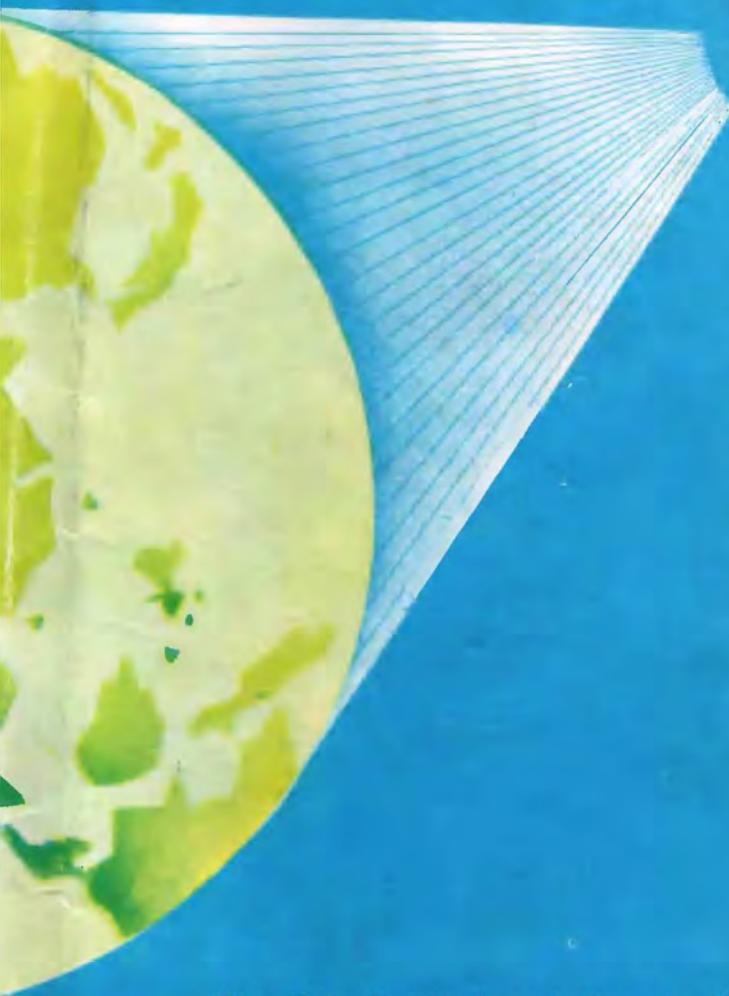


The Way of the World

August 1972



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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Printer: Yoo Bae Oh.

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**The Way of the World is Published Monthly by The
Headquarters of The Holy Spirit Association for
the Unification of World Christianity.**

**71-3 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, Korea
Printed in Seoul, Korea
(Registered No. Ra 1262, Jan. 28, 1970)**

Now is the Time to Seize the Victory

God's desire is to unify the world in love. To do this, He has struggled for thousands of years to overcome the hatreds which divide people and cause so much misery and suffering. At this crucial point in history, God is pressing hard for the final victory over evil. All over the world, God is guiding people's minds and hearts toward unification. The talks between North and South Korea are of providential significance. God is trying to resolve the conflict between Cain and Abel, and unify His chosen nation. Like between Jacob and Esau, we, the Unification Church members, must give our love to Cain, and help him overcome his suspicion, jealousy, and hatred. But to do this, our hearts must be stronger than Cain's. We must overcome the fallen angel in our own lives. To be victorious on the national and international levels, we must possess the victory on the individual, family, and tribal levels.

Every Unification Family member in the world can contribute to the great day of victory by making every day a day of accomplishment for God. Only by standing on a base of victory and success, and offering to our Lord the fruits of victory, can we and our children expect to share in the coming Kingdom of God.

(Sermon)

The Unification

Sun Myung Moon

This sermon was given to the French Family at the Paris Unification Church on April 2,1972.

Unification must be accomplished behind one person. England, Germany, Holland and France are different nations which fight against one another. Napoleon had the dream of uniting Europe behind himself and his nationality; Hitler had the dream of uniting Europe behind himself and his nationality. These two dreams are not logical. Soviet Russia's ideology aims to go beyond the boundary of nationalities and to conquer the world. In the past, the leaders of countries resorted only to military force. Man generates energy in two ways: the power of flesh, which is exterior, and the power of mind, which is interior. Communism, in the highest form of its ideology denies God. Communism is using the power of mind. When they fail, what will the world be like? Without God, Communism is mobilizing the maximum power which exists in our world. On the other hand, religious people have been extremely attacked; their bodies have been attacked. Communism



attacks our physical body, but it cannot infiltrate our spirit. God does not permit the attack of Communism into our spirit. From that standpoint, religious power has only internal power, but not external power. The religious world has been denying the physical body, the external, and has been emphasizing the internal, but it has been losing the essential point. Therefore, in the world of religion, a greater ideology superior to Communism will combine the internal and the external.

Our movement is to unite the spirit world with God and in this way, also unite the physical world. Prior to this time, a leader of a movement would want to unite with a national goal. Even Communism, a world ideology beyond nationalism, cannot go beyond nationalism. If the Russian people had greater generosity to do more, and had done more for the Communist ideology, they would have had greater opportunity beyond the limitation of their own Slavic people. Then, the split between Russia and Red China would not have occurred. Those dreamers who wanted to conquer the world in the past could not go beyond their own nationalism. They tested it and failed. Communism is testing it, and they are failing right now.

If there is God, God is closely watching this development. God's ideology, what He is thinking, His plan, has to be an ideology that goes beyond nationalism. God Knows clearly that any ideology based upon the interest of any nation will not work for the unity of the world; therefore, God's ideology is going beyond nationalism. All the man-made ideologies and man-made philosophies have failed; therefore, the only solution is to have a God-made ideology. If a God-centered, God-made ideology is established, and if, with this ideology as a center, the people are united and establish their own country; God's country; not a man-made country; then with all united towards this one central goal, the world will move into unity. Through this God-made ideology, if it

has exercised its power, even uniting the physical world and physical power, then no power under the sun is capable of defeating this new strength and power. This is the very road we are now taking.

First, we must know about God and we must teach that God is our Father and that God made the world and that all of His creation is our home. So, the Unification Church should teach clearly of the existence of God first. Our church teaches clearly God's will. God's will is to have all people, all mankind in the world become one true brotherhood.

Through the Divine Principle, you must have learned already the purpose of creation. Losing the purpose of creation is losing God's will. When we fulfill God's purpose of creation, then the ideal world of God and man becomes a reality. What is the purpose of creation? God wanted the God-centered heavenly unit of four positions established. God's love is the unification of parents and children centered on God. In that world, there are no national boundaries. If the world can deny God, then boundaries will remain a reality. But denying God is impossible. And all these things are products of the fall of man. Cain and Abel is also the product of the fall of man; heaven and earth, and hell is also the product of the fall of man. If Adam and Eve did not fall, their language would have become their children's language; therefore, there would have been one language upon earth with one way of life and culture. If there are two civilizations—one that belongs to God and one that belongs to man—should God follow the civilization of man? Or should man follow the civilization of God? Which way of life would you go? The way of life of man or the way of life of God? Certainly, it is obvious, God's way is man's way. If all mankind truly knew, truly realized that God is the center and the closest one, that God is their Father, then they could not go the other way; in other words, there is no other way. There is only one way to live —God's way.

We must be one with our mind and body, centered on God, then our family will become God-centered. Religion has been denying the physical body and has been repelling, disregarding and rejecting the external body and the physical world. It has centered itself exclusively on man's spirit. In the Last Days, God's providence will work only from the mind, the spirit-centered way into harmony between spiritual and physical world. This will happen at this time—the time of the Lord of the Second Advent. We must know that the Satanic world and the world of God are moving in opposite directions. The Satanic world is centered on the physical body, and then on the world of mind. God's world is centered on mind and heart and spirit, then is moving towards the physical. Since God is the highest in spirit and in the world of mind, in order to control all of the physical world, God has to come down. God, through religion, has been uniting the world of mind, and from this point, God is further moving the new providence, which is uniting not only the world of spirit and the world of mind, but also the world of flesh. And when God comes down to the world of flesh, and God's ideology for even the physical world is superior, then everything in that physical-body-centered ideology has to be united together, has to be gathered in.

Satan's method is aggressive and always offensive. God's method is sacrificial and conservative. God has been declaring peace from the very beginning. And He is the Principle of Peace. Satan resorts to war. Therefore, the history of man has been the history of war and this history will be no more. Everybody loves peace in this world; therefore, the new ideology will bring forth to the world a concept of uniting mind and body into one. The first peaceful man on the earth was the Creator. Through His ideology, the whole world will be united into one. Throughout history, man has had a selfish purpose. In order to achieve that selfish purpose, he has always made others sacrifice for him, has made the world sacrifice for him. However, God is the Father, and all men are in

the position of children. God loves them with a love of giving; therefore, through this, confidence is much stronger through which the world is more quickly united. No parent wants his own children to quarrel with each other. If all brothers were united with the Parents, truly one, then among brothers, war could not be conceivable. Satan's methods and Satan's actions have always been to take you away from the center, divide you, thus making you quarrel among yourselves. We must know that this world does not have a center, a core or nucleus and, thus, there is fighting among men. Therefore, this is a Satanic world.

• However, we have a center and a nucleus. Once we are united with that center, or nucleus, then horizontally, we will all be united among ourselves. Once we fulfill this ideology, this ideal, then all the Satanic world will crumble. Therefore, Satan is constantly working to take us away from the center and divide us among ourselves. Evil men in this world have already used the same means. They are always telling you (and this is the sign of an evil man) to deny your parents and try to separate you from your parents and to encourage division among yourselves. You must know that this is the source of evil. Even though this world is the fallen world, the love of parents for children has not changed. The age which denies the authority of the parents and disregards the parents has come. Children are trying to take their own selfish freedom. Then you must know that this age is the Last Days. Men and women of the world are trying to think in a self-centered way about everything and are trying to take advantage of others for their own sake. Mankind will then be destroyed. Since this is the Last Days and God cannot afford to have this world crumble and be destroyed, God sent True Parents on the earth through which the whole world will be revived.

Therefore, God is trying to destroy this self-centered ideal, self-centered ideology, and God is bringing a new ideology, a new ideal on the earth that will benefit others. If you serve and

sacrifice, then others will benefit. Put yourself in the Parents' position. If Parents have their own children, who help each other, give to each other, give and take with each other, then how much joy comes back to the Parents. On the other hand, when children are fighting each other, that breaks the Parents' heart. This is our way, this is our Divine Principle way. God installs the True Parents and we are all trying to unite as one with True Parents. Then Satan attacks, but under any kind of Satan's attack, we must not separate. If no nation nor world power nor ideology on this earth has the power to separate the unity and the union between parents and children, then this is the ideology through which this world will be revived and will be saved and which will bring the world into unity.

From this standpoint, the French people must not be prideful people, particularly with other nationalities. The French people are in the position of Cain and the foreigners who came from outside are in the position of Abel because the French people have been here for many generations, but the foreigner has just come in. Do you think like that? This is the view of the Divine Principle. Which one should obey the other? Should Cain obey Abel or should Abel obey Cain? Those hosts who treat their guests most kindly, cordially, that house will prosper. So you treat the guests right.

As I said, God has been working through the world of mind and the world of spirit, and upon this position, Christianity has been established. Since Christianity does not have a physical base and the world of flesh has nothing to do with Christianity, because it gives only spiritual salvation, God is now establishing a new religion, and this new religion is the Unification Church. If the Unification Church is really chosen for that position, then we have only one way. God sent me to fulfill this mission, and Satan, therefore, since this is his last day, desperately counterattacks from the individual level to family level, tribal level, national level and worldwide level, but Satan has not been successful. Then what do

you think? Has the center been established on the earth or not?

Then, among the Unification Church members, if there are those who have the bitterest tribulations, rejections and accusations from their own family, and still deny their physical family and come to True Parents, then this is the solution, the final solution. Your parents might not like you, they may reject you and criticize you by saying that you are away from home and always in the Church. It is very natural in our movement that when you go home you have all kinds of headaches, but when you come to the Church, then even if your dwelling is very poor, and you sleep on the floor and eat a very poor diet, you feel in heaven. This must be the natural tendency. If our Church goes in this direction, then you must feel that this is the answer for the world. From this point, the world salvation will begin.

If these phenomena occur, not only among Frenchmen, but among many nationalities, without quarreling or fighting, and if they become true brothers and feel so comfortable with each other, then this is the final destination of God, our final terminal. Do you think that this very place is right here? Then there is no other opening. There is no other way. Once you leave here, and go into the Satanic world, then division occurs. It is our mission, our responsibility to make our tradition for all the people of France. It is your responsibility to make this new ideology come to everybody so that people like God, and you popularize God. If the tradition is set up on those members who are not sure or are in and out, the flaggers, and if this is the case, then this movement will not go any further. The tradition must be set upon the absolute determination of sacrifice. Would you like to set your tradition on the highest level or on the lowest level? If you really want to see your tradition on the very highest possible level, then you cannot emphasize yourself. You must be in a servant's position, in the position of service. This is where you should be. The person who sets the tradition will become the patriot of that nation and a

historical person. Would you like to become such a patriot and a historical man? The Unification Church is not only established in France. The Unification Church has been established in 30 different countries. In order to set the tradition for the worldwide level, then your determination should be on that level—the highest. Do you want to become the thumb, the top of the world, or the little finger that waves out into the world? If you cannot reach that highest possible tradition, that highest level, or set your tradition on the highest possible level, then do you want me to help you, to push you out to achieve that goal? Then, for French people, French method does not work. Also, the oriental method does not work either. The method that we are going to use is relentless, absolute, and sometimes cruel.

Let's decide one true patriot for France. Among many candidates, patriots of this nation, we finally decided three most likely candidates. Among three, one is a very old person, one is middle-aged, one is a young man, and all three gave their lives for France. Who is going to be the top patriot of all? The old man? Middle-aged man? Young man? It must be the youngest man, then middle-aged man, and then the old man. This is a very normal sequence under normal circumstances. However, given another method of giving sacrifice, the youngest man was just shot and dropped dead. The oldest man, however, died in a most miserable fashion. For example, his fingers, his arms, his legs, and all his members one by one were cut off. It was the most incredible and most miserable way to suffer death. If that is the case, then who will be the first patriot of all? The young man? One just died, just gave his life, yet the other one, the oldest man, gave his life and went through miserable suffering and tribulation. If you had to be in a position to die or give your life, would you like to die rather quickly or die slowly while you are going through tremendous suffering? It is almost doing him mercy to kill that person at once, but those who really went to best their enemies sometimes revenge

through the method of slow killing.

Given a new situation, the old man and young man die in the same miserable fashion through slow-killing. Then who will become the first one? The most natural thing is to bring the patriot who suffered the most and put him in the top position. Now do you think you can become the patriot of this new Kingdom of Heaven which only comes one time in human history? Those who are trying to live a comfortable life cannot come to this position. Those who are determined even to give their own lives for the sake of the cause can be in this position.

And do you think that Jesus came upon this earth for this great and divine mission? Don't you think he harbored the desire to set the highest possible tradition upon the earth? From that standpoint, it is a matching theory that Jesus preached to his disciples that he who finds his life will lose it and he who loses his life for his sake, will find it. You must give up everything and love me the most. Do you think this is the right method of training or the wrong method of training? It is this principle that directly applies to us all. Those who as future sons of God are trying to lose their lives for the world and world salvation, will find it. Which way would you prefer? Would you rather receive the command, the order from Father and do your best and fight and ultimately win the battle or do you just want to keep up with your own way and your own methods, then ultimately you will die. I am a man of strong will. Do you want me to say to you, "Well, you just do what you can do and you can have all kinds of freedom and possibilities, just do what you can do." Do you like this method? Or do you accept my strict commandment to you and push you out to one direction? I am going to be here for three days. So I am going to tell your leader in a very intimate talk, a very private talk and instruct him to push everyone of you out to work. And if you ever feel that this German-born leader is really giving you a hard time, this is not right.

As I said before, there is no German, there is no French. We are all one breed and kind of people and we have only one tradition that works everywhere in the world.

We do not have weapons nor do we use any method of aggression to others, yet we have the strongest ideology on the face of the earth and even Communism cannot even compare with the ideology that we have. Then, there shall be many people who echo our movement and who will try to stand on our side to help us out. Our ideology has the power to bring all Christianity within our arms. Our teaching showing God, teaching the existence of God, is much clearer than Communism's denying God. Do you think that any Communist, who comes to know the reality of God and the existence of God can keep his own Communist ideology or do you think he will throw it away? He throws his conventional ideology away. If this is the truth, than the world is ours. With our right foot, we subjugate Christianity; with the left foot, we subjugate the ideology of Communism; and with both arms, we reach out to God and bring Him in and the world will be ours. One ideology will exist.

The world is under Satanic sovereignty. If theologians could solve the problem of why Satan could become the king of this world, then they would solve the rest of the problems. Satan is governing the entire world, and in this world, there is one representative nation. So God is working to establish one sovereignty under His direct command. That sovereignty is superior to any higher established, Satanic government. Satan is the fallen angel. The angel become fallen and become Satan. If Satan is governing all the sovereignties of the earth, and if the angel is in the lowest position and is the lowest from God in heaven; therefore, the one nation that God directly controls or Adam directly controls must be superior to this nation which is under the sovereignty of Satan. The new Messiah is coming in the position of Adam; he is coming as a restored Adam and therefore, he is the 2nd and 3rd Adam.

So, the sovereignty that the new Messiah will command must be superior to the sovereignty that the fallen angel commands because the angel, in the original concept, should come under Adam. So, 2,000 years ago, God has been working to establish the chosen nation of Israel as a base for the foundation to receive the Messiah. And, on this foundation, Jesus came as the Messiah to become the head of this nation. So, this nation should have come under the Messiah's command and should have overcome or subjugated the Satanic sovereignty. Then, this dispensation and the whole of restoration should have become worldwide.

Jesus truly came as the King of Kings. So, he is coming in this position. If all the Satanic powers or sovereignties came and the government surrendered or became subjugated under the Messiah, then this is something like the fallen angel's position. It has to be restored by obeying Adam's position through which all the world shall be saved. Because of Jesus' death, this goal was not realized. The world is divided into two worlds—one is the Democratic world, and the other is the Communistic world. The Democratic world is the base for the coming of the new Messiah. And the new system, the Principle of the Kingdom of God, must then subjugate the Communistic world, and the world will become one under God's sovereignty. Then, in one stroke, the world will be united. Because of the death of Jesus, Christianity has only spiritual salvation. The physical base has been lost; therefore, in the physical world, in the free world, there is no physical base, no nation that God can claim as His own. Christianity has only been developing the spiritual force. Right now, just as Cain attacked Abel, the Communistic world, which is in the position of Cain, comes out of the world first and now it is ready to attack Asia. The ruin of Christianity, on the other hand, is in a very critical moment of peril at the coming of the new Messiah. Therefore, when the new Messiah comes, he will work with Christianity; however, the first thing he has to do is to establish his physical

nation, the chosen nation of Israel as his physical base for the dispensation.

Christians are doing it and our nation is ready for it; therefore, the Unification Church should do it. The worldwide unity of the Unification Church will stand for establishing one nation under God's sovereignty. We are now forming the foundation for the world. So, you are the candidates. You are the fighters for the restoration of our heavenly Fatherland.

