

The Way of the World

November 1972



The Holy Spirit Association for the
Unification of World Christianity

11

THE WAY OF THE WORLD

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(Editorial)

The Fruitful Season

Autumn is the season of harvest. The farmer planted his seed, carefully tending and watering it; but as the shoots are developing, he cannot control them directly, no matter how much he cares and worries over them. Only when the fruit is harvested can the farmer take direct dominion over the result of his labor. Then he can rest, offer thanksgiving, use his fruit to bring joy to his family and God, and preserve the good seed for new plantings to come.

Likewise our Leader, on his third world tour, planted seeds of love, wisdom, and inspiration all over the world. Now he is returning a fourth time to reap the fruit of his hard work and loving care.

What fruits can he expect to reap? Whether it will be a bountiful harvest or not depends upon us Family members. Human spirits don't grow automatically, but require conscious, creative will and effort on each person's part. Our Heavenly Father can only take direct dominion over our hearts when we offer our lives to Him voluntarily, as the fruits of goodness. Then Our Father can plant us as seeds of goodness over the whole world.

(Announcement)

Change of Staff at WW

On October 17th, 1972, our Leader appointed Hal McKenzie as Editor-in-Chief of The Way of the World, taking the place of Mr. Young Tyang Chang. Mr. Chang will become advising editor of WW, and remain Chief Editor of the "Weekly Religion" and Manager of "Grass and Star," a poetry magazine.

Other changes are: Miss Lynne Doerfler will be Editor, and Mr. Han Joo Cha will become Advising Editor.

The change reflects a basic shift in the operation of WW. Formerly the magazine was Korean-run with Western members advising; now it will be Western-run with Korean members advising. This change, initiated by our Leader, is in line with WW's role as a publication designed mainly for Western Family.

All Family members and correspondents should now send their articles, letters. etc. for WW to:

Hal McKenzie, Editor-in-Chief

The Way of the World

P.O. Box 563

Kwangwhamoon

Seoul, Korea

Further details and instructions concerning the new shift in policy will soon be sent personally to all WW correspondents.

(Sermon)

Process of Restoration

Sun Myung Moon

This is the last one of Master's speeches that were given to the French Family members in Paris during his third world tour in April this year.

Because of the fall of man, we received the Satanic blood. If the parents, Adam and Eve, did not fall, then they would have been sinless children and children of God. Because of the fall of man, both became children of Satan. Originally, lordship is only from God. God is the only Lord over man. However, because of the illicit relationship with Satan, Satan became the illegal lord over man. The Principle says that love is accompanied by the power of control, or domination. Therefore, even though it was an illicit love, Satan has a certain power, or authority, or right to claim ownership over man. But, according to the principle of creation, God is original Lord. Therefore, both can claim man. However, it is physically impossible to cut Adam into two pieces and Eve into two pieces, and then

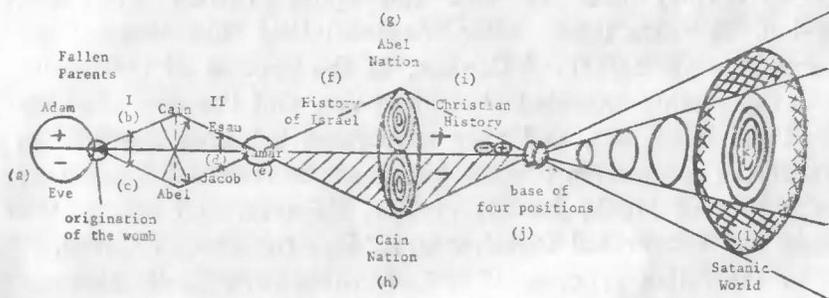


divide between God and Satan. Therefore, from the standpoint of the Principle, God established certain rules to divide man into two parts. From the position of God as internal being, and others in an external/ internal/ external relationship and subject and object relationship, God has set the rules to divide. Therefore, God divided the fallen Adam and Eve through their two children.

Cain is on the side representing Satan, and Abel is representing the position of sinless Adam. By taking the second son, God is taking the internal position, and this represents lesser evil. In other words, the second love between Adam and Eve. Abel is the fruit of the second love, whereas Cain is the fruit of the first love, which was representing Satan in this love. Abel is closer to the relationship with Adam, therefore, the second son was taken by God's side. Originally, the sequence of the chain of command originated from God, Adam and Archangel. Therefore, in this situation, this relationship must be that of God, Abel and Cain. This is the restored position. First, by restoring this formula, God is restoring the lost Principle into the original state, and secondly, He is restoring love. Because of the fallen act, the lineage was crossed; in other words, the Satanic lineage occupies the human blood line. Therefore, it has to be restored into the original state. So, the second son, Abel, must restore the birthright of the first son.

