venom overcome, He marches onward.
To bring the whole cosmos back to your heart,
The marriage of the Lamb, no longer a dream,
Uniting the Three, now never to part.

The Soviet Union Today

Christians are broken down by "psychiatric treatment"

From the newspaper "Ljus i Öster" —Light in the East in Sweden

Leaders of the Russian—Orthodox exile—churches in West Germany, USA, Switzerland and the Netherlands have made a strong protest against the Soviet Union regime at a meeting in Frankfurt am Main. We have got a copy of that letter. They maintain and have evidences that Christian Russians and other who deviate from the opinions of the party are placed in psychiatric special departments where they are treated with medicinal preparations until they become spiritually weak and helpless individuals. The preparation Aminasin was particularly mentioned.

The leaders of the churches direct at the same time a serious appeal to the Western opinion to support their protest. The actions of the Soviet Union remind of the Nazi transgressions during second World War. The pronouncement tells among other things that in the West the names of at least 60 persons are known who have fallen a victim to such treatment. It is also known for sure that there are similar psychiatric special departments in Kasan, Ssytsjovka, Leningrad, Tsjernjakhovsk, Minsk, Dnepropetrovsk and Orjol, possibly also in other cities. Many common mental hospitals have special departments where they try to "heal" people who are thinking otherwise or believe in God. The bishop cites an excerpt from a letter which was written by V. I. Tsjernyskov, a doctor of mathematics, from the "psychiatric special hospital" in Leningrad:

"I fear the death and at the same time I wish they would

shoot me. The thought that they will infamize my soul and grind it into pieces is so repulsive and detestable. The human being is individuality. One becomes maimed, the life of sense is ruined, one loses one's memory. But the most terrible thing with this treatment is that one loses all the fine features that make the personality. This means death for the creating spirit. The one who is treated with Aminasin can't even read. His world of thoughts is put down so that he becomes more and more primitive.

Tsjernyskov further more tells that in the same "hydropatic" the wholly healthy man. N.I. Broslavskii is barred since 25 years. He is offered freedom if he will give up his belief in God.

The leaders of the churches also refer to writings that newly has arrived to the West. "notes from the red house" by G.M. Sjimanol, written down from a "special hospital" in Moscow. Sjimanol suspects evidently that after the treatment he is going to be sent back to his loving wife "spiritually weak, and confused". The physician leading the treatment pronounces this: "One can note certain steps forward. He is not believing in God any longer. Naturally he can hardly think and his tongue does not obey him properly. But it was just apparent that he once has been able to think logically, in fact he suffered from feverdreams." But Sjimanol sticks to his belief. He prays that God's Will must be whatever it will mean.

The Russian exile-bishops end their writing of accusation with the following appeal: The Moscow patriarchy which is controlled by the atheist state-power is silent. We, the free bishops of the Russian Orthodox Church can not be silent. In the name of the Russian Orthodox Church and in the name of our suffering people we appeal to the Conscience of the world.

Condemn the Communist transgressions against humanity in the same way as you have condemned the transgressions of the Nazis!

Force the government of the free world, the international organizations, the press, television and radio help the people who

are ill treated by physicians who in reality are torture-makers. Pray for your persecuted brothers!

The Norwegian bishops express themselves sharply against persecution in the Soviet Union

We have something pleasant to tell. The ten bishops of Norway have been assembled in Oslo and from their meeting a public pronouncement has come, which should be able to fire impulses in wide circles of Christianity.

The ten bishops express themselves with sharp words about the oppression of opinions on the whole and especially the oppressions of conscience in the Soviet Union. We have got a copy of their letter and want to publish an excerpt of it with the three points which they have emphasized most strongly:

We want to point out three circumstances against which there is all thinkable reason for the Christian churches to preach. It deals in all these cases with violation of self-evident human rights in the rule of the Communist states. We mention the oppression of the Jewish minority in the Soviet Union which repeatedly has been paid attention to by the world during the last few years. Furthermore we want to point at the oppression of the spiritual freedom which takes place in the same country and which in such a grotesque way can be observed when troublesome critics of the Community become treated like crazy persons and interned in institutions of psychiatry. On both these points an international opinion is now created and we tell the churches in the world to take part of this opinion.

In addition to that we must mention the persecution of Christianity which still is an evident transgression in some countries behind the iron curtain. Officially there is full freedom of religion in these countries. It is only to be seen that Christian, evangelical work is concerned with such restrictions that believing people to large extent don't have elementary possibilities to bear witness of

their belief.

Formally such Christians who overpass such restrictions are punished as enemies of the state and civil criminals. The reality is however clear enough.

They are punished because of their belief. They are punished while they take their belief serious and according to the Master's try to win other people.