Once the good sovereignty becomes superior to the evil sovereignty, then things are already fulfilled. At this moment, the world will come to its very end. Then this God-established sovereignty that we are working for under the new Messiah's command will unite all the other free nations into one. The Communistic world will crumble automatically. Therefore, this is the reason why Communism hates religion and calls religion an opium. Satan has the power of vanity and the power of the physical world. God is establishing this foothold in the spirit world and gradually comes down to establish His foundation upon the earth. And as soon as Satan began to lose his base and his power and his vanity, he used the power of that age, which is symbolically equivalent to our head. He resorted to the power of the high class society. And this part of history is up to World War I. In this struggle, Satan was defeated therefore, Satan resorted to the middle class, comparable to the middle part of our body. Satan used this power to throw out God's power. From World War I to World War II is the age, the period of military might. Physical power was the means to fight. When Satan failed, then God could restore up to that point. Since Satan is the fallen angel which denies God, once God steps in and gets His power which accepts God, then the Satanic world will crumble. This angelic, heavenly archangel position is now America. America is in the position of heavenly restored angel. After World War II, the terminology left-wing and right-wing became popular terminology.

So, Communism, Satan, has no other place to go except to go further down to the leg part or lower part of the body. So, Satan is using the lower part of the body, earth and feet—materialism. Lower class people are represented by the laborers. There will be confrontation between the ideology of heaven, which was originally America and the Free World, God's world in God's position, and the ideology of the earth or the Communist world in Satan's position. The leader of the Free World, America, should be in this superior position. America is, however, declining and shaking right now. At this very moment, I started the Third World Mission. My missions of the Third World Tour is to bring this balance into its former position, in other words, to bring America's position into the originally intended position of God. Even though Satan is going down to the lower part, in other words, to materialist-related ideology, he is bringing up the power of the mind and mobilizing the power of the mind. He came out with an ideology; therefore, since he took this form of ideology, God cannot help but allow this to go on a world-wide level.

In the pattern of history, evil always comes out first. Communism came out as the last evil and it will stay upon the earth for a temporal period. Therefore, there is a division in Communism. If they split once again within themselves, then it is the end. These things are not man-made things. These come under God's plan and God's strategy. God's position is this: God is permitting Satan to use every desperate method, then Satan surrenders. In other words, if God has given Satan every possibility with everything he wants to do, Satan will say: "God, I have done my best. There is no other way. Now, I surrender."

Satan is also working for his own purpose, his own goal to unite the world towards one world. He is working towards one world. In the Last Days, when God restores the Satanic world, then all the work Satan has done directly contributes as it is for the Godly purpose; therefore, even Satans in the Last Days, when

they are restored, they are in a position that they have worked for God, and not for themselves. So, therefore, God preserves His position as absolute and almighty. The fallen angel, no matter how he tries, cannot become God but always remains in that position.

Why then is the last Satanic ideology a God-denying ideology? Because Satan knows that once he loses his last battle, in other words, once the lowest class people are restored to God, Satan has no more place to go. This is final. Therefore, he knows that he will not last so long. While there is an upper class and middle class, there is always somebody serving Satan, so Satan says, "Well, if I cannot have it, God cannot have it either." So he says, "There is no such thing as God." If this is the case, if all this is true, then have we come to the final days, last days, or not? Number two is the nearest number to number one. So, one world can only be established through our ideology. So, God will drive you out. The only reason why God drives you out is for success. The battle has now come to the final showdown.

On our side, there is God, the Unification Church members, and the entire spirit world. Satan's side is Satan and the Communistic world. These two great struggles are happening now. You can compare these two camps—Communistic camp or Satanic camp and God's camp. The Satanic camp has all the Communists in the world plus all the Satans. Our camp has God, the Unification Church members and the high, good, spirit world. Which side is the victor? Both God and Satan are trying to infiltrate the world through man's mind. They are trying to occupy man's mind. Satan is desperately trying to get us on his side, and God is working through the same side. Therefore, all kinds of mental disorders are occurring right now. And spirit world is descending, and this makes that situation even worse.

Because of this phenomenon, there are people which we call the hippy generation. They have become so disorganized. They are

just becoming trapped and helpless people. On the other hand, there are young people, who are in the Unification Church, who rally around God and are moving the world in the right direction. I might term these young people who participate in this crusade as God's hippies. Good people and evil people, good and evil separate from one point. Satanic people are denying everything—existing order, parents, their brothers, country and society. They are so disorganized that they do not know where they are standing. Right now, they claim that they are love—flower people—and claim that if you have love, it is the most precious and wonderful thing. But the time will come, when there will be nothing left. It will become a tragedy.

In a way, we are doing the same thing. We are denying existing order, existing world, existing nations, existing societies, existing families, existing parents, existing brothers. But, we are denying simply because we are establishing a new order, new parents, new brothers, new society, new nation, a new world centered on God. If you find such a place to establish a new God-centered order, then you have found the happiest place in the world. When this movement grows into the form of a tribe, it becomes the strongest tribe the world has ever known. When it becomes a race, with a new freedom and a new religion, then it becomes the strongest race the world has ever known. And if it takes the form of a nation, that nation will become the strongest nation the world has ever known. Since we are surrounded by the Satanic world, we have to penetrate into the Satanic world and establish our foothold on the family level, tribal level, race, national level and come up to the worldwide level.

That means we are destroying the Satanic sovereignty and establishing the sovereignty of God. We are surrounded by Satanic power, so we must first go across the Satanic world. We must all become restored to Adam's and Eve's position. Our position is superior to the archangel. As a fallen generation, can we get out

of this, out of this bondage of Satan? Can you do it by your own power or do you need help from God? That is why the Messiah is an absolute necessity. The Messiah has come to destroy the Satanic sovereignty and establish the heavenly sovereignty, to open up a superhighway to perfection so that all mankind can follow this pattern and fulfill in the same fashion that he has. This is the first mission of the new Messiah. Secondly, the Messiah has come to eradicate the original sin from you and all mankind. Everyone of us has original sin. The Messiah comes to eradicate it.

No matter how much you have strong faith in Jesus Christ, in Christianity, in the Pope, the bishops of France or the great men and devout men, do they have the power to eradicate original sin so that their own children will go to heaven without going through this process of salvation? Every child, every offspring in our family, still has to go through the same process of faith. They must believe in Jesus Christ. That is the proof that they cannot eradicate original sin. If they can really wipe out your original sin, then your children should be able to go to the kingdom of Heaven without coming to Jesus. Hell is the product of the fall of man and the Saviour has also become a necessity by the fall of man. Through the principle of the fall of man, I am sure that you learned of original sin and the problems of the fall of man. In short, in our blood stream, there is a Satanic lineage, so, within our own power, we cannot cleanse this stained blood. Therefore, we need a help, and this help is the Messiah. Did you wipe out your original sin? Among us, is there one who claims to be without sin, so that your children can go to the Kingdom of Heaven without going through the process of believing in Jesus? So, you all need the Messiah. What are the two missions of the Messiah? One: to change the Satanic lineage into heavenly lineage; second; to restore the sovereignty to God.

The fall came about through Parents, so the restoration must also be made by Parents. In the days of Adam and Eve and the

Archangel, the True Parents did not have anybody to discuss with. All mankind is in the position of the fallen angel. I cannot teach all of you every truth I have because you are not ready. Unless you accomplish, you cannot be taught. The fall of man was initiated by Parents, Adam and Eve, who were in a fallen Parents' position; therefore, restoration is also done by Parents, True ones. So, Adam and Eve, the True Parents, cannot discuss this matter of salvation to any other people because they are in the position of Adam and Eve in the Garden of Eden, and there was God, Adam and Eve. Besides them, there was only one—that is the archangel who was fallen. The True Parents have no one to discuss, no one to confide upon. All mankind are in the position of children of the fallen angel. So, if I teach all the truth to you without your paying your indemnity, without your accomplishing, then you are immediately in the position to be accused by Satan. This is why for 6,000 years God could not reveal His hidden truth unless men were ready. And Jesus Christ could not give his whole truth to his disciples because none of them were ready. Among you, if you can believe in Father for 1,000 years, 10,000 years without failing, raise your hand. But there is really no one capable. You never know what will happen tomorrow. Therefore, for years I have been watching and waiting for all of you. I am fulfilling my mission all by myself. When you hear me speak, then you will feel that the world has become so small and that everything comes within the grasp of your hand. It is natural that you feel that. Three people are most fearful of me. First of all, Christians fear me, Communists fear me, and Satan, of course, fears me. Are you afraid of me? If I am Father, we are your True Parents, and you are the children, how can children be afraid of their parents?

The Mission of America

Hal McKenzie

This sermon was delivered by Hal McKenzie, an advising editor to TWTW, at the Sunday service of the Main Church, Seoul on August 27.

Master in recent months has emphasized the importance of America in the dispensation. As an American, I feel deeply the responsibility of this important position in the world, and am very anxious that America succeed in its mission. In this sermon, I hope I can make you understand something about the character of America, so that we can work together most effectively in the future.

As you know, Korea is in the position of Adam, and America is in the position of Lucifer. Therefore Korea should be the lord of America. My greatest desire is to offer to you all of the greatness, wealth, and power of America so that Master can use it to restore the world. This, I know, is the only way that America can be saved.

Since America is in the position of Lucifer to the whole world, the character of America resembles the character of Lucifer. Lucifer was the highest one in the angelic hierarchy, and the closest to God. He had the greatest knowledge and power, and even seemed higher than Adam. However, he left his true position, corrupted all of mankind, and became the lowest, most despised sinner in all creation. As the heavenly archangel, Lucifer represents the highest, noblest, and best of all creation besides man; but as the fallen angel, Satan, he represents the lowest, most evil and worst of all creation.

In the same way, America contains the best and the worst of human civilization. We can see this by looking at the kinds of people who originally settled in America from Europe, Africa, and Asia. On the one hand, there were the Pilgrims; devout, upright

Christians who were, seeking to worship God in freedom, and who had the ideal of establishing a land of peace, freedom, and justice, under God, in the New World. At the other extreme, America became a refuge for criminals, vagabonds, and fortune-seekers who were escaping the law or only interested in personal gain. Also there were the Negroes, brought to America as slaves against their will, and the native Indians, who originally came from the Orient. All of these different kinds of people multiplied and spread across the continent; so that today America manifests on the one hand the highest and noblest of Christian ideals; but on the other hand, much selfishness, greed, immorality, criminality, and racial conflict. Also, America is the most cosmopolitan of nations, containing within itself practically every race, nation, and culture on earth.

This ambivalence and complexity of America often confuses people of other countries. For example, American missionaries brought Christianity to Korea, giving the Korean people new truth and vision, and preparing the way for our True Parents. America also shed blood in defense of Korea during the Korean War, and helped Korea with economic and military aid. At the same time, however, I have heard that around American military bases the problems of prostitution, drugs, and other vices seem to be most prevalent; and some aspects of western culture have had a bad effect on the morality of Korean youth. I imagine that many Koreans must be confused to see such high-mindedness and generosity on the one hand, and such immorality and decadence on the other. However, this is in accord with America's nature as a Lucifer nation. To restore the position of the archangel, America must indemnify Lucifer's sins; and since Lucifer is the greatest sinner, America has the greatest amount of sin to overcome. Also, since America contains every nation and culture on earth, she also has every problem that the world has. I think that God concentrated every race and nation in America so that by restoring that one nation, it would be easy to restore

the whole world.

Another characteristic of Lucifer is that he knew all about the physical creation. He helped God build the universe from the beginning, so he knew more about the creation than anyone besides God Himself. He was even teaching Adam and Eve how God created the universe. In the same way, America is the greatest scientific power in the world. American scientists are rapidly discovering the deepest secrets about the workings of the universe, and even about the creation of life itself. This year Master will speak at a conference in New York attended by some important scientists from Europe, Asia, and America. If this conference is successful, it will make a condition for all of the scientific knowledge of the world to be taken over by our Master, and put under God's control. When that happens, the restoration of the world can progress very rapidly.

However, even though Lucifer knew everything about the physical world, he never experienced life on earth as a spirit-man because God created him for a different purpose than Adam and Eve. For that reason, despite all his knowledge, Lucifer was ignorant of what it means to be a man. He didn't know the duties, responsibilities, and true position of man. Like Lucifer, Americans are very naive about human nature and about spiritual things. Americans have never experienced the suffering and hardship that most people of the world endured during the world wars and Communist revolutions. For example, in Korea most people hate and fear the communists because they suffered so much from them. But America has never suffered greatly or been defeated by anyone, so Americans have no hate for any country, even our worst enemies. In France there is a saying; If you spit in an American's eye, he says, 'Oh, its raining!'. Because of this naivete, Americans are often very optimistic and always looking at the bright side of things. This can be a good trait, because to restore the world we must share God's hope and optimism for the future world. However, Americans often do not understand people's true feelings and

often unintentionally harm people, even when we are trying to help them; just like Lucifer harmed Adam and Eve, even though his original intention was good.

That is why America needs the Messiah. Only by following Our Master can America gain the correct understanding to save itself. We can see this clearly when we think of Lucifer, Adam, and Eve in the garden. God knew that Lucifer was heading in the wrong direction, and that is why He gave His commandment to Adam and Eve. God didn't give the commandment to Lucifer, because Adam, as Lord of creation, had direct jurisdiction over Lucifer. If Adam or Eve had commanded Lucifer, they could have prevented him from doing wrong; but until Lucifer could come under the dominion of his lord, he couldn't correct himself, even though he heard God's commandment to Adam and Eve.

The same situation exists today between Korea and America. In Korea, there are many strong traditions, customs, and laws which put restrictions on Satan, and prevents him from doing anything he wants. For example, if a person in Korea were to publicly praise Kim Il Sung, he would be immediately thrown in jail. Also, if a sect were doing immoral practices, they would be chastised by the rest of the community, and its leaders thrown in jail. So we see that the Korean people have received God's commandments, and take them very seriously.

America, however, is a land without strong traditions or culture, and nowadays without strong faith. Therefore Satan is free to do whatever he wants. The free sex and immorality among American youth is well-known. There are even sects in America who openly worship Satan, and perform obscene rituals; but they are given the same consideration under the law as any other religion.

However, while Satan is given so much freedom in America, God is also more free to act. The many freedoms that Americans enjoy make it possible to do things for God which would be impossible in any other country. For example, the freedom of travel

allows us to go to any nation on earth, even communist nations without going through the customs restrictions as they have in Korea. Also freedom of the press and of radio and television makes it possible for our members to influence the mass media, and greatly multiply our influence. Also political freedom allows our anti-communist work to progress without worrying about government interference. Angels are commonly depicted as having wings; therefore Adam could send the angels to places he couldn't go himself. Likewise, we Americans can spread out all over the world doing Master's bidding in places where Koreans would not be able to go.

However, just like Lucifer, America cannot fulfill its mission based on her own inspiration. I know this well, because before our Master came to America last time, the American family was growing very slowly, and doing everything wrong. After Master took command, however, everything seemed to work just perfectly. After seeing the success of the pioneers and bus teams that Master started, I know that Master is the only one who really understands how to save America. So, I believe that as the American Family grows under the direction of Our Master, Satan will be more restricted, but God will be able to work freely in America, and greatly manifest His power and glory. This is another role of the archangel; to praise God to all the world, and manifest His power and glory.

At first, Lucifer enjoyed the greatest glory with God, but by falling, he was cast down into the deepest pit of hell. In the same way, if America succeeds, she will bring about the greatest joy and beauty the world has ever seen; but if she fails, she will endure a deeper hell than any nation has ever endured. Right now there is a desperate spiritual battle going on between America and Russia, who represents the Satanic Lucifer. The Russians are trying to weaken America internally through subversion and spreading immorality and materialism through their communist agents; while at the same time, America is supporting the dissident intellectuals and underground Christian Church in the Soviet Union. Recently a

U.S. congressman on an offical visit to Russia was expelled for handing out Bibles in the streets of Moscow. This is a sign that America is finally waking up to its mission to overthrow the sovereignty of the Satanic archangel, and restore the position of the heavenly archangel. If America succeeds, then both America and Russia will receive God's blessing; but if she fails, Russia would probably unleash nuclear war against the U.S., and America's suffering would be so great that even Satan would be moved to tears.

This brings us to the most important question; can the American people, particularly the American Family, rise to the challenge of this most important, dangerous, and difficult mission? Americans have often been criticized for being soft and lazy; but if America's mission is so great, than Americans must be superior in dedication, ability, and endurance than any other members of the Unification Church; and to indemnify the rebelliousness of Lucifer, Americans must be more willing to die for our Master than any other Family members.

In comparing what I have experienced in observing the Family at work in America, Korea, and Japan, I am confident that the American family can succeed. In Korea, the Family willingly has endured much suffering and persecution, because Koreans have endured so much suffering in the past, that to them it's a part of life that must be endured and overcome. In Japan, they work together very well in groups; the members reinforce one another. So the individuals willingly endure hard work and suffering as long as they are part of the group. In America, the members willingly endure hard work and suffering, in a group or as individuals, because to them, hard work and suffering is a liberating exerience.

In America, most of our members have come from a relatively easy life, the highest standard of living in the world; but have all rejected material well-being as being empty and unfulfilling. Therefore our ideal is to live a life of hard work, sacrifice, and

hardship for God. I can tell you personally that I do not enjoy at all living in easy circumstances. The times I have been most joyful and fulfilled have been the times when I have lived in poverty and difficult circumstances, and I think most of the other American Families have felt the same thing. This, I think, impressed our Master more than anything else about the American Family; whenever he sent them out, no matter how difficult the task, they responded to him with joy and gratitude.

This gives me confidence that wherever our Master sends us, we can succeed.

This is what I think, and I hope it is what God thinks, about the mission of America. I pray that our Korean and American families will work together as one more and more in the years ahead. Thank you very much.

(Reports)

S-N Red Cross Main Talks Opened

The historic first south-north Red Cross full-dress conference on family issues was held at a riverside conference hall in Pyongyang on August 30 with pledges by the two delegations that they will render their best efforts for the success of the Red Cross project.

The meeting held at the Taedonggang Hall along Taedong River was highlighted by the exchange of signed documents on reaffirmation of the five-point agenda items and an accompanying



Lee Bum-suk (right), chief Korean National Red Cross delegate, and Kim Tae-hi, Lee's north Korean counterpart, exchange signed document of five-point agenda items in the full-dress Red Cross conference during the first main conference held in Pyongyang on August 30.

statement that the two sides will give every possible effort for the fruitful outcome of the humanitarian projects.

In his opening address, Lee Bum-suk, the chief negotiator for the Korean National Red Cross, emphasizing the importance of the Red Cross contact, called on the north Korean Red Cross officials to conduct the talks with a "devout sense of mission and national consciousness."

"We are gathered here at this memorable meeting as the servants of the people and of history to fulfill our joint national tasks, and not merely as the delegates of the divided south and north," Lee urged.

The conference began with the statement by Kim Tae-hi, the north Korean Red Cross chief delegate, that he declared the historic meeting open before the peace loving people around the world. Following Kim's lengthy address, Lee began his speech in a composed manner. He was leading a seven-member delegation.

Saying that the ideologies and systems are subject to change with the times, but national homogeneity is eternal, the KNRC chief negotiator called upon the Red Cross officials to demonstrate wisdom to help lay a fruitful foundation for the eventual reunification of the peninsula.

We cannot deny the reality that there exist many difficult problems before us because of the 27 long years of division of our father-land. In this connection, we, as the participants in the full-dress talks must be fully aware of this stark reality and be prudent in addressing ourselves to the questions that have been assigned to us one by one," Lee addressed.

The KNRC negotiator then explained the spirit manifested in the July 4 joint communique and said the same spirit of the communique should be applied and adhered to in the current and future talks.

He closed his speech by stating: "There are neither such terms as 'victory' or 'defeat' nor 'gain' or 'loss' in the dictionary of our south-north Red Cross talks. History will be the only judge to determine how faithfully we have served the welfare of the nation."

Also during the opening session, Prof. Kim Jun-yup, a KNRC consultant made a speech in which he emphasized that the Red Cross talks should be centered on humanitarian issues.

Most of the nearly three-hour-long meeting was filled with lengthy speeches by the north Korean chief negotiator and representatives of eight north Korean political and social organizations.

The first Red Cross session confirmed the agreement on the topics of the main conference reached at the 20th preliminary meeting. Each side signed and exchanged the letter of agreement.