In these situations, the fall has occurred in the mother's womb, this original point. Therefore, they should be restored in the mother's womb. Since this was the source of evil, the source of origination, in restoration, we have to go back to the source. So, in using these two brothers, God is going through His dispensation for restoration of the birthright of the first son. Cain should come down to Abel's position; Abel should come up to Cain's position, the first son's position.

However, Cain slew Abel. That act is repeating the fallen act in the time of Adam and Eve; therefore, instead of being restored, the angel was in a position to subjugate Adam once again. It is very difficult to fully comprehend; therefore, I drew the diagram. Using two brothers with a different age is far too distant; therefore, God wants you much closer, bringing this restoration down to a closer level, closer to the source. The best thing would be to have Cain and Abel return, retract their lives and go back to mother's womb, but it is physically impossible. (Blackboard: This is like a folding in the center, and repeating this part(I) into this area (II) so that it is equi-



This figure represents True Parents (a) represents Adam and Eve, the fallen parents. Up to here, the upper position (b), Cain came; in the lower position (c), Abel the two sons of Adam and Eve.

valent. This (I) corresponds to this part (II).) God's providence occurred using twin brothers, Esau and Jacob. By the same principle applied to Cain- Abel, Jacob must be restored to the Esau, elder brother position. Esau must come down to the younger brother's position.

The twin brother's mother was Rebecca. When she was to conceive, the two children in the mother's womb were

fighting. And she went to the Lord, inquiring the Lord, and the Lord said to her: "Two nations are in your womb. Two people born of you shall be divided, and the elder shall serve the younger." This is God pronouncing.

Jacob set the condition to be free of accusation, so that Jacob could buy the birthright from Esau by selling red potage. Therefore, even though Jacob deprived the birthright from Esau, Satan cannot accuse him. The birthright was restored and the blessing was received by Jacob from his father. Yet Esau was so mad and angry that he tried to kill Jacob, as Cain did. Jacob was in a position to restore the lost position of Adam as well as the position of Cain. He fled to Haran for 21 years, which is self-explanatory that he had not quite fulfilled his entire mission. 21 years later, after accumulating his wealth, he returned to his homeland Canaan. In the process of the fall of man, the mother initiated the fallen act, and the son consummated the fallen act, and they cooperated bringing the fall to man. In the restoration process, this must be reversed. Therefore, in the time of Jacob, Jacob's mother, Rebecca, and Jacob, the second son cooperated together to achieve the goal of Jacob.

In the fallen process, Eve lied to Father and lied to Adam, her own brother. In restoration, Rebecca lied to her husband and to her elder son to get the blessing for Jacob. Isaac, the father of the two children, was in God's position, and his son Esau was in Cain's position; therefore, now, Jacob's mother, Rebecca, lied to these two in restoration, reversing the cycle of the fallen process. Unless you fulfill this process, the restoration cannot be completed. Thus, the actual condition, the foundation is established, but the physical form was not yet established or restored. And, so far, Jacob's mother had fulfilled, but this time, it was Jacob's turn. Jacob's mission was to restore Adam's position, which was attacked by the angel, and also Abel's position which

was slain by Cain. And thus, Jacob must return to the Esau position and subjugate Jacob.

What was his mission after 21 years? You must think in these terms: how Adam was lost. The first important thing is that Adam's position has to be restored. He was subdued by—whom? He was subdued by the angel, then, in order to restore that position, he had to struggle, to fight with the angel. This happened in the Ford of Jabbok. He struggled all night with the angel, and what happened? The angel admitted that Jacob won, and blessed him. And the original chain of command was restored. Why then did the angel hit the thigh of Jacob before he blessed him? The action of the fall of mankind came by misusing the thighs, that part of the body. Therefore, by attacking that sinful part, the law of restitution was fulfilled—in the Old Testament: eye for eye, tooth for tooth; that law was fulfilled. Then the angel could bless Jacob.

Then, what was the second mission of Jacob? Whose position was to be restored? Jacob won over the angel. So the victory, the internal victory was won and Adam's position was restored. Under that condition now, Jacob was in a position to restore Abel. Jacob, therefore, now coming back from Haran after 21 years, sent all his property as a gift to his elder brother Esau to appease his heart, and he only looked for his elder brother's blessing, so that his elder brother Esau welcomed him. He gave all his property to him as a sacrifice. Esau, after receiving all these gifts of great property, instead of killing Jacob, accepted him and welcomed him.