We should feel like traitors against the very thing of the evangelicalism if we forget this, if we did not speak about this and if we neglected to do, what according to our power is possible to do, to build up a world wide opinion against this.

In this case we turn to our own folk and our own government. Norway has international connections earlier taken its honour to appear as speaker for the unprotected and oppressed ones.

The matter of the persecution of the Christianity in our time must be taken into consideration in all the international organs where it is possible to the states which have the responsibility of the persecution. We also turn to Kyrkornas Verldsråd and Lutherska Verldsförbundet with a request of indefatigable effort for changing the mentioned conditions.

So far the unanimous statement of the Norwegian bishops. Honor to the Norwegian Church. With expectation we are looking forward to a follow-up among other church-leaders. It is not impossible that we are going to see a chain reaction on that powerful statement the first one of its sort in the world. Among the Norwegian bishops is the president "Misjon bak jornteppet", Monrad Nordreval, a brave God's servant.

Do You Want to Become a Priest?

Excerpt from Bildpost, Germany, April 20th, 1972

Do you want to be a priest? Most of the people say no. Why do they say no? Well, they do not want to be between two fronts.

Although there still are some faithful who respect and love their priests, the majority of Christians dislike him or even laugh or mock at him, some are pursuing him. The reasons: Change of ideology, change of society or simply fashion. But even loyal and convinced Christians partly are not satisfied with their priests. They have ideals and want their priests to be such or such, e.g.:

His thinking should be modern and progressive. He should be radiant of joy and optimism. He should take care of more up to date songs in the service. He should awaken the sleeping consciences and activate the people to do something for peace, freedom and justice already in this world. He should know a kind of formula which can be applied to thoughtlessness, weakness, resignation or faintness in faith.

Evidently the ideal priest should a dynamic personality, an all round manager with convincing effectiveness. But what does reality look like?

There has been much modernized, and much remains to be changed. But the priests have their bounds as human beings and due to their office. His duty is not only to serve man, but also to serve God.

We work all the week, but has not much visible success. He baptizes, he confesses the faithful, he says mass, he prepares his sermons, he joins in marriage, he teaches children, looks for the ill, he buries, he comforts the elder people or the desperate and poor, he leads or participates in assemblings and conferences, studies

the latest theological literature, does administration work etc. and rarely finds silence.

He needs chaplains. But there are none. He needs voluntary helpers. Does he find any? He urgently wants collaborators. Is there anybody to share his life?

(Letters)

It was so wonderful to meet European Family

New York, April 24, 1972

Dear Mr. Chang,

Once again, I am sorry to send this to you so late! It was such a great blessing to have our Parents and their party with us in New York City. After he left, his loving gift to our Center was to send a blessed couple—Philip and Vivien Burley and their baby Heather—to us to be director of the Center. This is a blessing because they are so strong with many new ideas and a good organization to make these ideas come true. The reason why Master sent them is because he desires to make New York a major center in America. At this time we are looking for larger quarters that would be suitable for major expansion. Soon 56 people will be arriving for training in business and the Divine Principle work before they go out into the field.

I have just returned from Europe where, by chance, I was able to join Master's tour for 2 weeks plus stay with the English Family for another week. It was so wonderful to spend that time with our Family in Europe and to meet people that I have heard about for many years. Next time I will report to you about that.

Today Our Parents and their party arrive in Japan. They have given so much to the world—we are very grateful and feel the urgency to work very hard. We pray for their health. I pray also for your health and for your family.

In Their Name,

Barbara Mikesell

Father started 'Vienna Youth Choir'

Vienna, April 30, 1972

After much expectation and preparation we could finally welcome our True Parents on their 3rd world tour in Europe. Peter flew to England to greet them there and to attend our Master's first public lecture series in Europe. The training course in Essen was attended by about 20 members of the Austrian Family. On April 5th our True Parents were welcomed by the Austrian Family assembled in Vienna. Two most blessed days followed. Our Father talked to us on the restoration of the heart, the restoration of Adam and Eve, the mobile teams and many other subjects. On his first night Father started the 'Vienna Youth Choir', and on the second day he visited the home of the famous Vienna Choir Boys and our new training center. We are very grateful for our True Parents' stay with the Austrian Family, and we will turn the inspiration received into increased efforts.

After the great event Walter Leitner went to Geneva as our new missionary to Switzerland. Brigit Stuhlpfarrer and Edith Klein went to Brussels to help Anita, and Rudolf Dangel flew off to Japan and Korea. 20 members are going to Germany to strengthen the mobile team.

Parents' Day was celebrated with everyone being still under the impression of our True Parents' visit. In the evening the family enjoyed the film made of the visit. With all the celebrations we don't forget our mission work for God. So we have started the book lending campaign as told by the Master. The two first people of this campaign have already joined the family.