The topics are issues of finding out the fate and whereabouts of separated families, realizing their free mutual visits, exchanging letters, realizing permanent reunion between separated families and other humanitarian questions.

Following the closure of the first meeting, the delegates and advisors shook hands with one another and had a 30-minute rest jointly at the same building.

Nation-wide Training of Area and Church Leaders

There was a training of 160 area and church leaders from all over the country at Chongpyong Training Center between August 13th through August 18th under the sponsorship of General Affairs Department, H.S.A. for the review and future plan of the church activities of this year.

Following the sermon of Master, there were the delivery of the first part of the Divine Principles by President Kim Young-Whi and the



second part, by Director Ahn Chang-Sung of the Educational Department, the faith lecture by Chairman Kim Won-Pil and delivery of the lecture on the new critique of Communism by Dr. Lee Sang-Heun. During the period, the leaders enjoyed themselves swimming and looked around the Chunseung-Ho Boat, meaning Heavenly Victory.

General Walt Warns of U. S. Strategic Inferiority

Washington: Former U.S. Marine Commander for Vietnam, Gen. Lewis Walt told a packed crowd of some 200 FLF members and friends here July 3, that "groups like this will do much to revive America's God-given responsibility to defend the world against Communist aggression."



Gen. Walt speaks with FLF members in Washington, D.C.

Recounting some of his experiences with the Marines in Vietnam, Gen. Walt said he once believed the U.S. should not have gotten involved there, but after seeing the war first-hand and getting

to know the Vietnamese people, he said, "I'm sure our involvement there will go down in history as one of the most moral things the United States has ever done."

Gen. Walt was introduced to the FLF by Mr. David Martin, a long-time FLF adviser who accompanied the General on a recent world fact-finding trip to investigate the sources of drug traffic into the U.S. Gen. Walt will make the findings of his trip public later this summer when he testifies before the Senate Internal Security Committee.

At dinner before his talk, Gen. Walt told FLF President Neil Salonen that "leadership and organization" were essential qualities in seeking to revitalize America's moral foundation, especially among the youth. The General is currently serving as Executive Director of the Marine Youth Foundation, which conducts physical fitness programs for junior high and high school-aged children throughout the U.S.

On his recent world tour Gen. Walt met in Korea with Mr. Sun Myung Moon, founder of the International Federation for Victory over Communism, of which the Freedom Leadership Foundation recently became the American affiliate. Also present at the dinner meetings were Hal McKenzie and Lynne Doefer, FLF members who are currently residing in Korea; and Mr. Bo Hi Pak, President of the Korean Cultural and Freedom Foundation, whose world famous dance troupe, the "Little Angels" gave a special performance. General Walt called the evening "one of the most inspirational I've ever had."

One of the Armed Forces most in-demand speakers, Gen. Walt stressed in his talk to the FLF assembly "the insidious nature" of the Communist enemy in Vietnam and throughout the world. He recounted one story of a daughter of a South Vietnamese village leader who was kidnapped by the Viet Cong, tortured to death, decapitated and her head then thrown into the back yard of her family. "The leader of the Viet Cong gang who did this," he said, "turned out to be the girl's own brother. He had been taken to North Vie-

tnam, indoctrinated for four years and then sent back to the South, totally brainwashed to the point of being willing to do even this!"

General Walt proclaimed his confidence that the Vietnamese people will be able to fend off the Communist advance, as long as the U.S. does not force them into a negotiated settlement which gives too much to the Communists. "The Vietnamese are a great people," he said. "They hate Communism, because they've seen what it does to people. And they're willing to fight for their freedom!"

He also discussed the recent strategic arms limitation agreements concluded by President Nixon in Moscow, stating that America may be in a seriously inferior position to the Soviets by 1975. He has authored a soon-to-be-published book entitled "America Faces Defeat" which warns of U.S. dangerously slipping position in the strategic and ideological struggle with the Soviet Union.

Far from willing to close on a note of despair, Gen. Walt concluded his talk with a hope-giving call to America's youth to revive this country's sacrificial commitment to defend the world against Communist aggression. "I believe this is our God-given responsibility," the General proclaimed. "There is simply no one else who has the power to stop this evil force of Communist totalitarianism."

'Saemaeul' Counters Red Ambition: FLF

(This article is from the front page of "Korea Herald," Aug. 15, 1972)

WASHINGTON (A-K News) — The Freedom Leadership Foundation, an anti-Communist organization, in its publication "Rising Tide," said north Korea plans to take over the entire Korean peninsula through a coalition government and the New Village Movement in south Korea represents a powerful tool to counter the north Korean ambition.

The foundation said:

"The only significant policy change which the 'new' north Korean attitude suggests is that the Communists may now attempt to take over the south through a coalition government without direct military confrontation, provided that the United States would be naive and immoral enough to force south Korea to accept a coalition government on the Communists' terms.

"We must not deceive ourselves—recent developments reflect not 'softening' of the militant ideology of the Communists, but rather the belief that they may be able to achieve their goal of world domination without armed conflict between the big powers.

"Their ultimate strategy of conquest remains the same.

"America in recent months seems to have been willing to sacrifice the interests of smaller nations for the sake of big-power detente and domestic priorities.

"But if America is to fulfill her mission of sacrificial service and leadership in the struggle against the tyranny of Communism, that trend must be reversed.

"No regime on earth has shown itself to be more tyrannical or aggressive than Communist north Korea. The Korean issue could well prove to be a final stage in the test of the American will.

"A perfect symbol of the spirit in which we should undertake this challenge is embodied in the New Village Movement, announced by President Park Chung Hee in May of this year.

"A program to bring the benefits of a free society to a greatly expanded number of the rural peasantry, it is an opportunity to refute the frequent Communist accusation that we don't care about the common man. Park described it tersely:

"The New Village Movement is a spiritual revolutionary movement intended to cure the malaise of idleness and complacency which sprouts under the shade of stability, and to eradicate luxury and extravagance which spread in the name of growth... We will willingly clasp the hand of mutual cooperation with any nations on the basis of reciprocity and equality for the realization of world peace.

"That same spirit, of revitalized commitment to our ideology of freedom and of transcending the challenge of Communism by surpassing their claims of accomplishments and sharing the benefit—that spirit is the true hope of world peace with freedom, without war."

He seeks a Fusion of East and West

From the Sun, dated May 25, 1972, a newspaper published in Omaha, Nebraska, USA.

By Linda Ryan

Trying to win support for ideas and concepts which may be contrary to the beliefs of the majority of people can be a tough job. Being labeled a "religious fanatic" makes the task no easier.

But at least one newcomer to the Omaha area apparently takes such challenges in stride. Lokesh Mazumdar, 3531 N. 59th St., is a member of the Unification Church, and has lived in Omaha for a month during his efforts to attract more members.

Members of the church are "committed to attaining the goal of the ideal world, a world in which people can love whole-heartedly and trust one another—where God and men and the creation can share alike in a living relationship, not just in words or ideas," Mazumdar explained.

He admitted that people may consider him to be "foolishly naive," but he feels that he is "only stating things realistically. We're rejected a lot, but we're used to that."

"We feel that the time has come when man is really asking questions about God —about a living relationship with God that can be translated to solving our world problems," commented Mazumdar, who is of Indian ancestry.

Ever since the fall of man, history has been a process where God has been working to restore man to a state where he can have a perpetual give and take kind of love of God and man, and of man his creation," he said.

The movement within the Unification Church is "process of res-

toration of truth, personality and love, brought about by uniting all the religions of the world," Mazumdar said. "The fusion of Christianity and Oriental philosophy is necessary to bring the East and West together."

Mazumdar said he began his studies in the Unification Church at its national headquarters in, D.C. The movement was introduced in the United States about 10 years ago, he said, through the work of a disciple of the church's founder, Sun Myung Moon of Korea.

"Jesus appeared to Moon when he was 15" Mazumdar related, "and God revealed to him the Divine Principles, which form the core of the movement's teachings. In attempting to bring these principles to humanity he was persecuted in Korea, but eventually he established a church in South Korea in 1954.

"Unless we understand the Divine plans (the Principles), anything else man does is on a trial and error basis," Mazumdar contends.

"I am here to teach the Divine Principles to bring about this unification of religions, by establishing a teaching center" within his home.

So far, nine persons are attending the "New Life Lecture Series" he conducts. The series consists of teachings divided into six major categories, and covers such things as the basic universal laws, the nature of man and the process of history.

Mazumdar holds a part-time job to help cover living expenses. His earnings are supplemented with an allowance made possible by other church members across the country, who work "even 18 hours a day" in order to maintain a community fund, he said.

Because of the church's income limitations, Mazumdar said, he must make contact with prospective members preferably by confronting them "on the street" and starting a conversation. He also goes door-to-door.

This week, he has the added support of a busload of youthful

church members who have been traveling across the country to help teach the Divine Principles," he said. The youths will depart for their next stop on their "One World Crusade" Tuesday, having completed a week-long stay in Omaha. Mazumdar would like to see community living establishing among local members, such as can be found at centers on the East and West Coasts.

"By living in a community, it puts you in direct contact with the situation. To do something for yourself is good but to do something for the family (community) is better," he said.

(Such communal living must be distinguished from so-called "free love" communes; Unification Church members lead celibate communal lives, "growing as brothers and sisters" until they are ready for marriage.)

"The relationship between these people is a very beautiful and strong bond," Mazumdar added.

The marriages which result are basic to the "Divine Principles." "Ideally," he said, "we feel that God created man and woman to be together—so that they can have a really powerful reciprocal relationship with God and form a trinity relationship with him.

In this way God really becomes a part of this marriage, with joy, happiness and vitality resulting," Mazumdar explained. "And when the children are born, they represent God's love."

Only through marriage can man "return joy and love to God in complete and full way," he believes.

Mazumdar is married, but his wife is in Idaho, also working to establish a training center. He looks on their separation as necessary to bring the movement to its goal. When this has been accomplished—which he predicts will happen within the decade—"nothing can separate husband and wife."

History, as Mazumdar sees it "has been an upward movement" even though world problems seem to have worsened. Such things as divorce, war, homosexuality "are the results of not having the truth—a framework to work in. People don't have the proper

communication with God."

Now, more than ever, "the time is right to rejoin with God," he believes.

Does he think that such a movement can catch on in the conservative Midwest?

Mazumdar replied that with "even the most conservative person, something may strike him to make the drastic change, because everything is so chaotic now."

A Guide to Canal St. Weirdos

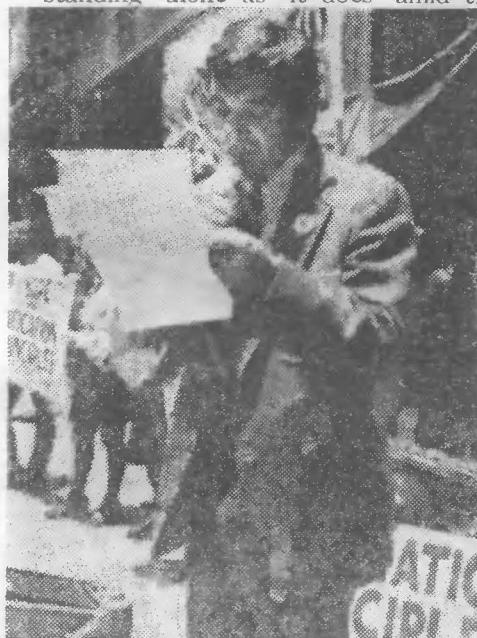
From the Figaro, August 5, 1972, published in New Orleans

By Robert Wood

New Orleans has always been weirdo-heaven.

Now don't get me wrong. Nobody loves a good weirdo more than I. But you have to admit that our charming metropolis -standing alone as it does amid the physical decay and mental retardation that constitutes the rest of the Glorious South-has had more than its share of deviates, crimes against nature as it were.

And New Orleanians are indifferent about all the indigenous and itinerant strangeness. If a 500-ton octopus were to rise up out of the Trade Mart lobby at five o'clock one afternoon and scoop up and eat 500 commuters, people passing by who were lucky enough not to be eaten would say to their companions, "Did ya see dat ting eat dem guys? Geez."



A Unity Missionary on Canal
public acceptance and benign neglect that accompanies the new evangelism on Canal Street.

There is no way anyone can get from Rampart to Camp without running into an evangelist. I don't know if the different faiths

That's the same kind of

have already gotten together and divided up sections of Canal among themselves, but that's the way it seems; they don't ever cross each other's turf.

(I can see five or six religious leaders deciding, "Well, you can have from Strin's to Godchaux's and we'll take...")

The average New Orleans accostee doesn't even bother to slow down when approached by a religious accoster. In fact, the accostees resort, very casually, to every tactic imaginable to avoid the



Nancy Callahan, center, with her two chief Unification Church followers. confrontation. Once the accoster has been circumvented, the accostee can be heard automatically to mutter under his breath, "Weirdos."

When it was time for me to take my place among the accosteess (as we all must do, sooner or later), I did not circumvent and mutter. It was Christmas, and maybe I had been a way too long and my old New Orleans indifference had been somewhat eroded by the two years, eight months, and twenty-three days I spent in the Army.

At any rate, I stood there like an idiot in front of maison Blanche, allowing myself to be castigated, upbraided, soothed, explained and healed by a woman who had a calm voice but the eyes and slight twitch of a manicdepressive.

I must have allowed this to go on for some time because when the initial shock wore off, Mr. Bingle, the styrofoam snowman, had started his spastic movements in Maison Blanche's Christmas window again, and I knew it was time to cut my redemption short.

I said, "Shit, lady, you really are a mess." In an instant, both she and I were gone.

The street-corner appeal is not so much annoying as insulting. Insulting because, to a man, the new evangelists imagine their target to be an intellectual pauper and a spiritual decadent. Some go so far as to presume to know what you are thinking.

But you can't ignore them. They're all over.

The following report assumes that we all realize that New Orleans has always had a disproportionately large share of native religious and spiritual fever—from voodoo and mojo hands to St. Joseph's Day altars, from gospel singers' intensity to the willingness to believe in 1972 miracles.

My intention is to focus exclusively on major (compared to some of the scragglier Jesus or reincarnation ad hoc committees) religious movements and organization of recent origin and national scope—outsiders who have entered New Orleans recently in the person of intense, strangely intense, young people.

Getting pestered by a Unity Missionary at the corner of Bourbon and Canal isn't quite as unbearable as an encounter with one of your run-of-the-mill hard-sell Christian saviors. They're pleasant people—in the sense that the ardent "Up With People" cast consisted of pleasant people—and very well schooled in an almost high-brow sociology-theology.

And if anybody has all the answers, it's them.

They also have an international organization.

The organization and all the answers—and the whole Unification Church—were established by Mr. Sun Myung Moon at the age of 34, in 1954.

Mr. Moon had spent seven years, beginning at age 16, "in intense prayer, meditation and study, during which period he received The Divine Principle Revelation," according to one highly polished pamphlet. The text goes on to add, somewhat incongruously, "At this time, he also studied engineering in Japan."

As best as I can make out through the prevalent ambiguity that afflicts all such tracts, this "Divine Principle" is some kind of great thing that incorporates and supersedes, of course, all other previous information about god (such as all religions)—and, without contradiction, goes on to resolve and explain all "fundamental philosophical differences."

No mean job for a "thing."

I wanted to find out more, and I also wanted to know exactly what was involved in this Unification Church motto: "To restore the world, let us go forth with the Father's heart in the shoes of a servant, shedding tears for man, sweat for earth and blood for heaven. In other words, to be a living sacrifice."

So I visited the headquarters, the only quarters, of the Church here in New Orleans down at 1137 Ninth. I was lucky enough to talk to Nancy Callahan. Actually, she's about the only person you can speak to, since she's the only full-time Unity Missionary in Louisiana, having been sent here at the end of March.

She spends about four hours every afternoon "witnessing" (which means talking to you) on college campuses and on Canal Street. Usually she's helped in the late afternoon by a chemist and a nurse—who get off work early. She really enjoys Saturday afternoon, stopping people on Canal.

She also gives "Introductory Lectures on the New Creation" every Wednesday at 7:30 p.m. and every Saturday at 3, and you can call 897-0022 to ask questions.

Nanch Callahan is in her mid-20's, calm, intelligent and articulate enough to explain away every mystery. She was one of the original 80 people selected by Mr Moon to launch his American crusade (One suspects that there's somebody big involved besides Mr. Moon—somebody with money.)

New Orleans is pretty tame compared to the baptism of fire she had in New City, where her area of ministry lay between Saks Fifth Avenue and Rockefeller Plaza (People walk a lot faster there than in New Orleans).

She stuck to the Unification Church, she explains, because life in general, college in particular (the University of California at Berkeley), and other orthodoxies had failed to answer her deep personal need for a practical experience of love and her parallel need to resolve "inner conflict."

Compared to some of the more lightheaded religion pushers, Ms. Callahan has worldly aspirations. As a matter of fact, her views seem very strongly nationalistic: She envisions America mounting a Super-missionary effort to save all the rest of the earth in the short time before Jesus shows up again: "There's a reason why America today is so wealthy—to help fulfill our role in the last days."

Then you get inevitably into Unification's pronounced anti-communism. Communism, as you know, keeps man away from God. But it always surprises me that so many Christian evangelists—from Billy Graham to Ruthie the Duck Lady, whose experience of communists hasn't been as direct as Mr. Moon's must have been in Korea—spend so much effort on denouncing communism, the monolithic version of which seems pretty dead.

However, the Unification Church seems different from the various "Christian movements funded by right-wingers like H.L (Tomato-Sauce) Hunt, in that it claims to be as much anti-capitalist as anti-communist. Nancy Callahan explains that the movement's ideal world is somehow socialistic—but I was never able to get a clear picture. Anyway, if Christ is about to show up, who cares about social

:systems?

We talked and argued some more. She was amused, and charitable with my admittedly strong prejudices against her. When the lemonade was gone, I left, without realizing that I liked Nancy Callahan. She had been frank and honest. Imagine.

British Report

The First of July saw our second show at Reading Town Hall which was a great success. Unfortunately Doris was unable to sing and having sold over six hundred tickets and thousands of programmes we were fortunate to get Jack Korthius to fill the gap at the last moment. Three weeks later we were able to have another successful show at Bournemouth.

On the fourth of July we began a forty day witnessing condition from our seventeen centres with the condition of doubling our numbers and selling 55,000 booklets and over three hundred principles. In order to give the maximum thrust the Samson team was split up for forty days to work with centre members. The importance of this condition being that if we are to really expand then all our centres must be strong. Already this month new members have moved into Liverpool, Cambridge, Dorney, Heading and Thornton Heath. The condition ends on August 12th and will be followed by our First National Conference, Starting on 19th August.

Another pleasing feature of our work has been the response of the public to our pamphlets and the encouragement given to us. At this moment our sales campaign is running very well. Our new printing machine has been delivered and now awaits electricity.

This month saw three overseas visitors: Jack Korthius from Los Angeles who inspired the members at the beginning of the month when he was able to speak at our service. Also Zed Robinson, the first negro to accept Principle together with Elke van der Stok were able to inspire members with their testimonies.

The other international feature of note was the holding of the

fourth European Conference in Amsterdam which enabled fourteen members of the family to travel to Amsterdam. We were all suitably inspired to fulfill our mission in building a new world centred on Our Father. Already we have been making plans for Samson's next tour of duty and our next forty day condition.

By the end of the year we are planning a four fold increase in members.

French Report

By Genie Larkin

WW Correspondent to France

It is with great joy that we see Father's heart stretching out to the whole world and the dream of beginning a worldwide march towards heaven finally becoming a reality after so much sweat, blood and tears of Our True Parents and our brothers and sisters in Korea. We feel this new foundation beginning to form and we rejoice with Father's heart that this longed-for desire can be fulfilled. Lynne Doerfler has sent to our student Michel this month, a wonderful letter concerning her visit with True Parents with a picture of our True Family. The picture brought us such warmth, love and power. Father must have waited so long to have close communication with all his families in the world. We are so deeply grateful for the sacrifice of Our Parents and our family in Korea to build such a foundation in Korea that it can now break out with its light and power to the entire world.