So, Esau came down to younger brother's position, and Jacob went up to elder brother's position. Therefore, in this situation, this is the reason why Jacob, when he blessed his grandchildren, the children of Joseph, crossed his arms, so that the left was upon the first-born Manasseh, and the right arm went over the second son Ephraim. He had restored

Esau's position, so he could do it. According to the Bible, Jacob's character was very cunning. Then, isn't it a mystery why God blessed and used this cunning man, and gave him the blessing? Well, here is the reason. Now, Divine Principle solves this answer. Jacob was in a position of having fulfilled God's dispensation. Do you think it's convincing to you? Do you think this is all my own making? This event occurred many thousand years ago, but nobody has known the true reason until the Divine Principle. From this point (d); the name Israel started. Even though Jacob established the victorious foundation, it is not yet the source which is right here (e), therefore, it has been restored upon this same corresponding position. Therefore, this distance (d) has been restored, so one more act should be fulfilled. If God ends his dispensation at this level of Jacob, then the level up to Jacob's age remains unrestored.

But suppose God's dispensation occurred in the age of Jacob and was successfully completed at his years. Then all generations beyond this age are restored because of this condition; but up to Jacob's years, that is, from birth up to middle-age, still remains unrestored and untouched. Therefore, one more further dispensation must come at the very source, in the mother's womb.

(Mr. Park:) Let's say, I'm Jacob, I'm 43 years old, by God's dispensation I restored Esau's position at this age. So, all my life ahead of me is all restored, but from my birth to 43 years of age is untouched. Satan controls these 43 years.

The third dispensation of God occurred, once again, this time at the very source of the fall, the mother's womb. The very first mother, Eve, fell because she distrusted God. Therefore, Tamar, who is fulfilling Eve's position, in return, has to have absolute faith in God. She must forget her dignity, her pride, even giving up her life. Eve, because of her

distrust, had thrown out her Father, God. Instead of God the Father, Eve received Satan as father in His place. By the same token, Tamar must bring Father into the picture. Eve could not become one with her Father. This was the fall. Therefore, in Tamar's case, she must unite with her Father in one union. Judah was in a father-in-law position, and he was fulfilling the father role to Tamar. This time, Tamar was conceived by her father-in-law Judah in one union. Judah was the father-in-law of Tamar. And Judah was in father's position. By father and daughter uniting, she was conceived, in other words, she conceived a baby from her father-in-law. Go ahead and refer to Genesis Chapter 38. Judah had three sons, and Tamar was the wife of the first son. Her husband died, and usually in that case, in the Jewish custom, she would bear a baby through the second son; but the second son died, and the third son was too young. Therefore, Tamar thought that it was very important, a vital thing, to continue that God-restored genealogy. Therefore, she must exhaust that last resort, to conceive through Judah, her father-in-law.

So, in other words, in that case, her pride was thrown out, she even risked her life. Therefore, Tamar pretended to be a harlot, and stayed by the roadside in the passage of her father-in-law. So, when Judah was on his way to his farm, she enticed her father-in-law, and had a relationship with him. She conceived a baby, and at that time, in order to have a proof for future purposes, the wise woman Tamar received three types of gifts from her father-in-law. One of them was a signet, and a cane, and the other was the little kid or lamb. In other words, Tamar could not fulfill the mission to conceive a baby through her father-in-law if she openly wanted to do it. Therefore, she disguised herself as a harlot and enticed and wooed her father-in-law for the love relationship.

Judah didn't recognize her as his daughter-in-law. For

future proof, Tamar received three evidences, and one was a signet or seal, the other was a cane, and a little kid. Why did she have to do this? The law of Israel, of the Jewish people at that time, was that, if a widow conceived a baby without having a husband, she was killed by stoning. And, as the months advanced, Tamar was visible. So the rumor was going around, and it went to Judah's ear. Judah was so mad, and he brought in his daughter-in-law, and condemned her to death by burning with fire. At that critical moment, Tamar presented the evidences she kept and told the people that this baby was conceived by the owner of the jewelry. Do you think Tamar risked her life to fulfill her mission or not? She had no other purpose, no other thought, except one—to fulfill the will of God. Tamar set the condition to restore fallen Eve's position, by taking exactly the opposite course. Do all the female members here think Tamar did well or not? Only God knows, nobody knows. You are most lucky, fortunate people that you know the hidden mystery and secrets in just a matter 30-40 minutes.

Thus, Tamar conceived a baby. And these twins struggled inside the womb of the mother. And Tamar prayed. Then the Lord came to her saying the same thing that He said to Rebecca: "Two nations are in your womb; the nations, the two people are divided, and the elder shall serve the younger". Do you think God should say that or not? God waited for 2,000 years for the moment of fulfillment. Now, the time of delivery came, and first son, Zerah, pushed out his arm. The midwife took a scarlet thread around his wrist. This is the symbolic prophecy that in the last days Communism comes out first. In order to restore 7,000 years of history, this shows that Satanic communist history would last 70 years. Now, this is where the figure 1978 came from, because Communism started in 1917, so it lasts approximately 60 years. From this point on, Communism will decline. This is the truth, therefore, for

those who are studying Communism, this is the time to throw it away.