With love and greetings from the Austrian Family,

In the Name of our True Parents,
Peter and Gertrud Koch

The Hall was full all three nights

Berkeley, April, 1972

I want to share with you how our rally went here in Berkeley. It was a great success. The hall was full all three nights. The first night Father came out and took his seat with Mr. Pak, Farley, and Greg Novalis (representing the Berkeley Center) and a big smile came across his face as he saw all the people before him. In fact he smiled a lot that night. We had to set up extra seats for people along the sides of the hall. The second night there were fewer people, but the hall was still full. Father gave a very powerful speech, which delved into world politics and the mission of America. Although the audience did not outwardly respond too much, Master was thrilled just to be able to get the words out to so many good people at one time. I heard that after the lecture he walked quickly back to his room, with an ear-to-ear smile. He was so happy when he arrived at his room backstage, where Mother greeted him with love, telling him how wonderful his talk was.

The third night there were more people than the second, almost like the first. Father gave another great speech which culminated in a lay-it-on-the-line sequence dealing with morality in America, explaining that immorality must be stopped, otherwise the country is finished. People in the audience either liked it or they didn't. All the family felt so much power from Master's delivery. Each of the speeches went well, with no problem from the audience. There was potential trouble but nothing serious or disturbing occurred. I attribute this to the quality of the audience. There were many parents and older people in the audience, and most of the young guests seemed to have themselves together. Therefore, a respectful and relatively dignified atmosphere was generated. Anyone feeling unmotivated to leave just quietly left, without voicing any opinions.

I know our prayer, the well-organized security, and Father's control were the key. Father was so happy after this third night. He posed with the security guards for pictures in the hallway after his speech, then returned to his preparation room; there they had a celebration for the success.

So he was happy, and so are we, about the way the rally turned out. I think Master feels we now have a position in Berkeley substantial enough, as proven by the rally, to save this sinking city. The evening after the rally, we had a victory celebration in San Francisco with family entertainment, featuring songs by our True Parents...

In Their Name,

Randy Berndt

True Parents have given us so much power

Beirut, May 1, 1972

Three weeks are past that we were in Paris with our True Parents. They have given us so much power and we could realize deeper the importance of our generation.

In Beirut, we tried our best in the new action to spread the D.P. book as more as we could do. We sold 10 books. 7 people read it completely already and we had some discussions personally. Now 11 people are reading the D. P. with books that we lended to them. 4 teachers were contacted, one of them had given a negative answer. One priest is reading the book. For the conferences "introduction" in our center 14 people came. One student is studying deeply with

us. He accepted our Master.

Now we are trying to get the official permission for our association. By this action we can feel the heart of our Father who has not yet his own country.

We send to our True Parents, Mrs. Choi, you and all our Family all over the world our love and prayers to be one under the same True Parents.

Remi and Corry Blanchard

**Here in Teheran we celebrated
Parents' Day with Them**

Teheran, April 18, 1972

Dear Mrs. Choi,

Hereby I send you my first report from Iran-Teheran Center. First I like to introduce myself. My name is Norbert Boland. I have heard the Divine Principles in Amsterdam, Holland and I have helped to spread Divine Principles in Amsterdam and Den Haag. Now I am staying in Teheran, Iran as a missionary. I arrived at the airport of Teheran at 9 o'clock Monday evening, March 6, 1972. The first thing I had to do was to search a cheap hotel. Finally I found Cyrus Hotel. The name of the hotel comes from Cyrus the Great who was the founder of Persia (Iran). The next day I started to learn to find the way in this city. It is a big city with over three and a half million citizens. Iran is one of the most progressive countries in the Middle East. In the city, many new skyscrapers are being erected, especially in the northern part of the

City and in the center. The southern part of the city is relatively poor. My hotel is located in the center and it is only twenty-five minutes to walk from Cyrus Hotel to the University. My first visit to the University brought me in contact with police. They controlled everyone who wants to go in the University, because a few days ago some students tried to put bombs in the University buildings and they still are striking when I came there for the first time. I couldn't show any entrycard but I told the police that I was a student from a foreign country and that I would make no trouble. The students are a mixture of believers, namely Moslems and non-believers. Moslems are 93% of the total inhabitants in this country. The minorities are believers of Zoroastrianism, Christianity and Bahais. The Moslems do not expect that the prophet Mohammad shall come back but they expect the twelfth Imman. An Imman is the highest leader in the Moslem world and the twelfth Imman should come to explain the Holy Book of Moslems, the Koran. They believe that this book was the last book and the most completed one that God has sent to the earth through Mohammad. I had already many talks with Moslems and I must find a way to reach them. I have bought a Koran in Holland and every time I study a little part of the text. Also I have some contacts in different Christian churches. In Teheran there are still more than twelve churches and denominations. Only some of them have services in English. Many Christians are Armenian people and many times the services are given in Armenian language and sometimes translated into Farci that is the Iran language. I am learning Farci now so that I can also speak, read and perhaps later write in this language. One of the boys I met first here in Teheran is named Naser which means a helper. Sometimes I ask him different things about Farci. He speaks both Farci and English very well and so he helps me indeed. Also I have already spoken many times with him about the Divine Principles but he needs time. I met also another boy named Darjush, in Farah Park. This is the park where our