We are continuing to preach in the streets with our boards, and several new members have been won, including a member from Algeria and Morocco. Since it is the tourist season, there are many foreigners in the city. Our centers on the coast have profited from the tourist period to contact people on the beach. The results were extremely successful, bringing 20 people to the lecture on Sunday. Other centers have been going door-to-door to bring in students. Some of the parents of our new members are showing much interest in the movement and are grateful for the change they have seen in their children. We see many people really prepared and searching for Truth.

This must also be accompanied by a deep realization to change their lives and to serve others and the world. This month, part of the family has been working on the restoration of our new center at Aulnay, which is a large house. We plan to use this Center

to conduct training sessions and eventually have weekend workshops. Reiner, Barbara, and Henri and Hilde have attended the European conference in Holland. The family has had great pleasure in having Mr. Edward Haskell, Chairman of the Council on Unified Research and Education as speaker for two conferences for the family on unified science. Mr. Haskell is organizing the First



Back view of New center in Aulnay, France.

International Conference on Unified Science. The family was so happy to see how even the scientific world is being prepared towards unification. Our horizons have been greatly widened, and we see much more depth in the process of restoration.

We pray each day that we may be able to help Father's Providence as directly as possible. We are proud of our international Literary Magazine and Weekly Religion, and hope that we can offer much richer contributions to Father's work in Korea. The world must be awakened to know that all final fulfillment lies in God's Providence in Korea.

Canadian Report

By Alan Wilding

The work for Father this month gave us two new members here in Toronto and one in London, Ontario. Father's gift came at the end of the month so it will certainly help us to look at the month ahead with hope and optimism. Our new sister is Helene Pelletier, a 20 year old French Canadian girl who is studying English for the summer here in Toronto. She was attracted to the group by the speeches that we have been giving in local parks on weekends. She joined Principle one week after meeting us and only hours after she had heard the conclusion. Jack Simmons, who is our new brother, is filled with enthusiasm and zeal to do the Father's work. It gives us all joy to see such a response. Robert Duffy, the representative in London found his first member after three months work.

Our activities this month include: street preaching which involves speeches on different aspects of the "Principle" anywhere where we find crowds and ears that will listen. In this area we are utilizing a megaphone that we bought recently. We have also read directly from some of Master's Speeches and taught straight from the Principle book.

Teaching in the park on week-ends been a good experience also. The first time we did this the weather was stormy and windy; big dark rain clouds rolled around above us. In spite of this about twenty people sat in the chairs that we had provided until the very end of the lecture until the instance we had finished when it rained huge heavy drops that came pelting down.

The "Open House" also helped us to reach out and share

through the medium of film and discussion some of the Principle views. Teaching in the afternoon and evenings has provided many who seek the truth and lots of work for the teachers and Father.

We also reached the people of Toronto through setting up a literature and information table on the street. The police only object if we obstruct traffic. This has proven a good way to meet people and at the same time sell speeches, books and other information. I.F.V.C. lectures continue to be given within the family. We hope that when Katharine arrives back, with her directives, we can make them open to the public. All the same we have invited people who are interested after hearing all of the "Divine Principle" to attend.

This month we have faced many trials in the area of personal relationships, group harmony and direction. We hope that with our hearts fixed on our Master and Father we will overcome all obstacles that stand in our way and bring the victory to His throne.

Guyana Report

By Barbara Burrowes

During the month of July we had a twenty-one day condition of special prayer and reading of the Divine Principle. This condition paid for the entry of two young men into Principle: Clifford Accra and Deryck Griffith, one older person Mathilda Paul and Kathleen Alfonso who is active member of the Women's Ecumenical Movement in Guyana, also became members. We are now thinking about issuing membership cards as the movement here has been officially registered as a religious organization.

So as to be more effective in the various towns and villages it was decided to call our home-study groups THE DIVINE PRINCIPLE HOUSE UNIT-These units are being led by widows, widowers or parents who have large families and are unable to dedicate themselves fully because of family commitments. For example the House Unit led by Mrs. Jordan a widow with three teen-agers and two younger children is called THE DIVINE PRINCIPLE HOUSE UNIT-Jordan Family. Doreon helped by Ricky Telford and now two teen-aged neighbours have begun attending the sessions. The D.P.H.U. Sober Family and Victorine family are both in the formative stages but the leaders feel useful, they feel as if they are accomplishing for Father. Before these units were started these particular members were quite ineffective, now, they are witnessing more and by reading Divine Principle to their children in the evenings and holding morning prayers they are uniting their families around them. As the children progress, the older teen-agers will be able to enter the main centre. House unit leaders are requested to attend the in-depth D.P. Sunday sessions so that they could better equip themselves to handle their families and also learn to teach and witness effectively.

Let it be clear that these D.P.H.U. are quite distant from the main centre; some are on the West Bank of the Demerara River, others in more remote parts of the city. When a family wholly follows Divine Principle and shows some maturity in the Principle then a D.P.H.U. could become a regular centre. In the meantime the young men and women who are already Family will be trained to run centres in the usual way.

On Sunday 30th I sang at an Ecumenical gathering and the arrangement of 'He never prayed from weakness' in which I quote the Leader's words 'To restore the world, let us go forth.....' won the hearts of all. I hope that soon I shall be able to disclose the origin of those beautiful words.

The fight continues here with assiduity. Sometimes my heart is so heavy as I try to save an individual who demonstrates good qualities for Father's work. Some young people are responding to the insistent call to fight for Father, others are blinded by what they call 'Loyalty to their favourite Party and race'. They are offered tempting positions and possibilities of leadership. There are those, of course, who only think of living a gay life, wearing new fashions and attending all the week-end parties they are invited to.

However, we have a new condition starting tomorrow. Special witnessing campaigns, family fast and written thoughts will be done for the next forty days. During this time Guyana will be hosting the Non-aligned Conference which will be attended by seventy-two countries and the Caribbean festival of Creative Arts with thirty participating countries.

To add a note of humour, when Guyana does reach the point of having bus teams we will need quite a few boat teams as well. We have more rivers than roads and quite unfortunately more drivers than captains. I wish the Family the world over a good Summer harvest.

(Special Feature: FLF)

World Freedom Institute Training, A Huge Success

A new level of success in the WFI training program was achieved through an intensive session August 4, in which more than 100 young ecumenical missionaries of the "One World Crusade" were trained in FLF's unification theory for victory over Communism.

Highly motivated, the young evangelists had expressed a deep desire to understand Marxist theory and practice, especially in relation to religion in general and Christianity in particular. Many of them had encountered opposition from radical students in their work on campuses through-out the country, and the Crusade commissioned the WFI to train its members in anti-Communist theory in order to meet in overcome the Marxist challenge.

The session began at 9:00 a.m. with an inspiring film of the 1970 World Anti-Communist League Rally. The dedicated efforts of the young Japanese members of the International Federation for Victory over Communism, who organized the rally, were particularly inspiring to the young American missionaries, who said they faced many of the same problems the Japanese youths had faced in standing up and fighting for freedom nonviolently against radical Communists and other violence-oriented youth groups in Japan.

After the film, FLF president Neil Salonen gave an overview of FLF activities and presented FLF's perspective on the anti-Communist struggle in America. Following this, the assembly broke down into eight discussion groups of 12-14 members each, which were given the task of coming to a consensus on goals for the conference and educational needs for ideological victory over Communism in America.

Capitol Hill

After reconvening and presenting reports from the discussion

groups, the seminar broke for lunch and reconvened again an hour later at the Rayburn House Office Building on Capitol Hill. The participants then heard a detailed report from Senate staff member David Martin on the subject of strategic defense. Mr. Martin presented a series of statistics indicating the seriously slipping position of the United States in air, land, sea, and nuclear defense vis-a-vis the Soviet Union.

He refuted the idea that unilateral disarmament would encourage the Soviets to act in a more peaceable manner. "Everytime we have taken a unilateral step toward disarmament," he commented, "the Soviets have taken one in the opposite direction."

Martin continued that even with the SALT agreements reached by President Nixon in Moscow, "The Soviets are virtually assured 3-2 nuclear superiority over the U.S. by 1975."

Cautioning that the United States could suffer defeat at the hands of the Soviets if she does not recommit herself to her own and her allies' defense, Mr. Martin delared, "the disparity of strategic weapons makes it possible that Soviets could achieve their goal of world dominion without an actual attack by using their strategic superiority as a political lever or by nuclear blackmail.

Following Mr. Martin's speech, Congressman Earl Landgrebe (R.-Ind.) spoke to the participants concerning his experience smuggling Bibles into the Soviet Union.

Theory stressed

After Landgrebe's talk, the participants attentively listened to a series of ideological lectures given by FLF staffers Gary Jarmin, James Cowin, and Dan Fefferman on the Unification Theory, Marxist theory and a comparative analysis of the two, respectively.

The talks essentially examined the world-view of Marxism vs. the Unification Theory. Fefferman concluded in his comparative talk that "Marxism sees progress in terms of contradiction, struggle, negation and abrupt qualitative change, while the Unification Theory

sees it in terms of harmonious give and take, growth to fulfillment and multiplication. The essential difference in these views is derived from different assumptions as to the nature of man and of life in general. Marxism is basically materialistic, deterministic and militantly atheistic, while the Unification theory teaches that the ultimate source of the ultimate motivation of man lie in the spiritual reality of God and the freedom which He has given to humankind."

Deeply ideologically concerned, the participants said they considered the theoretical lectures a high point of the seminar.

The seminar then moved to the Sandy Spring Friends School, outside of Washington, D.C. in Maryland, where the young missionaries were being trained prior leaving on assignments to all 48 continental states.

Task Groups

After dinner, a second small-group "task session" was held, covering material which the WFI had provided the students as assigned reading the previous night.

The students were then asked to fill out two questionnaires, one containing a series of "agree-disagree" statements on complicated questions relating to Communism, and another in which they were asked to choose the "best" and "worst" responses to four simulated crises in international relations. After discussing their responses to the questionnaires in their task groups, the participants were asked to create a list of criteria upon which America should base her foreign policy.

A lengthy large-group discussion session followed, lasting quite late into the night. It was concluded that the United States cannot hope to be a leader in the search for world peace unless she recommitted herself to the spiritual ideals which made her the great nation that she is. It was further concluded that the primary threat of those ideals is the very ideology of Marxism and Marxism-Leninism, which must be resisted and overcome at all costs if freedom is to survive. As one of the participants was heard to say, "America has

a mission to serve the world and to protect smaller nations against Communist aggression. If we withdraw from the responsibility, who is going to fulfill that role?"

The young missionaries determined that in addition to working to fulfill the spiritual goals of their Crusade, they would commit themselves to working directly against Communism as well.

It was the unanimous feeling of the FLF staff that if many more such spiritually motivated, dedicated young people can be given the FLF ideological training over the three years, a foundation of hope can be established in our country to reverse the trend toward national withdrawal and to recommit America to her critical mission in the struggle for peace and freedom.

Letters of Appreciation to FLF from U.S. Congressmen

Thank you very much for your recent letter. I was delighted to receive the current issue of "the Rising Tide;" I certainly do like the new format.

Thank you also for sending me the picture of the luncheon party where we heard Mr. Sun Myung Moon. I remember that occasion very well.

I wish to commend the Freedom Leadership Foundation for its work in making known the dangers of the communist system. That insidious philosophy must be fought with every weapon at our disposal. The work of your foundation is an important element in the struggle of freedom against this deceitful ideology. "The Rising Tide" is an excellent and informative publication which has made and will continue to make a real contribution to the battle against communism.

My recent visit to the Soviet Union has reinforced my determination to resist the spread of communism. The reality of communist oppression should wake people up to its dangers. Like you I feel deep compassion for those who live under communism. Our struggle is against the ideology and not against the people of communist lands.

I trust that the Freedom Leadership Foundation will continue its good work in educating the people of the free world to the truth about communism.

Earl F. Landgrede

Rep. from Indiana

Thank you very much for your recent letter; I compliment you and the staff at the Freedom Leadership Foundation for your work on "The Rising Tide." The preservation of freedom is a noble goal to be sure, and often talked about, but the actual work to preserve that Freedom is a daily thing, most tedious, with intangible rewards. Thus, too many people do just that -- talk about it. You, at FLF, through the "Tide," work at it, day after day.

I wish you every success in the years to come!

Barry M. Goldwater, Jr.

Rep. from California

At a time when too many Americans have permitted themselves the luxury of wishful thinking, of believing that the Cold War was over, and that our Communist adversaries no longer sought world domination, the Freedom Leadership Foundation has been a perceptive and persuasive advocate of resistance to tyranny.

Through your newsletter, "The Rising Tide," you have made it clear that the young people of the United States are by no means represented by the radical activists who so often seem to dominate the headlines and the airwaves. While some seem not to understand the differences between a free society and one which is totalitarian, "The Rising Tide" has made an important contribution in once again clarifying the stakes in today's world.

Only by recognizing the foes of freedom, and by remaining so strong that such forces will be prevented from spreading their own destructive ideological systems, can we hope to preserve our freedom and pass it on to future generations.

In the important battles now taking place on our college campuses, "The Rising Tide" has been an eloquent spokesman. I wish it continued success, for the future of our society depends upon the dedication which a new generation of Americans can bring to defending the values which are under attack in so many places.

*Philip M. Crane
Rep. from Illinois*

It is a pleasure for me to take this means of expressing my encouragement to the Freedom Leadership Foundation and its publication, "The Rising Tide." I enjoyed meeting with representatives of the foundation here in my office and I hope that your organization will be successful in your objectives of countering the communist movement here in the United States and elsewhere in the world.

With kind personal regards,

*Milton R. Young
Senator from N. Dakota*

I am pleased to learn that the FLF bi-weekly bulletin, "The Rising Tide," is continuing its publication and improving its content-format.

There is a need for accurate information to counter some of the misinformation being circulated on major issues in this country. I believe that FLF is doing this, and I wish you every success as you seek to disseminate responsible and factual information to the American people.

*Charles H. Griffin
Rep. from Mississippi*

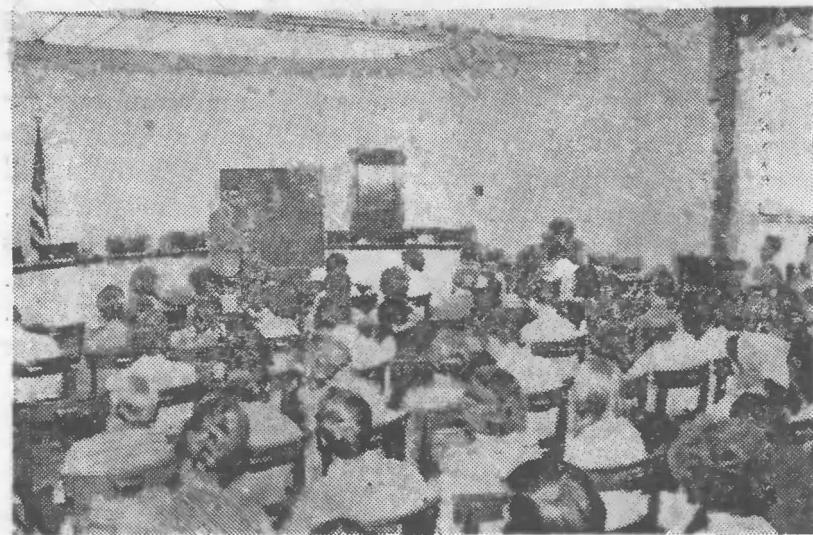
Thank you for sending me a copy of the current issue of "The Rising Tide." I am very pleased to have this copy and appreciate your thoughtfulness in sending it to me.

As you know, I share the high ideals of the Freedom Leadership Foundation and fully recognize the increasing dangers of communism in this country which you have emphasized in your newspaper. I have voiced my opinions on this subject on many occasions in the House of Representatives and I assure you that I will continue to speak out against communist aggression and infiltration.

I want to take this opportunity to congratulate you on this very fine publication and wish for you every success in the future. With your past record of progress and accurate reporting, I feel sure you will be able to achieve your goal by expanding your present circulation of 10,000 to three or four times that number.

With all good wishes, I am, Sincerely

*Bob Sikes
Rep. from Florida*



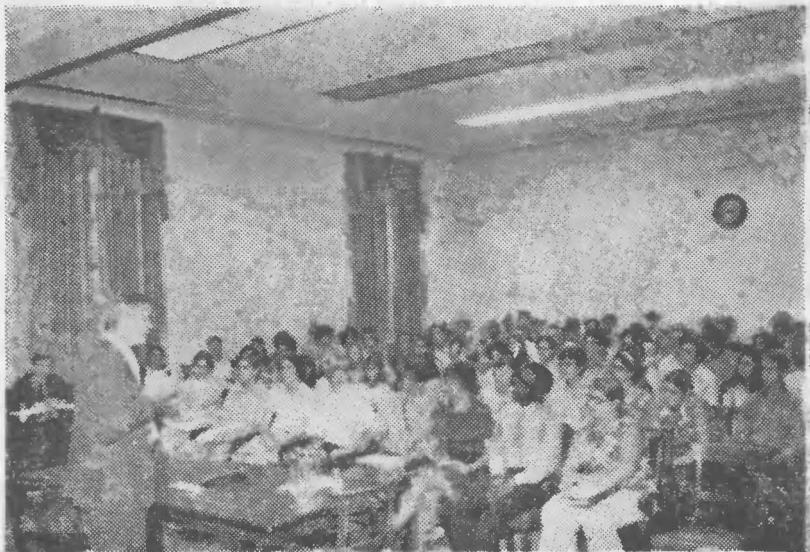
FLF member James Cowin lectures at WFI seminar.



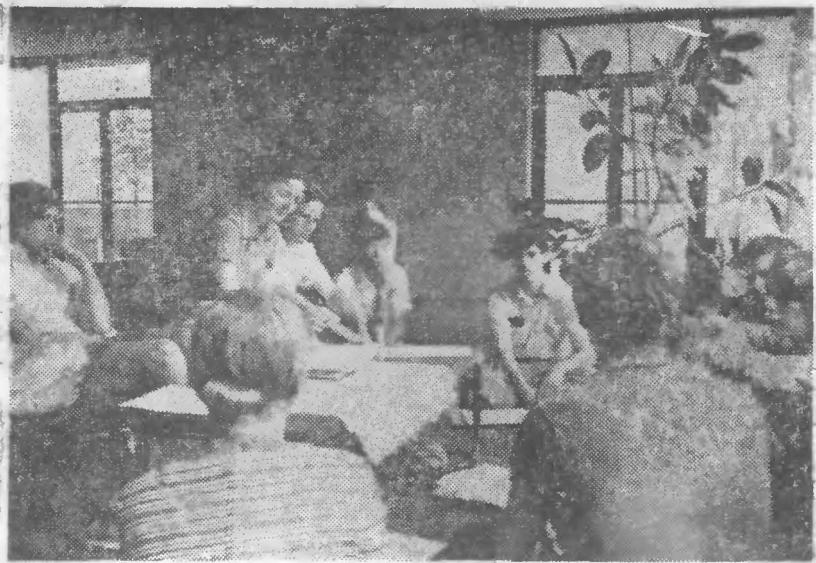
FLF President Neil Salonen addresses Crusade members at WFI Seminar.



Neil Salonen talks with Rep. Earl Landgrebe from Indiana.



Rep. Landgrebe talks to Crusade members in Senate office building.



WFI seminar participants discuss U.S. Foreign Policy



Gen. Lewis Walt, former U.S. Marine Corps commander in Vietnam, talks with Farley Jones and Bo Hi Pak at Washington Main Church Center.