The struggle occurred in the mother's womb. And the second son, Perez, pushed aside Zerah, and came out first. This restoration, this change-over occurred in the mother's womb. The principle that Jesus must come through the genealogy of Judah was established at this point. Now, from this point, Cain is going down, Abel is going up. From this point, history is proceeding in a wider range, from family to tribe, tribe to nation and national level. At the same time, the Satanic expansion is also parallel, and these two distinct camps are divided into two distinct areas, progressing on to the national level. This (f) is the history of Israel. This (g) represents the Isreali nation.

Satanic world is expanding from family level to tribe-level, racial level and national level, so that they form the Satanic nation. The circle from small family level, expanding to tribe, and racial level, this (h) is the nation of Cain. Therefore, this (g) must be a nation of Abel, which is the chosen nation of Isreal, which also grows from family to tribe, race and nation. God waited 2,000 years to have this chosen nation of Israel formed in the from of a nation. God had to wait the 2,000 years Satan had already established a nation, so God's nation must be superior to the nation of Satan. While the Israelite nation was going through history from family level, tribe level, racial level to national level, they made many mistakes. John the Baptist came with the mission to restore all the mistakes that the Israelite nation made, so that Christ, the Messiah could come upon the foundation that was fully established. John the Baptist came in the position of Cain, whereas Jesus came in the position of Abel. The chosen nation Israel uniting with John the Baptist became (+) which is Abel. Then Jesus came as the Messiah

upon this nation. Once the Israelite people united absolutely with Jesus Christ, they would have formed an absolute (+) and then an absolute (-) would have been formed. This would never have been destroyed.

It started this way, and after dispensation, finally this all ended, culminating in the True Parents, which is absolute (+) and (-). Since Jesus was crucified, the True Parents, in physical form, were not realized. Even though the lineage of God was established, the physical manifestation, the True Parents, both spiritual and physical, was not reality. This (i) represents the Christian history, and is only in the spiritual realm, in other words, only spiritual salvation. Physical salvation, the redemption of the body, was not realized. So far, Christianity has only a spiritual father and a spiritual mother. And, with the coming of True Parents, we are all destined to be born again, spiritually and physically. In other words, in order to be born again, we are almost repeating the process here, by returning conditionally, symbolically and going back to the mother's womb, being born as a new life. In Christianity so far, the Holy Spirit was in a role of mother. Through the mother of the Holy Spirit, and then, through the spirit of the father, which is the spirit of Jesus, we are born again again on a spiritual level. Of course, here we were born in the mother's womb, but going back one step further, the origination of life starts from the father. By going back up to mother's womb, only the lineage was crossed and restored. But Father was not in the picture. So far Christians, by the power of the Holy Spirit, which is a mother spirit, have been waiting to return to the very origin, the source of life, which is the father, the coming Christ. Before we fell, if we had not fallen, then all life of the son and daughter would have been initiated from Adam as a seed in the father. It is the seed of the son and daughter

in the father's body. In an original, fundamental sense, you cannot be born spiritually only, you must be born in spirit and body, spiritually and physically together. Therefore, we are going back into the position of seed, starting all over again in spirit and body. In order to fulfill that providence that Jesus promised there must be a bridegroom and a bride, who become True Parents, through whom we are reborn, reseeded as a seed which is planted again and comes out into the world as a new life. Then, when we are born, this is a new restored life. So, from this explanation now, is the Lord of the Second Advent, the new Messiah, a necessity or not? Do we need the new Messiah or not?

During the time of Jesus, since this physical world was not restored, it has continued its expansion, up to a world-wide level, and therefore, in the last days, the world will be divided into two parts, and one represents Satan and one represents God, and there is no more. At this point, in the last days, there is great confusion and chaos. The new Messiah must inherit all these backgrounds and a foundation. The new Messiah must inherit the Christians, who are spiritually in a position of seed in the body of Jesus. The Christians are not yet born completely. Therefore, they are like a seed in the body of Jesus. Yet it is only spiritually that they have inherited this factor. Therefore, the Father will come out first and will establish the foundation first. Here (e), in this case, the mother fulfilled the role, but, here (j), father has a big role.