Master has blessed. He is 18 years old and very intelligent. I shall try to lead him more and more to our True Parents. Also I have had the great privilege to meet our True Parents in Teheran. Parents and President Kim of Unification Church of Korea, Mrs. Choi and four other family members arrived in Teheran airport in the night of Parents' Day on April 14, 1972. That night Father and Mother and the other members including myself stayed in Hotel Sina in the north of Teheran. I will never forget the day of April 14. In the evening a gigantic cake made in three stages was brought in our Parents' room. After Father said a short prayer all of us enjoyed that cake together. Father has given me some new instructions to me. I will start selling books of first chapter of Mr. Eu. Also I will start an English language center in my room. Then I can give the Divine Principle lectures to my students. Well, this is all so far, I can tell you. Also here our Church must grow as fast as possible and I hope that I shall get quickly results. I must become a good representative of our church.

My deepest love to all of you,

In the Name of our True Parents,

Nobert Boland

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 on January 6, 1920 (by lunar calendar). He was born at 2221 Sangsa-Ri, Tukeun-Myun, Jungjoo-Gun, Pyonganbuk-Do Province, in what is now North Korea.

On Easterday when Mr. Moon was 16, he received a revelation from Jesus about his mission for the fulfilment of God's Will. Until Korea was liberated from the Japanese occupation in 1945, he spent time in silent internal preparation, dedicating himself completely to a spiritual search for truth.

Mr. Moon went to Pyongyang on June 6, 1946, which was then the Soviet military government, to pursue his mission and in response to the revelation he had received. He gave lectures on the essence of faith—faith which must be centered on God's purpose of creation. Many devout and dedicated Christians gathered around him. When this group grew to a considerable number, he was accused by the pastors and elders of the established churches and in 1948 imprisoned by the Communist regime. He was accused of being a heretic and of speaking against Communist government policy.

He was in a prison camp doing hard labor for 2 years and 8 months. Then the Allied and ROK armies liberated that area. So on October 14, 1950, he was able to leave for South Korea. Mr. Moon fled the Communists and reached Pusan on January 27, 1951. There he continued to lecture and witness the new word of God while gaining a livelihood as a dock laborer. Within a few years he had

founded two new churches: one in Pusan and one in Taegu.

Mr. Sun Myung Moon founded the Holy Spirit Association for the Unification of World Christianity officially in Seoul on May 1, 1954. College students and many adults responded positively to the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to a member's competency in teaching the Divine Principle.

The Association gained internal strength through organizational structure and promoted missionary work in the Seoul area. In 1957 all members in Korea fasted simultaneously for 7 days. Immediately afterwards 120 groups of 2 missionaries each were dispatched to cities and towns throughout South Korea for 40 days. As a result, 30 new churches were established.

During the 7 years from 1960 to 1967, Unification Church members regularly left their usual homes and families twice a year. In the summer, the Divine Principle would be taught all over the country. In the winter, general education would be taught to uneducated country people. As a result of these "summer witness" and "winter enlightenment" activities, more than 700 churches were founded and the general level of education was raised.

In 1963, the Holy Spirit Association was granted foundational juridical authorization with the Korean government. In 1970, the Church became a member of the Korean Religious Conference. This Conference has members of eight world religions such as Buddhism, Confucianism, etc.

On August 15, 1957, the first creed of HSA was published,

"Commentary on the Divine Principle." In 1966 "Discourse of the Divine Principles" replaced the previous work.

From April 11, 1960 until the present there have been annual joint-weddings. Groups of couples had the wedding ceremony, called "Blessing," performed at the same time in order to symbolize unification of families into one Church and unification of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

Since 1967 Seoul officials of HSA-UWC have visited Japanese members. And members from Japan have come to Korea, uniting in the anti-Communist ideology to realize a universalism which can rise above the barriers of race and nation.

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and help each other to a better understanding of God's willing friendship. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The Church dispatched missionaries to Japan and to the United States between 1958-61. Then in 1965, Mr. Moon made a series of visits to 40 countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "Holy Grounds." At these places members may visit, gather, and pray.

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Eu Hyo-won. There was "blessing" of 43 couples consisting of 9

... races, a step towards the realization of a unified universal family society.

At present Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. As present, the Church has a membership of more than 300,000 in Korea and a world following in 26 countries.

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 —