(Articles)

Chronology of Major Events in South-North Relations Since 1945

(Pyongyang hosted the first full-dress South-North Red Cross Conference on August 30, 1972. After they 27-year-long silence, at last, both Seoul and Pyongyang have just begun to have a dialogue. We look back on the past painful events between them since 1945 ---- Ed.)

1945

Aug. 13 ---- President Harry S. Truman approves a joint State Department, Army and Navy plan to divide the Korean peninsula along the 38th parallel when the World War II is over.

Aug. 15 ---- Japan formally surrenders to allied army. Korea becomes divided into two parts with the southern half occupied by the American army and northern half by the Soviet Russian army.

Sept. 6 ---- The Russian military occupation authorities in the north cut off telephone and telecommunication service between the south and north.

Dec. 27 ---- American, British and Russian foreign ministers meet in Moscow under an international trusteeship for five years.

1946

March 23 ---- A Joint Commission of American and Russian Military Occupation authorities meets in Seoul to discuss ways to implement the Big Three Moscow agreement on Korea.

May 23 ---- The American and Russian military occupation authorities in the two parts of Korea prohibit border violations along the 38th Parallel.

1947

Sept. 17 ---- The U.S. delegation submits the Korean question for debate to the plenary session of the second U.S. General

Assembly.

Nov. 14 ---- The U.N. General Assembly adopts a resolution establishing the U.N. Temporary Commission on Korea (UNTCOK) to observe elections throughout Korea before Mar. 31, 1948, for formation of a national government.

1948

Feb. 26 ---- The U.N. General Assembly's Interim Committee authorizes the UNTCOK to go ahead with plans to observe elections "in as much of Korea as was accessible" to it ---- namely, south Korea.

April 30 ---- Two eminent politicians of the south, Kim Koo and Kim Kyu-shik, go to Pyongyang for a Four-Kim Meet with Kim Il-sung and Kim Doo-bong of the north on ways to reunify the country. But the two Kims from the south become political captives at a mass rally organized to exploit the names of the two nationally revered patriots.

May 10 ---- General elections are held in the southern half of the country under the supervision of the UNTCOK to organize the Constituent Assembly.

June 12 ---- The Constituent Assembly adopts a resolution calling for a free and general election under the U.N. supervision, in proportion to respective population of the south and north, as the legitimate principle of unifying the country.

Aug. 15 ---- The founding of the Republic of Korea is formally announced.

Sept. 9 ---- North Korean Communists announce the founding of a Communist regime in the north in the name of the Democratic People's Republic of Korea.

Dec. 12 ---- The third U.N. General Assembly adopts a resolution declaring the Republic of Korea government as "a lawful government..... and the only such government in Korea." The United Nations, in the same resolution, establishes the U.N. Com-

mission on Korea (UNCOKO) North Korean regime again denies the UNCOK of an entry into the north.

1949

Jan. 19 ---- The Republic of Korea applies for U.N. membership.

April 8 ---- The U.N. Security Council votes 9 to 2 to recommend the Republic of Korea's admission, but Russia vetoes it. The Security Council at the same time votes down 2 to 8 north Korean application for admission.

Oct. 29 ---- The Republic of Korea government outlaws the Communist party and its affiliate organizations.

Dec. 22 ---- The U.N. General Assembly confirms the Republic of Korea's qualification for U.N. membership and recommends her admission.

1950

June 10 ---- North Korean regime makes a fake proposal of exchange between Che Man-shik, a nationally revered patriot and political prisoner in the north, and two top Communist agents arrested in the south.

June 25 ---- North Korea wages an all-out pre-dawn invasion against the Republic of Korea, touching off the tragic three-year Korean War. The U.N. Security Council orders immediate ceasefire and withdrawal of invading north Korean forces.

June 27 ---- The U.N. Security Council, in a resolution, asks all U.N. member nations to "furnish all assistances to the Republic of Korea as may be necessary to repel the armed attack." Sixteen nations respond with military forces and many other countries with medical and relief materials and personnel.

July 7 ---- The U.N. Security Council resolves to establish a United Nations Command, and General Douglas MacArthur is named as its commander.

Oct. 7 ---- The U.N. General Assembly resolves to replace the UNCOOK with the U.N. Commission for the Unification and Rehabilitation of Korea (UNCURK).

Oct. 19 ---- U.N. forces, headed by Republic of Korea troops, take Pyongyang.

Dec. 1 ---- The U.N. General Assembly resolves to establish the U.N. Korean Reconstruction Agency (UNKRA).

Dec. 4 ---- U.N. forces, in the face of massive human-waves of Red Chinese army, retreat from Pyongyang.

1951

Feb. 1 ---- The U.N. General Assembly resolves to condemn Red China as "aggressor" and demand an immediate withdrawal of Red Chinese army from Korea.

March 18 ---- The U.N. General Assembly, in a resolution, calls upon all members to impose strategic embargo against Red China and north Korea.

July 10 ---- Truce negotiations begins in Kaesung between UNC and Communist army delegates.

1953

June 13 ---- Republic of Korea President Syngman Rhee orders the release of 17,000 north Korean prisoners-of-war in various detention camps in the south.

July 27 ---- The UNC and the Communist army sign the Armistice Agreement, and the south-north border-line of 38th Parallel is now replaced by the 155-mile long military demarcation line, with a four-kilometer wide strip of Demilitarized Zone.

Sept. 21 ---- Capt. Noh Keumsuk of north Korean air force flees to the south in his MIG-15.

1954

April 26 ---- The 19-nation Geneva Conference convenes to

seek political settlement of Korean question.

June 15 ---- !The Geneva Conference breaks down. The 15 U.N. member nations and the Republic of Korea declare that in order to establish a unified, independent and democratic Korea, genuinely free elections should be held under U.N. supervision, in which representation shall be in direct proportion to the indigenous population in Korea." They also declare that the U.N. forces in Korea should be withdrawn "after these objectives are achieved and after the establishment of a unified Korea."

1956

May 12 ---- The Republic of Korea National Red Cross asks the International Committee of the Red Cross (ICRC) to offer good offices to trace the fate of 7,034 south Koreans kidnapped to the north during the Korean War.

Dec. 28 ---- The north Korean Red Cross, via the ICRC, transmits information on the fate of 377 out of the 7,034 persons.

Feb. 16 ---- North Korean agents hijack a Korea National Airlines passenger plane to the north.

1959

Jan. 27 ---- Lee Dong-joon, a Pravda correspondent of north Korean nationality, escapes to the south via Panmunjom, while covering the Military Armistice Commission meeting there.

Feb. 13 ---- The Japanese government decides to repatriate Korean residents in Japan to north Korea

Aug. 13 ---- The Japanese and north Korean Red Cross societies sign a repatriation agreement.

Dec. 24 ---- The first repatriation ship leaves Japan at the port of Niigata.

1960

Aug. 3 ---- 2nd Lt. Chung Nakhyon of north Korean air force flies to freedom in the south in his MIG-15.

1961

April 12----The U.N. General Assembly's First Committee decides to invite a north Korean delegate to participate in its discussion on Korean question, on condition that north Korea unequivocally accepts the competence and authority of the United Nations to take action on the Korean question." (The Republic of Korea has been invited to the First Committee sessions every year until the 25th U.N. General Assembly in 1970.)

April 17----North Korea refuses to accept the First Committee invitation.

1962

Dec. 11----The 17th U.N. General Assembly's First Communist bloc proposal of simultaneous invitation of the Republic of Korea and north Korea to take part in its discussion on the Korean question. (The Communist bloc, hereafter, keeps on raising the simultaneous invitation issue every year, but they are all voted down.)

1963

Jan. 24----Representatives of the Republic of Korea and north Korean Olympic Committees meet in Lozanne, Switzerland, to discuss ways to organize a unified Korean Olympic team.

May 17----Representatives of Korea and north Korean Olympic Committee have their second meeting in Hong Kong.

Jully 26----The third meeting in Hong Kong between representatives of the Republic of Korea and north Korean Olympic Committees comes to a rupture and the attempt to organize a unified Korean Olympic team turns out a failure.

Oct. 14----The International Olympic Committee, at its plenary meeting in Waden-Waden, Germany, rules that the Republic of Korea and north Korea shall take part in the forthcoming Tokyo Olympics separately.

Dec. 22----The Republic of Korea and north Korea confront:

each other in sports events for the first time since the division of the country. Men's volleyball teams from the two sides meet in the two regional preliminary, and women's volleyball teams in the final, elimination matches in Asia for the Tokyo Olympics, which are held in New Delhi, India.

1964

Jan. 29----The Republic of Korea and north Korean woman skaters take part separately in the Winter Universiad Games in Innsburg, West Germany.

Oct. 9----Miss Shin Keum-dan, a north Korean sprinter taking part in the Tokyo Olympics, grabs a tearful glance at her father, Mr. Shin Moon-joon, who has taken refuge from the north to the south during the Korean War. Shin has flown to Tokyo from Seoul upon hearing of his daughter's part in the Olympics, but north Korean security officers make the reunion between the father and daughter at a Tokyo hotel stop short of an embrace with each other.

1966

Dec. 16----The U.N. General Assembly votes down the Communist bloc proposal of dissolution of UNCURK and withdrawal of U.N. forces. (Beginning from this 21st U.N. General Assembly, the Communist bloc introduce the two proposals, in addition to the simultaneous invitation proposal at the First Committee, every year, but they are all voted down.)

1967

Jan. 19----A Republic of Korea navy PCF-56, Dangpoham, is sunk by north Korean coast gunfire off the east near the DMZ.

March 22---- North Korean agent Lee Soo-Keun escapes to the south via Panmunjom, in a fake search for freedom.

1968

Jan. 21----A squad of 31 north Korean suicide commandos

sneaks into Seoul on foot with the mission of assassinating Republic of Korea President Park Chung-hee. They are killed, with the exception of only one who surrendered, in a series of shooting engagements with Republic of Korea Army only a few hundred yards from the main gate of the Presidential Mansion, the Chong Wa Dae.

Jan. 23----North Korean navy vessels seize the U.S. intelligence ship Pueblo on high seas off Wonsan.

Nov. 4----North Korea lands 120 armed guerillas in the Uljin and Samchok area on the eastern coast of Korea. Most of them, with the exception of a few, are killed during the ensuing months of intensive search operation by the ROK Army.

1969

March 1----The Republic of Korea government inaugurates the Ministry of National Unification

Dec. 12----North Korean agents hijack a Korean Air Lines passenger plane.

Jane. 5----North Koraen navy vessels seize a Republic of Korea navy broadcast ship off the west coast near the DMZ.

1970

Aug. 15----Republic of Korea President Park Chung Hee, in a commemorative address marking a quarter of a century after the national liberation, offers a grand design of "rivalry in good-will" between the south and north. President Park states the Republic of Korea is ready to suggest "epochal and more realistic measures, with a view to removing, step by step, various artificial barriers existing between the south and north, in the interest of laying the groundwork for the unification and on the basis of humanitarian consideration."

Aug. 23----North Korea broadcasts its rejection of President Park's peace offer.

Dec. 3----North Korean air force major Park Soon-kuk defects to the south in his MIG-19.

1971

April 12----North Korea kicks off a series of now famous peace offensives with foreign minister Huh Dam's 8-point proposal on unification, featuring calls for a confederation of the two parts of Korea and for representatives of political parties and social organizations of the two areas.

June 26----Senior UNC member of the Military Armistice Commission, at a MAC meeting, proposes to his Communist counterpart to work jointly in ways to utilize the DMZ area for peaceful purposes.

Aug. 6----North Korea announces its willingness to invite, along with representatives of other political parties, representatives of the Republic of Korea's ruling Democratic Republican Party to the so-called political conference.

Aug. 12----Republic of Korea National Red Cross President Dr. Choi Doo-sun proposes south-north Red Cross talks on ways to trace 10 million dispersed Korean families.

Sept. 20----The ROKNRC and north Korean Red Cross delegates hold their first preliminary talks at Panmunjom.

Sept. 25----The 26 U.N. General Assembly votes to defer for one year debates of three proposals on the Korean question, UNCURK report, withdrawal of U.N. forces and dissolution of UNCURK.

1972

May 2----Director Lee Hu-rak of the Republic of Korea Central Intelligence Agency pays a secret visit to Pyong-yang for four days to talk with Kim Il-sung and Kim Yong-joo, the former's younger brother and north Korean Labor Party's powerful director of organization and guidance.

May 29----North Korea's second vice premier Park Sung-chul comes to Seoul in secret for four days of talks with CIA Director Lee, plus a call on President Park.

July 4----Seoul and Pyongyang simultaneously release the historic 7-point South-North joint Communique, featuring agreements on 3-point principle for peaceful unification and on the creation of a south-north coordinating committee, and thus opens a new chapter in the south-north relations.

July 30----The Republic of Korea and north Korea meet in the second direct confrontation in sports events in St. Die, France, in women's final of the regional elimination matches for Asia for the München Olympics.

Aug. 11----The preliminary talks of the South-North Red Cross Conference reaches a successful conclusion at the 25th plenary session.

Aug. 30----Pyongyang hosts the first full-dress South-North Red Cross Conference.

Sept. 13----The second full-dress South-North Red Cross Conference is slated to be held in Seoul.

The Changing World and Basic Values

by Prof. Kenji Nomura

Director, Institute of
Unified Ideology, Japan.

(This speech was given at the "Second World Student Conference" in Tokyo
on Aug. 14. 1972.)

It may be said that we are living in the most rapidly changing age of world history. Highly developed science and technology have been changing our living environment a great deal. Many different cultures, religions, and ideologies have been brought into contact and sometimes into conflict. All these inner and outer upheavals, shaking the basis of human life, cannot but greatly influence our standard of value and value-systems. Therefore the confusion of values heightens the confusion of our society. Is not modern civilization in this way helplessly caught in a vicious circle?

Since the present world is in such upheaval, we are forced to seek or create an enduring and fundamental standard of value. But is this possible? If so, what is this standard like? In an attempt to answer these questions I'd like to introduce my ideas to you.
Original standpoint: MAN

Regardless of what changes we may make, one point we cannot change is that we are human. Then what makes man different from animals?

History from the Middle Ages up to the present may be said to be the struggle to pursue freedom and to acquire enough

material prosperity to secure that freedom. As Hegel succinctly said, in the ancient Orient only one despot had freedom and liberty, and in ancient Greece and Rome only a small number of people were free citizens among many slaves. It is Christianity that declared that every man must be free. And modern history seems to be the struggle to realize this ideal. The reason why we strongly stand against Communism is that we must protect our range of human freedom from its totalitarianism and tyranny. We have not accomplished this ideal yet, but we are approaching it day by day.

On the other hand, we have noticed in the process of this struggle that because of an unrestrained pursuit for freedom the world became a world where the strong oppress the weak. Accordingly, the gap between "haves" and "have-nots" grew wider and wider in terms of civil rights, standard of living, etc. The worldwide expansion of Communism was brought about by such social upheaval.

Today, however, such problems are being solved by various economic reforms. Material or economic gaps are coming to be smaller problems especially in advanced countries. Instead, racial and religious prejudices, and also the lack of ethics caused by deterioration of community spirit have become critical problems.

Thus in the Free World today the efforts to acquire freedom and material equality, that is, the economic well-being to substantially back up freedom are bearing fruit. But the question is whether such security of freedom and welfare alone can make a man truly happy.
Limitations of Sensory Satisfaction.

To this question, Karl Jaspers gave a totally negative answer and pointed out that even if such freedom and material conveniences are given abundantly, without being conscious of true human nature, this freedom will be used merely for the constant pursuit of sensory stimulation, which, no matter how pleasant it may be, cannot but bring about anxiety and uneasiness. Repeatedly seeking newer stimulation to escape from the malaise inevitably brings

fatigue and even stronger frustration. Life in which sensory fulfillment alone is sought cannot find true happiness or peace, but emptiness and endless anxiety are produced instead. Actually this fact by itself seems to make man separate from any other creatures. Then besides freedom and well-being, what is necessary for a man?

Three Things a Man Needs

We usually die within less than a hundred years after we are born. Within such a limited time, aren't there some important things to be done? If we don't accomplish these things but live meaninglessly instead, we cannot help but experience fretfulness and uneasiness. What are those important things we have to accomplish in our lives? I think they may be pointed out to be the following three points:

First, one has to perfect one's individual character. Animals grow and live instinctively, but we humans cannot truly grow without receiving education, and learning the language by which we think. Doesn't this fact mean that we are given the privilege and responsibility to grow ourselves through the efforts of free will? Unless we fully respond to this great privilege and responsibility, we naturally feel guilty and grow frustrated. In order to live meaningfully one has to have an ideal and a goal in his life, and reflect upon himself and improve his life each day in relation to this goal.

Secondly, one has to contribute to others with his perfected character. With his creativity and unique qualities he can serve others. This is another distinction of man. When we are not doing anything for others or cannot find satisfactory results, we become overpowered with anxiety, uneasiness, and emptiness. It is human nature to see more value in one who serves others and the whole. No matter what one possesses, if he lives only for himself, he is a poor man. To be valuable one needs others to serve and love with what he has; otherwise, what he has is worthless and sometimes even harmful.

Lastly one has to be understood. One's goodwill to serve others and the value of his contribution have to be appreciated by someone else. Many artists who were ahead of their time and were passed by unnoticed tasted great sadness. For any stort of value to be born, besides the one who displays it, there has to be someone who understands it and appreciates it.

Then from whose appreciation do we feel the greatest joy? From the one we feel closest to and who has superior ability to appreciate and judge the displayed value. Such a character is what children seek for in their parents or school teachers. If we could find someone in whom we could put absoluete reverence and trust, wouldn't we hope to win his recognition? Let me call this one (or ones) "True Parents."

In order to grow steadily each day with peace and fullness of mind, we need True Parents who fully evaluate us with complete understanding and guide us with brimming love. Just as small children feel restless and uncertain when they cannot see their parents, feeling the absence of True Parents, we find uneasiness, fear, and despair arise in our hearts. If I've experienced the need for True Parents, then it must be so for every man. Then we not only must have True Parents, but also we must become True Parents to others.

What is the substantiaiy of the True Parents? It is the whole of expectation, responsibility, concerns, etc. which the "life-giver" holds toward the "life-given", that is, in one word, LOVE. I believe that we have to love and to be loved wholeheartedly based on the premise that each man displays value. This is undoubtedly the ultimate, most necessary point for a man to reach.

Correlation among Purpose, Value, and Love

In my opinion the criteria for a man to be truly human are: 1) Purpose, 2) Value, and 3) Love. These three factors are the very ultimate, unchanging essence of man throughout all other changes.

Of course, the purpose to be set up, the value to be judged,

and the love to be given may greatly change with the flow of history. But whatever the contents, the following points are unchanging fact regardless of the passage of history: 1) Life is vanity without a purpose big enough to dedicate one's life to; 2) Man cannot be happy if he is not doing good for others. And 3) he can feel no true peace of mind of fullness of life without the love of True Parents.

Then why is man so inclined? I have explained these three things separately to that you may understand easily. But actually these three are merely different aspects of one thing.

First, let us think about purpose. I said every man should have his own purpose. But could he set up a lasting purpose, thinking merely of his own advantage and not of others? If a man sets up his purpose thinking only of himself, his purpose may collide with that of others, or fail to be supported by others and so not last long. A purpose which can last eternally can only be obtained by considering what is necessary for the whole society or for the future, and then choosing the one which fills your own nature or liking and setting up the purpose of your life accordingly. You may say, this is my purpose, but in order for it to be a lasting one, you must find it within the purpose of the whole and necessarily unify these two purposes in yourself.

From this, the first factor of setting up your purpose is contained in the second factor of serving others (or the whole).

And in the second factor of serving others, you'll come to want to serve in such a way that your service may bear fruit. In serving, you will find that you have a wish for a person who understands, evaluates, and effectively reads the content of your heart which is ready to serve the world. In other words, there seems to be contained in serving others, the third factor, the desire for True Parents.