So, there is a seven-year period during which everyone must unite with Father, before even mother is manifest. So you are returning to the position of seed in the body of perfect-ed Adam, which was not yet married. You are going back, straight back to the source. We all can see it comes from the father, the unfallen man; the seed must be conceived, starting at the body of Adam, who is not yet married, who

is a single man. The seed is right there; we must go back to this position. And that role was fulfilled by the Unification Church.

Since Jesus was rejected by the Israelite people, in order to restore Jesus' position, there is the uphill stroke by the Second Advent. Of course, all of us who are already physically born and grown up cannot go back to the seed position in perfected Adam's body. Therefore, we are setting a condition to be born again through union with the True Parents and True Children. Since there is a principle that, by having Cain completely obedient to Abel, both are restored, through this principle, we, in the Cain position, unite with Abel, the True Parents and True sinless Children. By uniting with them, we are given the same blessing as restored children. Therefore, when the True, sinless Children were born through the True Parents, we must set the condition to share the same ingredients the same food, and so forth. So, that we must go through the position of participating in True Children's position.

The archangel had to be in an obedient position while God created Adam and Eve. By the same token, we fallen men and women, must be obedient to the True Parents and unite with the children of the True Parents while they are in the process of being created, being born. All the female members, through whom do you unite and set the condition to become a new born child? The father is not enough. The process must occur through True parents. No matter how important is the Father, through True Parents and their children. Female members through whom? Of course, through True Children. The True Parents have children, a son and a daughter. Which side should you be united with? True Parents, Mother and Father, and daughter. And men? True Parents and son. Since the woman fell first, the Restoration of woman comes first, then man. So, who is in this position—this first restored female? This is

the first daughter of the True Parents. The first son is the second child of the True Parents. This is only a skeleton, a very brief explanation. Behind this whole explanation, there is such a deep, complicated process.

With the birth of these True sinless Children, the heavenly four positions is restored for the first time in history. This is the restoration of the heavenly four positions within our Church and the whole of Satanic world has nothing to do with it. Since the chosen nation was not restored, from this point on, the expansion of this heavenly foundation goes from family level to tribal level, racial level up to national level. However, the center, the core is the heavenly Family that was restored with the four positions. This nation is the strongest, invincible nation, which was failed by Israel.

This will be the center of the outside world, which will be superior to all other Satanic sovereignties. This is Satanic world (1). Once the heavenly nation is restored, then it will expand to two sovereignties, three, four until we cover the entire world. Then, the nation that belongs to that heavenly state will automatically restore lock, stock and barrel the whole thing together. Up to the restoration of one sovereignty for God, it is like a vertical course. Unless you restore up to a national sovereignty, no matter how much restoration you have done, then, if one Satanic head of state or government is installed, the whole thing can crumble. Therefore, it is our most urgent mission to restore one sovereignty. In order to do that, we must unite with the True Parents completely and absolutely; then, with our brothers, in all the world Korea, Japan and elsewhere. Through this process, you must realize how, difficult a process this road of restoration must be. In Jesus' time, Jesus said to Nicodemus: "You must be born again", and Nicodemus always protested, saying: "I am an old man. How can I go back to mother's womb? How can

I be born again as a new life?" And Jesus said: "You, Nicodemus, teacher of Israel, you do not know." But Jesus was truly speaking of this principle.

In Christianity, the words, the terminology of resurrection and rebirth, all this means this one pattern, this one same thing. This point, (e) the restoration of lineage, was done finally through mother, and the Principle was restored and the stained lineage was restored into the heavenly lineage. However, through the Father, through Father's body, we are fundamentally reborn as a completely new life, new creation. So, from this creation, from this time on, the salvation of spirit and physical redemption is completely possible. Thus our children will go into heaven without going through the process of salvation.

You must realize how restoration is a difficult process. I not only found out the Truth, but also fulfill all this Truth. Now, I'm giving it to you free. You are just like a college student without doing anything, receiving a diploma. You must realize that, if Master did not come to all this, then you, all France, all the Frenchmen would be used for sacrifice to give this blessing of restoration. By going one step further, all the world's problems can be consumed as a sacrifice so that God can fulfill the restoration of this position. And God wants still more. It is that much precious and valuable.

The slogan this year for the Unification Church is the defense of the battleline of unification. It means that we must protect and defend this heavenly establishment. So, wherever we are, we, all the Unification Church members, march together, united with the Korean Family, to protect the Unification Church battleline. From the worldwide situation, with regard to our movement, Korea is the nation where the most foundation has been established. Therefore, we must work

with Korea to the degree of restoring this sovereignty. If we want to start new in other nations, then we have to start all the way from the beginning, from scratch. Until 1974, which will be the year of completion of the second seven-year's course, I must work with Korea, and I must finally stay in Korea, and concentrate everything in Korea. This is equivalent to Jacob's second seven-year's course. Once this period is past, then we are going to have the world-wide foundation. We will have enough economic strength to spend for heavenly restoration. If one nation is restored, all nations can be restored.