Therefore these three things can be contained in one desire. The one desire is simply that we wish to have a true Home under

True Parents. Originally, giving a man the purpose of his life was the duty of his parents. The value of a man comes about according to the degree to which his purpose is actualized in himself. And to judge the value and give love, recognizing value, is also the original duty of his parents. If these duties of the parents were fully accomplished, then these three things would naturally be fulfilled and man would be happy.

Considering this, we come to the conclusion that the reason why men are not fully human is that they lost the True Home, and they lost the True Home because they lost the True Parents. In other words, everything would be going well if man had not lost the True Parents. If the rivet of a fan is lost, everything is separated and falls into disorder.

Relative Value and Absolute Value

We find that the relation of these three factors—purpose, value, and love—is such that they fit together like different parts of the same building.

Why do they tie into each other so well? Because of accident? I don't think so. I think all these things are so harmonized because there is one Creator, or God who planned and worked it out this way.

Now if we consider that a God who created us in such a way exists, we find that our attitude towards life changes entirely. For, if there is no Almighty God who created us according to His plan, even if men say they understand, appreciate, and love one another, their understanding, appreciation, and love are only imperfect, relative, and temporary. But if God exists, these are not so temporary or relative. We can realize perfect, absolute, eternally unchanging understanding, appreciation and love.

The Essence of Value

If there is a God who created this entire universe according to a certain plan, there must be a clear purpose in each creation. Furthermore, according to the Biblical viewpoint of the world, man

is the "image of God" and originally has the same nature as the Creator. If this is true, what can we conclude from these ideas? Wouldn't it be just this: The goal of life which each man sets up was in fact originally a part of God's purpose of creation, but since, unlike animals man has the same nature as God, he thinks out and chooses his purpose for himself, without imposition from outside.

If all men actualized God's original purpose of creation in their own purposes, naturally their purposes would not be in conflict with one another. Hence it can be concluded that every man has a purpose of his own but that purpose must be one which serves the purpose of the whole.

Concretely speaking, every individual's original purpose is the perfection of his character, and the purpose of the whole world is the perfection of the Kingdom of God (*Civitas Dei*), and these two must be harmonized perfectly, just as each part in an orchestra is harmonized into the full score. In other words, each person builds up his personal value as a unique individual and should not use it only for his own enjoyment, but dedicate it to the happiness of the whole world. In this way we could experience the joy of receiving as well as the joy of giving, if we practiced serving one another.

Now the relationship between the whole society and an individual is concretely concluded in this way: Every man has the desire to seek value as well as the desire to display value. The desire to display value can not be fulfilled without a subject which recognizes and accepts the value. "To display value" means standing as the object before the subject which possesses the standard of value; that is, serving the subject. Conversely, to "seek for value" means standing as the subject before any object and loving the object. The object dedicates value, that is beauty, to the subject, while the subject loves and appreciates the object. These two become united into one not by force but voluntarily in seeking for

each other through the give and take action of heart, on the basis of value.

It is really well devised. Why is it so? I think it is because God created man desiring that man should love one another. Well, is it enough for men to love one another? If men merely love, understand, and appreciate one another, their relationship is still only relative, and has no absoluteness or eternity in itself. Here one most valuable thing is forgotten; that is man's relationship with God who created man so wonderfully.

The subject gives love to the object and the object returns beauty to the subject; in this way, a correlation of value and heart among men is formed. But actually it has no meaning if man doesn't dedicate the whole relationship of goodness to God as beauty, and receive love and appreciation from God.

The appreciation can be expected to be absolute, eternal, and unchanging if man receives love, understanding and appreciation from God. The reason why man needs the existence of True Parents and longs for them, is that man wants to receive such love; understanding, and appreciation from the Absolute Being in a visible and concrete form.

The absolute value of man is that which can be obtained by the subject and object forming a good relation of give and take of love and beauty, dedicating the relationship as a beautiful object to God, the absolute subject. This is, I think, the way to grasp the value which will not change in the future throughout eternity, though all other things may change.

The Search for Freedom Based on the Principle of Responsibility for the Actual Consequences.

After having researched this problem thoroughly we can conclude the following: Man cannot be happy merely with freedom and material welfare. With freedom and material resources as a base we must find the purpose of each one's life and display our value by serving others (the whole society.)

We must have True Parents who understand and judge such value fairly and give love, and we ourselves must grow to be such True Parents.

Furthermore, true, eternal and absolute happiness can not be assured if we maintain relationships only between individuals. We must dedicate such good give and take relationships to God as beauty and receive in return absolute love, understanding and appreciation from God.

If this thinking is right, we should not seek merely for "freedom" and "social welfare" as we have been. "Freedom" does not have value in itself. It may lead to sacrificing others for one's own sake. The abuses of capitalism have been brought about through such misuse of freedom. Freedom is necessary in order to serve and love others, as well as to perfect oneself and to find one's own purpose, and to please God in so doing. Otherwise, freedom can do more harm than good.

Therefore, freedom is valuable and should be protected, but only when it is held responsible for the consequences of its free choice, based on the principle which agrees with man's original nature, and brings about the perfection of the individual character, service, and actual results of love.

'Missions Festival' Held by Underground Christian Group

By Mark Barry

The last July saw the second annual "Festival of Missions to the Communist World," sponsored by an international organization, Underground Evangelism. UE's purpose is to aid the underground church in Communist lands by supplying Bibles, Gospels, hymnals, and numerous other pieces of Christian literature.

In existence for over eleven years, the organization has printed over 400,000 Bibles and 2,000,000 Bible-teaching pamphlets and book-lets--in the languages of the captive nations--in the last year alone. The material is smuggled into Communist countries by special couriers who follow extensively pre-planned routes and dropoff procedures to safely deliver the precious literature. UE also has begun radio evangelism beamed into certain Communist nations.

The value of this work is difficult to appreciate fully. Bibles are virtually banned books in Communist countries. Underground Christians often must share a painstakingly hand-written Bible--amongst dozens of fellow believers. UE's film, "To Russia With Love," filmed 60% behind the Iron Curtain, records an actual group of underground Christians at a service receiving a shipment of Bibles and related literature from Underground Evangelism. The exquisite joy and gratitude on their faces attests to their dire need, which is still far from being fulfilled.

One of the most formidable tasks in which UE is engaged is the translation of the Bible into the new modern Chinese dialect. Modern Chinese bears little resemblance to that used even 60 years ago. Furthermore, because of the intense anti-religious propaganda the Chinese have been subjected to since 1949, the Bible must be

paraphrased into the style and vernacular of the Chinese youth so as to gain wider acceptance. Once the massive challenge of translation is completed in the next few years, it will enable the 800 million Chinese people to be exposed to the most widely read book in the world, most of them for the first time.

Underground Evangelism's conference featured a number of speakers whose testimonies and reports were fascinating. Most widely publicized was Sergei Kourdakov, the young Soviet seaman who jumped ship off the western coast of Canada last September. Kourdakov was formerly a Communist youth leader and led 150 raids on underground churches, burning Bibles and beating Christians. After noting that one particular Christian girl continually attended underground meetings despite vicious beating, he tore out a few pages from a Bible he was about to burn. Upon reading the contents, he said his life was changed. He is now a devout Christian who makes numerous appearances in Canada and the U.S. to tell of his life.

Two more inspiring speakers were Rev. Haralan Popov and Stephan Bankov. Rev. Popov was the largest Protestant church in Bulgaria until he was arrested and imprisoned along with other leading pastors. He remained in prison for over 13 years, and endured severe torture as well. His story of amazing faith and dedication is told in his book, *Tortured for his Faith*.

Mr. Bankov, also Bulgarian, filled the shoes of a pastorship after all the pastors of the underground churches in his region were arrested. He continued in this capacity for a number of years until he too was arrested and strapped to an electric chair in order to extract information concerning members of his churches. He miraculously escaped Bulgaria with his family upon release from the secret police.

Additionally, Dr. Paul Kauffman, one of today's foremost China experts, told of the diversity of missionary work being attempted at present in relation to China. He also spoke of the history of missionary activity in China and lamented that various opportunities to

evangelize this nation were not taken advantage of years ago. "Brother Carlos," whose real name was not revealed, has been performing missionary work in Communist Cuba for nine years. He spoke of the deep underlying roots of Christianity in Cuba and the spiritual awakening he feels is currently taking place behind the Sugar Cane Curtain.

Also speaking were Congressman Earl Landgrebe, who related his Bible smuggling and distribution experience inside the Soviet Union last winter, and Dr. Oswald J. Smith, noted international Christian missionary.

The growing number of Christians in Communist countries who are meeting and worshipping illegally by necessity and at great personal risk is a reality. Their oppressive situation starkly contrasts with the freedom of religion enjoyed in non-Communist nations. Americans often have five or more bibles in their homes, many of which gather dust, while behind the Iron Chrtain one printed Bible may be passed around a group of families who slowly hand-copy portions litile-by-little for their personal use. These persecuted believers stand as superb examples of the sacrificial, dedicated Christian, truly bearing the cross of suffering humanity.

Youth in Germany

By Barbara Heinbuch

WW Correspondent to Germany

Germany——as most of the western nations——is no longer the cultured country that it has been. Today after two world wars it has lost much of its original depth, which is shown in an increasing use of drugs, the fall of moral standards and the marked importance laid on outward appearance.

A common and vital problem is the reactivation of a nation, where the population is only interested in politics as long as they are certain that nothing will happen to their property. Last hope for Germany——as well as for other western nations——is its youth!

Let us look at this generation: They can be divided into different groups depending upon the degree of education. The first group can be classified as the intellectuals. Most of them are students. German universities are overcrowded with communist groups, who only study with the intention of undermining their colleges or trying to get into higher positions in society to change its structure totally in their favour. If there is anything wrong with their work, it is in any case rooted in the corruption of society. It is true that society is corrupt, but they just do not want to see that they cannot build up a new one on the ruins of another, especially not with impoverished industrialists whose only wish is to get back lost wealth. These people are idealist in their innermost heart, but they are blind by hatred and thoughts of revenge. Their vocabulary consists of stereo-type phrases which repeatedly crop up in universities, schools, on television; words such as "Bourgeoisie", "fight of the proletariat class against the enemy, the capitalist". Only a few of these young people are really aware of what they are doing

when waving red banners and passing out pamphlets against the "imperialists" in demonstrations.

In contrast to the firm communist youths stand the intellectual individualists. Usually their pride in their own knowledge prevents them from a further search for truth because they think they have found the compact formula against all evils. They are generally so occupied looking for answers in themselves to even recognize God when they are confronted with Him. Many of these young individualists find an outlet in drugs after a few bitter disappointments in their one-sided search for answers. They are inclined to circle around themselves and it is very difficult to move them in any direction, right or wrong.

Young people searching for a cause to totally commit themselves to, are the ones that wander from one political party to another, visit various religions and sects but never really finding answer; these are the ones that need God's new revelation, The Divine Principle, to give them a concrete path to follow.

Other young people working in shops or offices who do not consciously search for spiritual values can be stimulated to be open-minded to new ideas if we make them aware of their actual needs and wants.

An almost innate part of today's German youth is its suspicion against all new ideas. A small percentage of this working youth has so little self-confidence that it can only feel comfortable in the mass. Many of these young people do not bother to think deeply about life because they have no worries about food and lodging. So they are content to enjoy themselves while they can and let the world take care of itself.

Various thoughts and ideas confront today's youth, but most of them prefer to ignore this and the fact that they are constantly struggling against an invisible enemy. For many intellectuals it is a dangerous situation that there are so many trains of thought that they tend not to take any of them seriously and they end up be-

coming indifferent.

It is our responsibility to wake up today's youth and to show them that it is their duty to construct a new society based on Divine Laws and not on a Historical or Dialectical, Materialism.

The older generation is so busy collecting and holding on to their money that they do not realize that there is a deeper sense in life.

Before all the young people are completely deluded by the false assurances of the communists we must make it clear to them that all ideologies that try to draw people away from God are substitute religions.

Young people of all parts of the world, whether they are intellectuals or not, communists or individualists must work together to defeat the evil that has so many faces, not only poverty!

Youth of all nations, unite yourself!

A Few Recollections

By Annemarie Manke

WW Correspondent to Germany

We were an obscure little lot when it all started last September. Like babies in the wood, we timidly ventured out into the scurrying hordes, our only weapons a sandwich, a handful of invitations and a lot of love! The latter did it! In no time at all we had conquered the streets and made them our domain.

All this took place about a year ago. Since then things have taken on different proportions. In the spring of this year our Master officially set up a 60 man team, under his personal direction. So it was that Mini-Team gave birth to Maxi-Team. Our Master works miracles again and again. He is our boss and we love him.

Thirty people in six trailers! For most it was a completely new experience living in such close quarters. Let me say one thing: it is the best way to get to know your neighbour! One soon got used to Susan's snoring or Ann's sharp elbows and even Margret's sermons all night long! It's all a matter of coordination. If one is not attuned to the other, the whole ship is sunk! With 15 minutes to get ready for bed at night and 45 minutes to wash and tidy up in the morning we soon learnt the principle of Give and Take Action and consequently the result was one harmonious family unit.

While on tour we found that each town had a unique character of its own. It usually also had a unique camping spot.

In Bremen we had an ideal location——concrete pavement (in contrast to muddy ground), a big street lantern and nobody around for the next 100 yards. This made us wonder; soon after we were to get our answer, i.e. after setting up camp, tent and all. We had pitched our camp right next door to a butchering concern! The sound effects were not the best, but what was worse was a

whole company of flies, which had made themselves at home in our quarters and which did not seem to realize how precious our space was!

One very nice spot was in a sport center in Lübeck. The proprietor gave us permission to use all the facilities. That meant warm and cold water for us! Now we could literally speak of "Showers of Blessing"!

Down south in Heidelberg a warm-hearted Christian family let us use their backyard for our camp. It was really idyllic right behind the barn under a fruit tree! In the evening a soft summer breeze drifted our way and usually brought something with it—the sweet scented fragrance of natural fertilizer!

While on tour we had the most interesting confrontations with various people. Their reactions to our activity were most amusing.

A middle-aged man caught off his guard as we addressed him, answered rather distractedly "No, no thank you. I buy my paper from another company!"

A little boy with wide open eyes asked his mother innocently "Say Mommy, is that God?" Another child's response as we told him that we are working for our Heavenly Father was. "Gee, are you ever Holy?"

One evening while marching home we saw Paul standing with a young woman who was gesticulating in our direction with a broad smile on her face. We later found out that she had said to Paul "See them there? Those are God's soldiers!"

Talking about soldiers brings me on to another topic. Our Sunday-night work-outs would rival a trained regiment! There is not a muscle that remains unmoved! Run, stop, jump, twist, turn—a whole hour long without pause!

One episode which is worth telling concerns an Italian family. They were probably out for a Sunday walk and thought we were free entertainment. They settled themselves comfortably in our vicinity, and all the little bambinos gaily took part in our exercises!

Not even our preaching altogether frightened them away-maybe they thought it was just one of those strange foreign customs!

In the meantime, days have turned into weeks and weeks into months; who would believe that a half a year ago most of us did not know each other! We have grown close together in the fight to overcome evil and retrieve our brothers ane sisters for our Heavenly Father. We have shared tears and laughter and have been able to deepen our understanding of our Master's heart. I can only say there is no better job in the whole world than the one we have!

God Reaches Out to Raise Up the Islamic Faith

The Jordan Family

One of the great tangles of religion has been the apparent conflict between the Islamic and Christian Faiths which incidentally were established in the same area of the world. Jordan is one of the Holy Lands steeped in both Faiths. To understand how these Faiths can come together is not only part of the Divine Principle but part of the history of the Middle East. On two occasions I questioned our Master on this and he said I would find out how and why God established these Faiths. At first nothing happened but then one day as I spoke to a small group of colleagues the answer came, it flowed forth. Here in these lands a chosen people grew up favoured by God. They were Hebrews and they were to form the Foundation of the New World when the Messiah came. A little further to the East lay the great Persian Empire. The relationship of Palestine to Persia was that of Abel to Cain. All people in the Middle East fell into one of these categories. The Abel Nation under the direction of the Messiah was to lead the Cain Nations towards God.

The Messiah came to the Able Nation but they never recognised him. God separated out the good from the bad. He gave them a choice of a very good man the Christ-Jesus, or a very evil man—the murderer Barabas. Note they had to choose between a good man and a very evil man, not between a very good man and a good man. There could be no excuse, the choice was deafeningly made Barabas! Barabas! they cried. Their saviour was led to his

death. Two thousand years of history was to be thrown away on one fatal day. The anger of God was to fall upon that nation and disperse it around the world. They had chosen a murderer rather than the Messiah.

Now Satan rejoiced. He had successfully killed the only man born in perfect way since Adam. Now he was so happy, he knew no one would be able to restore the Earth. All men must bow to Satan. The heathen ruled the Earth. He had taken God's son in the Abel country. In retribution God reached forth his hand into the Cain country—the Persian Empire. He raised up six hundred years after Jesus a man who could neither read nor write—Mohammad. This man, who was to become the Master of Arabia, taught all men to bow down to Our Father five times a day in prayer. They were to say "There is no God but Allah and Mohammad is His Prophet." In addition they were to proclaim the unity of God and demand obedience to Him. So all men, both Cain and Abel were forced to bow down to God. Carrying a strong Messianic idea it taught of the eventual coming of the supreme ruler—the Great Mufti or Madhi—the Messiah (Lord of Second Advent).

Hence Mohammad was to punish the Abel people for their refusal to accept the Messiah—Jesus, and also the Cain people for their failure to obey God. Mohammad was to show that all must respect God.

Satan was rebuked for his optimism in thinking he could govern men.

God Is The True Healer

"If I Could Do It Alone, I Would Empty the Hospitals"

By Oral Roberts

In 1947, before entering the ministry, I was awakened night after night in the midst of a dream in which the human race was passing by me sick and wanting healing. The dream was always the same. In it I saw man as he is lost from God, tormented, going to and fro in an endless quest for healing and life.

Seeing this in a dream is one thing; experiencing it face to face with the people is another! After 25 years of being in the arena with suffering people, I know that what I experienced in 1947 was more than a dream.

In one of our crusades one afternoon, I laid my hands on more than 9,000 sick people and prayed for each one individually to be healed!

When it was over, I nearly collapsed. My body felt in a state of shock. My eyes wouldn't focus normally and my hands shook. My right arm and shoulder seemed numb except for a dull ache near the shoulder blade. When I tried to eat, the food wouldn't go down.

These 9,000 were like the whole human race stretching endlessly around the world, all moving toward me, each crying out his need. My dream was relieved.

A woman with an afflicted child, and of a religious persuasion that does not accept miracles, was present at one service. When I had finished and was on the way to my room, she had become about half persuaded there was something to it after all.

Not wanting to join the group publicly, she called to me as I was leaving. She could not know how I felt in every bone. When I suggested she bring the child the next day when I would be fresh,

Again, she exploded and spit in my face, calling me names I won't repeat and screaming, "You fraud." A team member took me by the arm and led me to the car while she continued to curse me.

I should not have allowed this to hurt me. Perhaps I was selfish. I kept saying, "Doesn't she understand that it is God's healing power and not me that heals. Doesn't she realize that when one's physical strength goes he is unable to minister until he rests? Doesn't she know?"

I once reached a point where I no longer wanted to pray for sick people. It happened several years ago during one of our largest crusades.

This particular evening, a large number had responded to the invitation to accept Christ. Then, as was my custom, I went immediately to the invalid room where the most serious cases were waiting. These people were so sick they could not go through a prayer line, and it was necessary for me to come to them.

The first man I approached was dying of cancer. But as I came to this man to reach out my hands to pray, the odor of dying flesh hit me in the face. I caught my breath, my stomach began to churn, and I turned and began to run for the door.

Outside I retched until my stomach seemed as if it would turn inside out. I wanted to be anywhere, do anything but go back in and face that man. I tried to summon up my courage. I thought of the man and the rejection and pain he must be feeling. I thought of the many people in that room who had seen me refuse to pray. I thought of my team, and the hundreds inside waiting for prayer.

But nothing helped. I didn't want to pray for that man—and that man represented tens of thousands of others who wanted to hear a word of faith, who needed to know that Jesus cared and that there were Christians willing to identify with them in their need, yes, even to touch and pray for them.

From within me I heard God saying, "If you don't go back in there and pray for that man, you're not worthy to be called a

Christian." It shook me. Quietly I began praying to Jesus. And as I prayed a calmness began to come over me.

I walked to that man's side with a smile on my face and compassion beating in my heart and said, "Brother, in the name of Jesus Christ of Nazareth, be healed."

I've often wished I had followed up on that man to see how God continued working in his life. But I know this. Through that man's need, Jesus of Nazareth ministered to me in a way that profoundly influenced me. A momentary weakness was turned into strength and a resolve to pray for people in need. I've never lost that resolve.

Not too long ago I appeared on the David Frost TV show and Barbara Walters from the "Today" show was also a guest. She asked a question which is often posed. "If it's God's will to heal, why isn't everyone healed?"

This is a question I had to wrestle with very seriously when I first began my ministry. "What if I pray for someone and doesn't receive any help? What if I fail?"

As I prayed over this, the Lord spoke to me and told me that if I were to decide my future on whether or not I would ever fail, then I would never have a ministry.

I have failed many times. There have been instances when two people were in the prayer line together with the same affliction. One would receive help; the other would not. I've never understood it. I know if Oral Roberts were the healer, I would empty the hospitals.

When healing comes, it is not simply because someone has a need. To me, the ultimate purpose of healing is to bring the person into a closer relationship to God and man. Healing is not an end in itself but a means to an end to be a better person and to do good in the world in which we live.

(Poem)

By Karen Dyck
(Toronto Family)

He spoke.
And the mountains stood still
The waters glistened like diamonds
And cobwebs became crystal.

He laughed
And the trees tumbled
Their branches reaching for the sky.

He cried
And the world knew and was moved.

His eyes twinkled and shone
Like those I'd never ever seen.
His face crinkled in laughter
Embracing the whole universe
With His love.



make me an
instrument of Thy Peace.
Where there is hatred, let me sow love;
where there is injury, pardon; where
there is doubt, faith; where there is
despair, hope; where there is dark-
ness, light; where there is sadness,
joy. O Divine Master, grant
that I may not so much seek to be
consoled as to console; to be under-
stood, as to understand; to be loved,
as to love; for it is in giving that
we receive; it is in pardoning that
we are pardoned; and it is in dying
that we are born to Eternal Life.

Saint Francis of Assisi

(Overseas Religious News)

On Hell

From the Toronto Star, July 15, 1972.

More and more people are seeking a spiritual meaning to life. This article is report from the beliefs of some clergymen in Canada and some random man-in-the-street comments.

Belief in hell is alive and well in Metro churches.

A survey of clergy right across the theological spectrum, from Roman Catholic to Pentecostal, indicates that church leaders feel the doctrine of hell "must be taken seriously" and should be part of any contemporary preaching.

As in the case of heaven, however, they are aware that past church teaching (often due to a crude literalism) coupled with a vivid popular imagination has tended to produce a caricature of hell so fantastic and horrific as to be quite incredible to modern man.

Sermons, books and pictures—for example, Michelangelo's Last Judgment on the wall of the Sistine Chapel in Rome—have represented hell as "a vast and burning prison in which the lost souls of millions and millions writhe and shrink forever, tormented in a flame that will never be quenched."

Fear heightened

Hymns too have played their part. The famous hymn-writer, Isaac Watts, once wrote (in a hymn intended for children!):

*Tis dangerous to provoke our God, His power and
vengeance none can tell;
One stroke of His almighty rod, Shall send young
sinners straight to hell.*

Great evangelists, including even Rev. John Wesley, 1703-1791, have not hesitated in the past to heighten fear of hell in their

listeners before offering them "the only way of escape." The technique is not wholly abandoned in some circles today.

As justification, they could point to the New Testament itself. The Gospels afford plenty of passages, many attributed to Jesus, which if taken literally and in isolation are difficult to surpass in terror.

Traditional imagery

"Cast the unprofitable servant into outer darkness; there will be weeping and gnashing of teeth," Matthew, 25:30.

"Depart from me, you cursed ones, into the eternal fire prepared for the devil and his angels," Matthew, 25:41.

Warnings from scholars that passages such as these are traditional imagery even in Jesus' time and that they are taken over by Him to point up the urgency of the message and the importance of decision here and now have often passed unheeded. So too have theologians' criticisms that scaring people into the Kingdom of God is really manipulation instead of a Christian offer of "life."

Those interviewed agreed that the basic reality signified by hell is "separation from God."

Monsignor M. Pearse Lacey, rector of St. Michael's Roman Catholic Cathedral, observed: "We believe hell exists as a final state of being. People also speak of hell on earth and they are right. Many live a hellish existence here; we catch glimpses of what it would be like to be wholly on one's own, separated from love, apart from God.

"People ask: 'How could a loving God allow anyone to go to hell?' My answer is: If a person willingly pursues gods of his own making and choosing all his life God simply lets him go his own way. He respects our freedom that much."

In other words, hell is not the vindictive punishment of an angry God; it is simply where that particular trip ultimately goes.

Rev. Edgar Bull, rector of St. Thomas' Anglican Church, commented: "If you turn from love and the invitation to love, this

is hell. The feeling of separation and aloneness that we all know at times is a glimpse of the darkness the word ultimately describes."

A Scarborough cleric who has been in hot water with his own denomination for his evangelical views, Rev. Berkley Reynolds, minister of West Ellesmere United Church, said in an interview: "I have to take hell very seriously because Jesus talked more about it than about heaven.

"Beneath all the imagery—and attempt to describe the indescribable—there is a reality. Man can finally cut himself off from God by his own choice. It is not something God decrees for man but something man himself opts for.

"I believe hell in the final sense will be an unending conscious life—without God. I warn people in my preaching that their destiny is in their own hands. However, my main emphasis is positive. A man comes to God through love not fear."

Canon Leslie Hunt, principal of Wycliffe College, an evangelical Anglican seminary, agreed; "Obviously there is a condition or state here and hereafter signified by the word hell. In my thought it is being apart from God.

"You just get into speculation if you ask where it is, but I think of it as localized in some sense and as an ongoing thing. Preaching should not aim at terrifying people, but you can't avoid the subject either. We have evidence of hell all around us even now, wherever God has no place and people make 'I want' their only rule."

Graphic symbol

Rev. R. F. Stackhouse, professor of philosophy at Wycliffe and Conservative candidate in Scarborough East, was asked what hell means to him.

"There is a change in worldview today in which language about a place of torment or a three-storey view of the universe is out of keeping. What Christians need to emphasize is the reality for which hell has always been a graphic symbol. It is a vivid

attempt to express something we know now (for example, the situation in Viet Nam) and which, while we can't be too precise, remains a reality hereafter as well.

"Basically it means there is judgment going on. Man is personally accountable for what he does, in spite of what behavioral scientists or others try to say. By all means let's drop the fire and the flames, etc., but let's not throw out the baby with the bathwater or all moral sense will be destroyed."

The most vigorous exponent of hell as "everlasting punishment" was Rev. Earl Kulbeck, editor of the Pentecostal Testimony, which is published by the Pentecostal Assemblies of Canada.

Referring to his church's articles of belief (19 and 20), Kuldeck said: "We believe in a literal hell for those who die outside of Christ. Whether or not the flames and fire are symbolic is a side issue. The reality is always more than the symbol anyway."

Asked about the fate of those who die without hearing about Christ, he replied: "We believe the Bible teaches these will be judged according to the way they have responded to whatever light they had."

The most unorthodox response came from Rev. Lindsay King, minister of Willowdale United Church.

King, a controversial figure who uses hypnosis in his healing ministry and believes in reincarnation (the view that after death we keep on being reborn in other lives until final release), stated:

"The root meaning of hell comes from an old word meaning to limit, conceal or hide—as in the word helmet. Hell therefore is limitation or ignorance of any kind.

"The alcoholic, for example, is ignorant of his real good and stays in his personal hell. Often he stays there through pride; he is too proud to admit he needs help.

"I don't accept the traditional Christian teaching of going to hell after death. I maintain that if I don't learn to become a spiritual being in this life I will go on being reborn until I do.

This constant cycle of having to come back could be described as hell. Hell is now."

Don Fulton, chief spokesman for the Christian Science movement in Ontario, said that his church believes hell is a present reality resulting from evil actions and evil beliefs.

Relationship to God

"Hell is what you find in your own heart when you are separated from health, friends, people in general. It is not a location or place. For a God who is love to place man where he is beyond redemption seems to us at odds with his revealed nature."

As noted above, one theme runs through all of this. Hell, whether viewed as a "place" or not, is defined, in essence, in terms of relationship to God. Where He is viewed as the consummation of goodness and bliss, to be apart from Him is logically the abyss of misery and loss. All the language, however grim, attempts to witness to this conviction.

As with heaven, however, the words and images themselves have been the major obstacle to faith. The search for better communication now current in the churches should be seen in this light.

'Hell is whatever makes you suffer most'

A random selection of people enjoying the sun in Nathan Phillips Square were asked what hell means to them. All believed it is "Something you experience now." Four out of seven believed it is an ultimate reality as well.

Gordon Trimble, 23, geologist: "Hell is a matter of degrees. It could be a minor hassle or major crisis. To know happiness you need to know hell too. But there's nothing beyond this life; this is it."

Mrs. Lois Stone. "Hell is being short of money. I'm not religious but there will be a hell hereafter, depending how you behaved here. What it will be like I wouldn't know. I don't think

anybody else does either."

Judy Considine, 23, bank teller: "Hell is whatever makes you suffer most, like a divorce or hating your job. It is a feeling. I believe that hell hereafter will be a state of mind rather than a place."

George Fisher, 74, retired newspaper vendor: "Man becomes a devil and makes his own hell. But there is a real hell too and God's angel will decide who goes there when we arrive at the pearly gates."

Mary Crane, 29, legal secretary: "Hell is not getting along with people. I don't accept the old imagery but I believe in a heaven and hell after this life. Hell will be a spiritual state of those who denied loving here."

Karen Porteous, 18, student: "I believe we know heaven and hell right here. When you're dead, you're dead."

Jeannie Allen, 21, typist: "Poverty and things like that are hell. Hell is of our own making, like when things go badly. I believe in an after-life, but I find it hard to believe in God."

Should South Africa Bar Atheists?

From the Church Panel of The Argus in South Africa

The Rev. Roger J. Voke of the Claremont Baptist Church writes:

I am not in agreement with the prohibiting of so-called atheists from settling in South Africa. Before I give some of my reasons for this point of view, I should make it quite clear that I have no sympathy whatsoever for the viewpoint taken by the atheist. The Bible says: 'The fool hath said in his heart, there is no God'. Scripture also declares: 'The wrath of God is revealed from heaven against all ungodliness....because that which may be known of God is manifest in them; for God hath showed it unto them....and when they knew God, they glorified Him not as God, neither were thankful....and their foolish heart was darkened'.

But for the following reasons I do not feel South Africa should ban 'atheists'.

(1) Like all other people, the atheist is simply a sinner. There is little to choose between a man who professes to be an atheist and a man who says he believes in God but lives as if God did not exist. I dare to suggest that many a professing atheist is less hypocritical than the professing religious person who, having only a head knowledge and not a heart experience of the living and true God, makes claims with his lips which are not proved by his behaviour and attitude. I say this, not to commend atheism, but to point out that the atheist is no worse than the religious hypocrite.

(2) I find it difficult to believe that there are, in fact, any thorough-going atheists around. Men may profess to reject the concept of God and the authenticity of the Bible, and the prospect of

life after death, but I feel that such a person is either stifling those deep, inner convictions, of which we are all aware, or he has not given himself to an honest, sincere, unbiased study of the subject. General Lew Wallace was certainly agnostic in his earlier years. He was encouraged by Robert Ingersoll, the famous agnostic, to write a book discrediting the Bible and exploding the whole story of Christ. Wallace took up the challenge and gave himself to research on the subject. The more he studied—the more convinced he became that Christ was the sinless Son of God, and that He was all He claimed to be. The outcome of it was the conversion of Wallace and the popular novel 'Ben Hur'—a film which has been shown in the cinemas of our country.

(3) Atheists, like all other people, are the objects of God's love. God hates man's sin and man's rebellion against Him, but He loves the sinner and longs for the sinful man to repent of his sin and turn to God and be reconciled to Him through the Lord Jesus Christ. Coming to our country might well be the means whereby the so-called atheist will be confronted with the Gospel of the saving power of Jesus Christ. Here he might learn that the God he imagined did not exist, does live and is interested in all men.

What a challenge this is to all 'born again' believers. We must know God well enough to be able to introduce Him to others—even atheists!!

Dr. D.W. de Villiers of the Ned Geref Theological Seminary at the University of Stellenbosch writes: To answer this question it is necessary to understand clearly what is meant by 'bar' and by 'atheists.' I assume the word 'bar' means here the exclusion of, the rejection of and the prevention of.

It concerns, therefore, primarily the right of the SA Government to grant entry to people who have outspoken views on religion. The word 'atheist' refers to someone who denies the absolute and total existence of a God. Quite possibly it refers to someone who frankly expresses his convictions as an unbeliever.

The question is whether religious conviction or irreligious conviction should be taken into account in admitting someone into a country or in nominating someone for a post. Whether we wish to admit it or not, it is so that there are various fields in which an outspoken atheist will not be admitted to a post.

No English church school and no Afrikaans school with a committee that includes clergymen among its members will ever appoint a blatant atheist. Not one of us will entrust our beloved children to a person who is a threat to their religious life. Let us also admit that our choice is often determined by religious association with one specific church or another.

Any government has the right to decide on the basic principles of its own country and nation. It is written in the preamble of the country's law known as the Republic of South Africa Constitution Act of 1961: 'In humble submission to the Almighty God. Who controls the destinies of nations and the history of people....' And then in Article 2 of the Act: 'The people of the Republic of South Africa acknowledge the sovereignty and guidance of Almighty God.'

It is, therefore, nothing less than fair that someone who wishes to share the destiny of this country and its nation must be prepared to respect the basic principles of its creed.

If someone should choose voluntarily to come to this country, then he or she must acquaint himself or herself with the reasonable requirements of the country.

To sum up, I would see the matter like this: If someone coming here as an immigrant should say frankly that he is an atheist, that is, someone who rejects God, then he must take the risk of not being admitted on the ground of his declaration. No community and, therefore, no government can just look on passively if people who undermine the very existence of a nation stream in and increase in numbers.

That is why communists are not admitted——because they reject God and want to throw everything overboard with their ap-

proach of revolution. Just as we would not admit diseased people or won't-works, we surely have the right to refuse people who undermine the spirit of our existence and the morals of our society.

All this must, of course, be handled with the utmost caution and responsibility. As soon as one touches the religious convictions of a person, one comes to the root of that person's existence.

It is my conviction that a man like Ingersoll, who did not hesitate to confess his atheistic conviction, has done more harm than all the good done by many upright people.

The Rev. Geoffrey C. Dunstan of the Rondebosch Congregational Church writes:

In one sense this question is a non-sequitur, for South Africa does bar atheists—has not the Minister of Immigration gone on record as saying that in the past 10 years some 10 people have been refused permission to immigrate on the grounds of rejecting religion? I presume such people are refused because their basic beliefs, or non-beliefs, are a threat to this so-called religious country, with its Christian tradition and morality.

I find it incredible that a modern state can wage a religious persecution in this way—or in any other way. Such an action seems to suggest that we cannot tolerate a few immigrant atheists in our midst, otherwise our Christian beliefs might be sorely shaken. May be I might have some sympathy with barring atheists (though I doubt it) if every South African were a Christian, or other religious believer and attended his church with regularity—but this is blatantly not the case.

But the barring of atheists raise a much bigger issue, for it implies that no atheist is a desirable citizen. That, I would assume, is a load of nonsense! There are, so I'm told, thousands of atheists and agnostics in this country. Their belief, or lack of it, isn't a serious threat to religious and political thought or the expression of it.

Or is it? Much of what is done in the name of Christianity

as it's practised in this country might well make some people atheists. "For why is there" an atheist might well ask, "a high rate of alcoholism and divorce, mass removal of people under the Group Areas Act, persecutions in the name of the Immorality Act and a widespread belief in the rightness of segregation across the colour line, when these things are contrary to the spirit of Christianity?"

To bar atheists on the grounds that they are atheists is an incredulity which would have been more easily swallowed if we were living four centuries ago. But surely not today? We should say rather, with John Wesley: 'I don't agree with your belief but I'll defend to the last your right to believe it.'

The Rev. Brian Gaybba of St. Michael's Catholic Church, Rondebosch, writes:

No. What is the point of doing so? Of the various reasons that could be brought forward, the following seem to be the chief ones—and none, to my mind, are cogent.

(1) Atheists are a danger to our faith, either because of their intellectual ideas or because of the supposed immoral outlook or lives, or both. But, as regards their idea, while false ideas can indeed be a danger, the biggest danger to our faith is not false ideas but our own selfishness. Furthermore, atheistic ideas and attitudes are already displayed in practice here as elsewhere on a large enough scale to make irrelevant the entry of individuals professing their atheism rather than an insincere Christian attachment. As for the danger posed by their immoral outlook or ways, one can only reply that it is a slander to pin 'immorality' on to an atheist. Certainly atheists are no more or less immoral than large numbers of Christians are.

(2) They will subvert the social order. This boils down to the previous objection for the most part. The only other element that enters in here is that we are a theistic society and we would not like that altered. Fair enough. But to allow individual atheists to enter is not to invite hordes to descend on us like the barbarians.

of old.

(3) Scripture speaks of excluding from the community evildoers, especially those who entice God's people to idolatry (cf. Deut 13:6; Rom 5:9-11). An appealing but fallacious argument. For it assumes that the state and the Church are the same thing. The Church exists in South Africa but South Africa is not the Church.

As it stands, this is rather a ridiculous question. But the necessity of posing it points to what to my mind is perhaps its saddest feature: that in trying to preserve our religious society we are straining at gnats while swallowing camels. For far greater danger exist within the fold itself.

Delivering Us from Evil

An Analysis of the Report on Exorcism

From the Church Times, England

This article was reported recently on the Church Times in England by Henry Cooper who is Rector of Bloomsbury, London, and Editor of Chrism, the quarterly magazine of the Guild of St. Raphael.

It is rarely understood that the title Christ is a royal one, and that we worship King Jesus. The difficulty is increased by the use of the word kingdom, which has territorial and constitutional overtones, for his reign. Yet the gospel message is all about this: Christ reigns.

In his preparation of his disciples to bring in, order, sustain his kingly reign Jesus gave three commands to them—preach, cast out demons, heal. The first was the proclamation of the inauguration of the reign—the King has come; he has taken charge; all must be subject to him. The second was a consequence of this—eliminate all evil, material, mental, supernatural, using the King's power. The third was the human purpose of it all—make whole, perfect, uplift by integration into the life of the King.

These three steps to human salvation were well understood in patristic times. In the last hundred years the third has reappeared, although often distorted by overconcentration upon the physical and by too great a power being ascribed to the human agents. As a consequence the ministry of healing is not yet a normal thing for many Christians.

Perhaps there is something defective in the first, for to preach Christ to-day does not often mean to proclaim that he is King has taken his royal power and reigns. There is a hiatus be-

tween the first and third command, which doubtless explains why Christian vitality is so commonly at a low ebb. It would seem clear that attention should be given to the second Command—to eliminate evil; for, to take an analogy from the physical plane, no physician can cure if surgery is needed to overcome a malignant growth.