(Reports)

The 13th Children's Day Celebration

On Nov. 6, 1972, over 1,000 family members from all over Korea gathered at the Sootaek-Ri Training Center outside of Seoul to commemorate the 13th Children's Day. The activities began at 10. a. m. and lasted far into the night, so that all of the participants had to sleep over night at the Training Center.

The day began with a 3-hour sermon by our Leader concerning the importance of this 13th Children's Day. The main point of his sermon was that this day marked a complete change from the past. Formerly our church had been persecuted by the established church and government leaders, but now



Master speaks at the Celebration.

enough indemnity had been paid and enough conditions met that no one can oppose us any longer. Our Leader said that now the missions of the providential figures of the past have all been restored, and there are no longer any historical conditions left undone. Therefore the spirit world can be much more active now than ever before, and opposition to our movement will only meet with judgement and trouble from the spirit world.

He also said that now that we are launching into world activities, we can work side-by-side in the same qualified position with the worldly establishment toward the one mission of world restoration.

After lunch served to all in the spacious dining hall, an oratorical contest was held starting at 2:00 p.m. 12 speakers competed in giving speeches based on the Principle and church life. First prize went to Miss Kim Jung-Sook, a pioneer from Chon Nam district.

After dinner, a cultural night was held, beginning at 8:30. Events were shown displaying a broad range of excellent talent, from solo and choral singing, traditional music and dances, plays and skits, and comedy routines. High points of the evening were: a faultless piano recital by Moon Ye-Jin, our Leader's oldest daughter; a graceful traditional dance by Miss Moon Sun-Hee, a graduate of the Little Angels; two songs and a simulated banjo solo by Hal McKenzie and Lynne Doerfler; and a hilarious playlet by CARP students depicting the trials of a Korean family whose son is joining the Unification Church. At the end, Mother sang a solo, and then Father sang a few songs in his inimitable style, and led everyone in singing "Ummaya Nunaya," an old Family favorite.

The entertainment lasted past curfew hour, so all 1,000 or more participants had to stay overnight. Some stretched out on the linoleum floor of the auditorium, others found accom-

modations in the 600-bed dormitory facilities at the Training Center. The next day dawned upon a happy and warmly united crowd of people, whose experiences of the day before would remain with them for many years to come.



More than 1,000 Korean Family members attend.

**Pictures from 13th Children's
Day Celebration**



Our Leader speaks on the significance of Children's Day.



Master and Mother enjoy the entertainment.



Family members do traditional Korean court dances.



Hal and Lynne sing "Let's Move America."



Master sings a song.

Mobile Unit 1, One World Crusade Progressing

This is from Joseph Sheftick's report of Mobile Unit 1 for the month of September 1972, in Florida and Georgia.

A Twenty-four hour Fast and Prayer Vigil was held outside the building where the Republican Convention, to nominate their candidate for President of the U.S. was being held. Arrangements were made with the Miami Beach Police Dept. They were very helpful.

O.W.C. Started its vigil at 11 p.m. Sun. August 20th, the night before the Republican Convention began. We burned 12 candles through the night while three people prayed each hour, for one hour for America.

A reporter of Voice of America Radio interviewed Joseph. He represented the Russian Division which was responsible for Broadcasts into the Soviet Union. After the interview the reporter stated that our discussion would be broadcast to the Russian people. So, One World Crusade has penetrated the Iron Curtain right into the heart of Satan's domain!

The next morning we handed out several thousand pieces of literature to the delegates entering the convention hall. Our flyers stressed America's responsibility and mission to God and the rest of the world. The attitude present at our vigil was to reflect reverence and responsible action rather than chaos and violence as presented by the leftists. Later in the afternoon, our first confrontation with the leftist radicals occurred. Hundreds of them came marching by our area, noisily, angrily, and shouting violent threats, disliking our

vigil and for what we stood for. First the men, yippies, zippies, anti-Viet Nam veterans, then came the women, up to a thousand or more seemed to fill the streets. At one point when they lined up to march we sang "Unified Soldiers" which stopped them in bewilderment for a few moments. They began to shout and chant to drown us out. The news media took many pictures of our fast and vigil and one network, C.B.S. News televised us through the nation.

Since the Republican Party was giving a special reception for Senior Citizens, O.W.C. decided to hold a Rally for God and Senior Citizens, outside the hotel Eden Roc where the reception was being held. We held up signs which read, "God Loves Senior Citizens", "God Needs Senior Citizens", and "Senior Citizens Need God". O.W.C. may be able to obtain the cooperation of senior citizens if we can serve them in some way.

One World Crusade participated in a rally to welcome Mrs. Pat Nixon, President Nixon's wife, outside the Fountainbleau Hotel. This was the headquarters for the Republicans.

Representatives of O.W.C. attended a special Sunday service sponsored for the first time by the Republican Party. Several contacts were made, a Christian businessman and a young female vocalist.

Jack Hart, State Rep. of Georgia, and Leslie Elliot are working well together. They have one member living in the center. Their spirits are good and are determined to make Atlanta into a thriving center. Southern people are slow to respond to new ideas and to commit themselves so it is difficult from this point of view. They promise to come to lectures but never really make it, as you can see: 233 people contacted and only ten came to lectures.

Mobile Unit II Moves West Coast States

The following is from David Kim's reports concerning activities from October 7 to October 23 in Oregon and California.

Portland, and Eugene Oregon

The vanguard team, composed of 4 members, made arrangements for a public meeting place near portland State College for 3 days. When the Mobile Temple and Master's Van arrived in Portland, our official Crusade was ready to launch. Comparatively comfortable accomodations for all the unit members were made at the old established Church Center.

On October 7, the first public lecture was held at the Koinonia House, an inter-denominational Christian ministry, located near the State college campus. 2 new contacts attended the, first public lecture.

On October 8, (Sunday) pledge service was held at 5 : 00' A.M. All the members went out to several churches at 10 : 30 A.M. to meet people. After brunch, at 1 : 30 P.M., the witnessing and candle selling teams went out again.

All the Seattle family came down to Portland to attend the Portland Crusade. Before they went back to Seattle, Commander David S.C. Kim presented "How to Interpret the Book of Revelation" for 60 minutes to adapt our Principle teaching to defend our position from the attack of narrow-minded fundamentalist Christians with whom we have had problems so often and have had no weapons with which to counter-attack. After midnight all the Seattle family left for Seattle.

We had wonderful unity and harmony between the two states of Oregon and Washington.

On October 9 the third night conclusion lecture was presented to 2 new contacts. The Public Relations staff were working very hard since early morning in order to contact all the news media in Portland. During the day and evening a special session with the old North-West family was held to discuss their problems and how to promote the Principle work with the State Representative.

At noon we had our "Rally for God" downtown in front of the County Court House. T.V. Channel 2 filmed us on the scene extensively. Perry was interviewed with the T.V. commentator. All the family enjoyed watching our "Rally for God" on the T.V. screen between 5:30 P.M. to 6:30 P.M. Perry and Denise were interviewed with a radio talk show.

On October 11, another "Rally for God" was held near the state college campus and attracted nearly 300 students who were from the campus. They stood and listened to our "Rally for God" for 20 minutes. The reporter from "The Oregonian" came to the scene and took several pictures, stimulated by T.V. Channel 2 news last night.

5 new people came to listen to the lecture in the evening. One was a young girl who was upset, but the others responded fairly well.

Our staff are contemplating a one-day Crusade in Eugene, which is the place where Miss Kim started American Principle work in 1959. Later David Kim lived there and went to school in 1965, but was unable to set up a permanent Church Center. We had to restore the lost conditions after 10 years had elapsed. There was much significance in our planning to have a one-day Crusade in the city of Eugene, with the State Representative, Marlene Dudik.

On October 12, 4 members, Perry, Bob, Izilda, and Denise

were sent to the city of Eugene in order to prepare our one day Crusade over there. We got good news late in the afternoon that we were able to get a permit for our "Rally for God" with short notice and won the battle of pushing aside a radical demonstration on the same place and at the same time. "The Oregonian" put an article with a nice picture in the morning paper edition. The advance team of 4 also got a place for our public lecture near the university campus.

3 new contacts came to our last lecture presentation by Sam Pell. 2 of them are from the college campus and were very much excited with the conclusion.

On October 13, we all got up at 6:00 A.M. After the morning prayer meeting we drove down to Eugene and arrived at 10:30 A.M. to initiate our one-day Crusade. "Rally for God" was held at a shopping center mall between 12:00 and 1:00 P.M. During our "Rally for God" 2 leftists were distributing Anti-Nixon, and Anti-War literature; they even planned to have a demonstration right after our rally. After 20 minutes all the radicals who were leafleting extensively, had disappeared and withdrawn. When they heard our higher message of truth, an anti-Communist speech by Sam Pell, and a decent approach to philosophical and religious questions on life, they left. The same pattern was experienced by all the unit members both in Austin, Texas, and Topeka, Kansas, when we challenged the destructive radical and Communist demonstrators. Nearly 1,000 newly made leaflets were distributed on the spot. 4 policemen were on constant alert and patrolling around our "Rally for God" site in order to prevent any incident between us and the radicals. T.V., K.B.V.L., Channel 13, came on the scene and filmed many scenes. There was also a reporter. Many shoppers heard us and got our leaflets. After our "Rally for God" we visited historical places such as the room of Miss Kim in 1959, where she started the English translation of the

Principle; we also visited David S.C. Kim's ex-chapel in 1965. Then we visited the last and 55th Sacred Ground which our Master blessed in 1965. We all shared lunch at the gate of the garden before we went out witnessing to bring the people to the university campus at the Wesley Foundation Hall where we planned to present our lecture series.