It is a welcome sign of better things that the Bishop of Exeter has taken an initiative to fill the gap. He was alarmed, he says in his foreword to the report of a Commission on Exorcism which he convened, "by the unhealthy and near-hysterical publicity given by the national Press to the question of exorcisms in the Church of England." He received, as other bishops have done, many requests for help and places; and he was made aware of the lack of informed and experienced people to deal with them. Most Church people regarded exorcism as the survival of medieval superstition. Few understood that it was "an extension of the powers of the frontiers of Christ's Kingdom and a demonstration of the Power of the Resurrection to over-come evil and to replace it with good." Perhaps the most significant of the demon stories in the Gospels is that of the man who drove his demon out and left himself empty, later to be occupied by eight instead of one demonic squatters. The Bishop is most insistent upon the positive side of exorcism.

The question may well be asked: Why has this subject arisen in recent years. Of this he says: "In Western countries to-day the widespread apostasy from Christian Faith, accompanied by an increasing recourse to black magic and occult practices, is revealing the presence and power of evil forces and the contaminating influence of an evil atmosphere in particular places and environments."

The booklet opens with an essay by Dr. Joseph Crehan, S.J. wellknown as the editor of the Catholic Directory. He challenges the view that, in treating the unhappy people with whom our Lord dealt in the Gospels, he was simply using the language of the day and doing what was expected of him. He finds from the Gospels themselves, from the Acts and from reference to the Fathers that such

a conclusion is untenable, and that it is clear that our Lord and his Church saw evil at physical, mental and spiritual levels as the work of Satan and his minions.

It would be impossible in this article to argue the case fully, but this at least means that to take demonic possession seriously is not to be superstitions; and, whatever we may think of the activities of demons, we can hardly be Christian without postulating a source of evil in Satan. Behind the devils lies the Devil, and evil is evil from another source than the God of love. Fr. Crehan concludes: "One cannot dismiss the New Testament exorcisms as so much hysteria." Few serious students of the Bible would wish to do so.

The report itself begins by defining Christian exorcism as "the binding of evil powers by the triumph of Christ Jesus, through the application of the power demonstrated by that triumph, in and by his Church." After emphasising that our Lord exorcised by his exousia (authority), it is pointed out that exorcism is not strictly of persons or places but of demons.

By the New Testament evidence these are seen to do what neither God nor angels ever do: namely, to invade or attempt to dominate human wills, and to distort the natural order. Moreover, although true reason (*logos*) is of Divine origin, that which turns away from God becomes increasingly nonrational and so sub-rational. Our Lord's purpose was to subject all things to himself, the Word, and in this he triumphed in three ways—(i) in his authority over things (e.g. the nature miracles); (ii) in cleansing creation by his authority, releasing it from the bonds of Satan (e.g. his reform of the social order); (iii) in his redemption of men by incorporating them into himself to share his triumph.

The liturgical practice of the Church before it was limited to the notion of seven sacraments in Peter Lombard's day shows all sacramental acts as having the effect of liberation from disorder and distortion, since grace is one in essence and the sacraments many in order to meet human needs. Exorcism, considered sacramentally,

was used before Christian initiation, as may be seen from the 1549 Prayer Book service of baptism. It was used upon various things— holy water, oil, food and drink; and also upon places for, say, the consecration or re-hallowing of churches. Again, it was used upon persons in many states of need. It is surprising how many references to these things are to be found in the Book of Common Prayer, and a summary of them is given.

Whilst the forms of exorcism in ordinary use are addressed to the demon, who is commanded to depart, to harm no one and to go to its own place and to remain there, earlier forms were prayers addressed to God, as, indeed, were also blessings and absolutions. The need to speak in Gods' name led to a kind of justifiable triumphalism which nevertheless most people revolt from today. It is pointed out that the Lord's Prayer itself is a form of exorcism. It begins with the invocation of the holy name, as all exorcism must, and ends with a petition for deliverance from the Evil One. Few people, when faced with an unknown or undefined evil, would hesitate to use it in this way. Exorcism is properly followed by blessing to emphasise the positive indwelling of Christ, the Christian mystery — Christ in us; and to avoid the sense of emptiness illustrated by the house swept and garnished. The ceremonial accompaniment to the use of the formula of exorcism is the sign of the cross; the sprinkling of holy water; and the action, familiar to the Orthodox but strange to Anglicans, of deep exhalation over the person.

The section on the infestation of places may carry less conviction, and there are theological difficulties in the doctrine of Man and of the Resurrection with haunting or the presence of unquiet souls; but the distress of those who believe their houses to be infested is painfully real, and, since a properly conducted rite (in this writer's experience) always restores Christian wholesomeness, the positive demonstration of the authority of Christ in his Church to overcome all evil must be allowed.

Amongst the safeguards listed is that exorcism may only be

performed under license from the bishop. This is based upon the Canon LXXII of 1604. It is doubtful if this is wholly relevant and almost certain that it has fallen into desuetude. No doubt canonical action will eventually be taken, and it is clearly right that there should be episcopal control—partly, alas, because those who practise exorcism sometimes seem themselves to become obsessed by it. Advice is given about the spiritual condition of the exorcist,¹ but we do not have special conditions for the celebration of the sacraments; and many occasions are emergencies when action must be taken without preparation.

It is open to dispute as to whether this ministry should be only a specialist ministry or one common to all parish priests. The writer inclines to the latter if study of the subject is included in preparing acts *qua* priest and not as a specially gifted person, all give God the glory. The many unhappy examples of those claiming special gifts of healing to give us pause here. The advice to cooperate wherever possible with Roman Catholic brethren is very sound and not anti-ecclesiastical, for the essence of the matter is apostolic authority and a sacramentalist approach.

The report concludes with a number of valuable appendices. After the summary of Prayer Book references mentioned above there are specimen forms of exorcisms for places and for persons. These are admittedly tentative; and, when nowadays every member of the General Synod is a liturgist, they will no doubt be subject of close criticism. That will be all to the good. They are the very first forms issued with any semblance of authority in the modern Church of England and deserve respect. In use they will of course be proven and in course of time revised.

There is a form for the blessing of water modernised from the rather over-elaborate forms in the Missal. Finally, services for the laying on of hands and anointing of the sick are timely. They are based upon the forms previously published by the Guild of St. Raphael. (In passing, the address of the Guild is wrongly given. It

is now 16, Lincoln's Inn Fields, London, WC2A 3EF.) Since the Convocation forms issued in 1935 and 1936 are out of print, and the new forms are still under construction by the Liturgical Commission, these will supply a need which is urgent. They are certainly superior to the Convocation forms, although they lack that measure of authority.

When all is said and done there will be many who scorn the revival of this ministry as medieval superstition, but there is every reason to believe that we have begun to enter a new religious age. It is not as yet a Christian age, but is uncommonly like the situation in the first century AD, when the newly-born Church was faced with multitudes of gnostic sects and a widespread desire for the supernatural.

Gnosticism in many forms abounds today and seems to be a reaction from the materialist, affluent, rationalistic generation which is passing. Man does not live by bread alone. The spiritual side of his nature must be satisfied. Younger people today often reject their parents' values, and look for satisfaction in weird and sometimes wicked ways. Yet there can be no doubt that a seeker after spiritual things, however perverted, ignorant or naive, is more likely to be converted to the Truth than the hard or soft, but equally impermeable, materialist. At the same time he lives more dangerously and is in greater jeopardy from the demonic or other powers of evil. It seems probable that, as the Church begins again its age-long contest with false religions, there will be an increase of real or alleged possession of persons and of infestation of places.

For those who accept the New Testament and patristic view of demonic activity the matter is quite straightforward; but, for those who cannot accept it, there is the indisputable evidence before them of the distress caused to those who think themselves possessed or their places infested. In either case the Christian thing is surely to demonstrate that the love and power whatever it may be. The faith, devotion and spiritual strength of Christians will certainly be

called upon in greater measure in this positive way.

It is not the least merit of the report that it stresses the positive. It is greatly to be hoped that all kinds of believers will take it seriously, study it, and bring their own contribution to a new and challenging situation in which lies great hope for the Church.

Jews for Jesus

(Excerpt from "Ruhrwort", Germany, August 5th, 1972)

The Jesus revolution has got a new aspect: "Jews for Jesus". In America they have already gained ground all over the country. Their activities are concentrated at the west coast as well as in the suburbs of New Jersey or the upper-class districts in New York. This new movement is generally noticed, although its membership within the Jesus movement is rather small. But the fact that Jews accept and engage themselves for Jesus speaks for itself and is unprecedented in the history of the Jewish parishes in the USA, writes the magazine "Time".

Mr. Shlomo Cuni, a university rabbi, estimates that about 6,000-7,000 young jews converted and became Christians. Abe Schneider, a Jewish-Christian revivalist, noted that in his district within the last nine months more Jews have converted than in the last 23 years. The west coast and California are the main centers and the sources of the Jesus revolution. Although the Jews for Jesus really have the most different backgrounds and have grown up in the most different social classes, there are mainly young people who are looking for a new spiritual home. Of course, turning away from drugs and the flight from rationalism and political reality play an important role, when the young Jews are making up their mind.

It is surprising to see that the Jews who have converted still feel themselves as Jews. They accept the Messiah, but still they refuse to be called a Converted Jew or Christian. They call themselves Messiahnists or "Completed Jews". They continue to celebrate the Jewish holy days, study the scripts in their native language and go to the synagogues. Most of them agree to the words of Vickie Kress

one of the most prominent leaders in the Jews-for-Jesus-movement, who once said: I am feeling more like a Jew, since I have become a Christian.

For the conversion the Holy Bible is one of the greatest attractions. The Jewish youth in the USA more and more study the Bible in the original language and neglect the study of the prophets. Observing this phenomena, the rabbi of Manhattan Mr. Marc Tanenbaum, said that the present wave of conversion to Christianity is the natural result of the confrontation between the knowledge of the Bible and the ignorance of the scripts of the Jews.

As we know, the New Testament says that some time the Jews will return to Israel. The foundation of the state of Israel and the occupation of Jerusalem within six days in 1967 is considered by many Jews as the completion of the prophesies that Christ will return to earth.

The Conventional Churches Get Alarmed by Various New Aspects of Christ

By Brunhilde Heimühle

WW correspondent to Germany

Today is the period of many different spiritual streams. From one corner of the world to the other, people emerge proclaiming and preaching new aspects of Christ. In his book "Jesus Christ the saviour" the theologian Leonardo Boff living in Brazil, explains that Jesus rather was a human being of divine character than God himself.

The conventional churches get rather alarmed by these tendencies. In his speech on the occasion of his coronation day, Paul IV expressed his anxiety: "I feel that Satan is coming into the church", he said. "There are doubts instead of truth. Science has added its part to this development. By the progresses in science and research the ancient tradition and understanding is put into question, and especially young people are confused and do not know what is going on. Also in the church there is much insecurity. Days of sunshine have been expected, but instead there are clouds and storms". "We are teaching ecumenicity, but there is more and more separation. Instead of overcoming gaps we are digging chasms."

Other cardinals such as cardinal Döpfner in Munich or cardinal Suenens of Belgium spoke about this point in the same way. Cardinal Suenens related that once an alarmed priest came to him, whose only question was: What do you personally think about Christ? The cardinal answered that Christ is the sense of life or the light of life. Whenever we are in trouble or in difficult situations, Christ

can be our hope.

This sounds rather abstract, while on the other hand Christ is more and more discovered of having lead a life of a true man. Mr. Karl Rahner, a well-known German theologian, said that Christianity has become just an ideology or a view of life, quite abstraction. We have to see Christ as a living person.

Such serious words have seldom been heard within the church. Also the pope has never given before such a pessimistic forecast. Now he is not only blaming the people for this situation, but is speaking of the "influence of the enemy, of Satan". We have to reflect upon this. In order not to come to total confusion, Christianity needs to be revived. It needs the knowledge of the living Christ, who is able to unite Christianity in love and truth.

If in musicals or in youth organizations, if in newspapers or magazines, never before the figure of Christ has been discussed as much. Not only the people in the streets but also the conventional churches have to get down with these questions. Recently a Catholic church paper wrote an article on the event that in Jerusalem a lawyer tried to have the judgement of Jesus revoked. Lawyer David declared that 2,000 years ago, the Jesus procedure was not fair and that for this reason the Jews have had to suffer. "As long as the misjudgement against Jesus dictated by blind hatred, will not be reviewed, the world will continue to persecute and hate the Jews and give them much trouble." Mr David is convinced that the Jews have to do something in order to get rid of the guilt of having killed Christ. The highest court in Israel seriously treated the affair, but then found out that Jesus has not been sentenced by a Jewish civil court but by the Roman occupation, and thus they say Italy is competent.

How interesting the article might be, the more interesting fact is that it appears in a Catholic paper. Has the writer been aware that the crucifixion of Jesus was wrong, that Jesus should have been a living Christ and living saviour?

(Letters)

We are teaching the Principle every afternoon
and evening

Toronto, July 16, 1972

Dear Mr. Chang,

A great many things have happened since I last wrote you. I would like to outline some of these activities.

We are teaching the Principle every afternoon and evening, with members street preaching in the afternoon and evening as well, at busy intersections of the city during rush hour. We have purchased a megaphone and are practising using it for street preaching. We also have all day witnessing campaigns on Saturday and Sunday at different areas of the city. Last Saturday, Alan Wilding gave a lecture in Queen's Park on "New Understanding of Jesus and the Family"... there was a good response from a number of people despite rain in the afternoon. We plan more activities of this sort and hope that we will find many new people to fill Father's house in Toronto.

We have organized the Canadian Family into departments, making the functioning of the church much more effective. We have a Teaching Department, Witnessing, Public Relations, Publications, Administration, Art, I.F.V.C. and Household. There is a director of each department who co-ordinates work and centers energy of strengthening the functioning of the department... using time as wisely as possible. We feel that with such a system, we can achieve a unity and direction, become more efficient and find many more members.

Thank you so very much for the banner commemorating the First Anniversary of the Weekly Religion. Although no one here understands Korean, we have found that the Korean Presbyterian

Church on our street finds the paper "A very good religious publication". We thank Our Heavenly Father that we can serve our Christian brothers and sisters in this way and gain contacts among the members of the Korean Church.

I am enclosing articles from Canadian newspapers and the United Church Observer magazine. I hope that you find them useful.

Our love and prayers are with you. May the Father guide you in all that you do.

Love in the Name of Our True Parents,

Karen Dyck

**We are full of hope and feel very much united
in our family**

Helsinki, July 31, 1972

As you know, four of our members stayed in Germany to be trained in the Team. So we have actually more to tell about Germany than Finland. All of us are very happy to have the opportunity to stay so long in the German Team. Two had already to come back after one and two months' training, whereas two others are still there prolonging their stay from month to month, because they enjoy the life in the Team so very much. After that training they will be strong fighters for our Father.

You can imagine how fruitful the education is in the Team. They learn to witness with conviction and energy for long hours in the street, they are taught the theory of the Divine Principles, get used to the life in a big family and are trained in English to

get a better understanding of the many European nations. That is advantage of the Team: From all over Europe they come for training courses and thus learn to understand each other. That is a very good profit for the European unification.

Back in Finland we started our cleaning job again in the very early morning hours. Thus we have the whole afternoon and evening for witnessing in the street, which is the best method to contact others. As the university is closed until September, there are not too many people in the street, but nevertheless we made good contacts. We realized that the Fins intellectually are rather far developed so that many understand the whole book and could be brought to the conclusion. But unfortunately they were not strong enough to fight their way, though they accepted the Principles as truth. We now layed new conditions in fasting and activity to get one strong member instead of so many weak persons who come easily but disappear the same way.

We are full of hope for the future and feel very much united in our family so that we have much energy to overcome the laziness of the people. We know that when enough indemnity is Paid the success must follow. So we are going on in the same fighting spirit as all our brothers and sisters all over the world.

Please give all our hearts to the Parents, their children, Mrs. Choi and many greetings to you as well.

In the name of our True Parents

Ellen Kocher

I shall be singing 'He never prayed from weakness'

Georgetown, July, 19th 1972

Dear Mr. Chang,

I was delighted with the little scroll that I received in the Weekly Religion. Best wishes to you and your staff on this first anniversary and for your continued success. I am hoping one day to be able to understand at least a few phrases of what is written.

The Guyanese Family is increasing although I would like the rate to be much faster. Some of the young people are jobless so I have to use some influence and get them employment. The West Bank group is going through the usual 'growing pains' but the most successful public sessions were those held there and many people are begging us to repeat the series. The University series had to be postponed for September because of impossible exam schedules and more so because I was advised by the President of the Student Union to leave it until then when he could guarantee a full house. He himself is quite interested in Principle and has promised to begin listening after his finals this July.

Doreen Jordan and Mary Victorine, both mothers with average families are now trying to bring in their families. The former is a widow with two teen-aged daughters and her home-study group is really an inspiration. The young people seem to welcome this new teaching and my visits are highlighted with the deep and well-put questions asked. Mary's group is more recent so I am hoping that hers will be successful too. The group that we tried to start in the North West had to be abandoned because of family problems and we did not want to draw any unfavourable attention to the Movement by defying that particular family.

We are still without a suitable centre but that must be my indemnity. On July 30th I shall be singing at Christ Church where

all the Principal churches will be represented musically. I shall be singing two pieces one of which will be our Leader's words set to music in London 'He never prayed from weakness'. I am hoping that I shall make many friends whom I can invite to listen to Divine Principle.

I close with love and best wishes to all my Brothers and Sisters.

Yours in Their Most Gracious Names

Barbara Burrowes

We could send a missionary to a second town in Norway

Oslo, August 9th, 1972

Dear Mr. Kim,

I am happy to report that we could send a missionary to a second town in Norway. We have opened a Center in Bergen, which is the second important Norwegian town after Oslo. There is a comparatively big University in Bergen and our member has found a room about a five minutes' walk from the Campus. We are praying that Father will soon have a big Family in Bergen.

We had quite a few visitors the last month, and about 10 peoples are now studying the Principle intensively. In the beginning of this week, one student left for Germany in order to use the opportunity for wider and deeper studies there.

We are regularly selling English principle books and even if quite a high number of these people are not willing to give us their address and have not been contacting us later on, we still are confident that the Truth is spread through this effort, too.

We have also been busy with preparations for the new semester

at the University, which is going to start the first of September. We hope to reach a much bigger number of students than we did last year, and we know that there must be many prepared people among them.

The annual European conference made us realize again that there is a great need for many good and strong members, and we are determined to find them quickly.

We are sending our love to Our True Parents and to the whole Korean Family.

In Their Beloved Name,

Ingrid Schneider

**The manuscript for the Swedish Principle book
was ready**

Stockholm, July 31, 1972

This month we have had the 3rd European Conference. We were glad to see so much progress in many domains of Father's work and the realization of many big projects. We felt united in the spirit of our True Parents, their inspiration, their example and their blessing of their being here brings us close together. Really, our Master works wonders!

By this time, the manuscript for the Swedish Principle book was ready to be printed. Until now we only have given out chapters, but as soon as we have the book, we shall use the method Master told us.

Some days ago a theologian sent a very positive letter referring to what he has heard about our movement on the occasion of the

religious conference "What is truth" which was held in Stockholm. He wants to read the book and to learn as much as possible about our work and aim.

A girl from the Norwegian family stays here for one week and supports the Swedish mission. Very soon she found out that it is not easy to stop the people in the streets and talk to them really deeply. Nevertheless we had some very good talks fighting with all our heart.

Since it is summer time in Stockholm, we are working on the translation of a series of anticomunistic articles by Mr. Schwarz. They will be printed then so that we have efficient material for the next winter season.

Besides, before going to work in the morning, I am studying English in order to be for international co-operation.

Our love is with the True Parents and our homeland.

In the Name of Our True Parents,

Friedhilde Bächle

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, Pyunganbuk-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 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 500,000 in Korea and a world following in 30 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—