3 new people came to the public meeting and 2 of them were very much interested in it. Thus, at least 3 good contacts in the city of Eugene were made by our Crusade's visit.

On October 14, after the morning prayer meeting, all decided to take the day off and to leave early the next morning for Berkeley, California, except a few volunteer candle sellers. The Ashby House will be our quarters during our 4 day Crusade. On Monday, the "Oakland Tribune" newspaper scheduled an interview with us. We are to have our "Rally for God" on Tuesday at the university campus. In San Francisco, Mike Warder made arrangements for accommodations in the International Pioneer Academy and arranged for us to get a permit for our "Rally for God" in front of the San Francisco City Hall. Everything looks good, bright, and exciting to all of the unit members in the Bay Area of California.

As far as the future work in Portland, Oregon is concerned, there will be some tangible results very soon, with new zeal and determination of Marlene Dudik, State Representative, plus the full cooperation of the North-West family such as Vernon and Maxine, Larry Trenbeath and others in working together as a total unit.

Berkely, California

On October 17 a "Rally for God" was held at Sproul Plaza on the Berkeley campus and attracted T.V. Channel 2 with Perry's interview and many students and passersby. One Bap-

tist minister tried to argue with us, but everything went very well.

1,000 fliers were prepared for the "Rally for God" and were distributed with many other leaflets. The Berkeley family joined in our "Rally for God" and witnessed and leafletted, thus making our "Rally for God" more powerful and stronger. Unfortunately, our "Rally for God" was not shown on T.V. Channel 2 between 10:00 P.M. on the news. We were still hoping that it would show the next day.

On October 18, the "Berkeley Daily Gazette" put an article on our activities without a picture. Already the Public Relations staff had an interview with the "Oakland Tribune" in which an article with a picture is scheduled to come this week sometime.

5 new contacts attended at our second lecture presentation. Some members witnessed at the university campus all afternoon. On the third night, the conclusion was presented to nearly 7 new contacts.

On October 19, it was a day off for everyone. We had a "Going Away Party" at 7:30 P.M. by the Berkeley Family, but the Public Relations staff had to work hard from the morning in San Francisco contacting newspapers, T.V. and radio in San Francisco with the cooperation of the San Francisco family. A wonderful dinner was served by the Berkeley family to all the unit members and visitors as well. Mrs. Rebecca Salonen, Itinerary Worker, arrived in Berkeley and Commander David S.C. Kim had a session with her. Thus, the official Crusade in Berkeley, California had ended.

As far as the future work in the Berkeley Church Center is concerned, there will be expansion very soon under the leadership of Edwin Ang and Gregory Novalis, Assistant Director. Especially Commander David S.C. Kim had been impressed with Gregory's inquiries about the depth of the

Principle Message and his special concern about our Master's advanced plan to reach many scholars in many different disciplines in universities and colleges in the country. By exploring this area, Berkeley Church Center can step up to a higher level of achievement in the academic circle in the future.

San Francisco, California

October 18, after a barbeque dinner and an exchange of songs and prayer with our brothers and sisters at the Berkeley Church Center, we packed up and drove across the San Francisco Bay to the International Pioneer Academy and arrived at 10 : 30 P.M. We were greeted warmly by the President of the International Re-education Foundation, Mike Warder, and the brothers and sisters there.

On Friday, October 20 we held our "Rally for God" at the Civic Center Park across from the Library. It was in this park that the original Pioneers held a "Rally for God" during our Master's speaking tour in San Francisco. While our San Francisco Family handed out pamphlets, One World Crusade staged one of our most enthusiastic rallies to the people who were having lunch or sight seeing. Some even came from across the street to hear what our speakers had to say. The reporter from the "San Francisco Examiner" came to take pictures and cover the rally. After our successful rally, all witnessed in the downtown area.

All the members of Mobile Unit 2 had an invaluable experience during the 3 day Crusade in San Francisco, to understand the San Francisco Family more clearly, staying together, studying together, witnessing together, having the same goals and motives to restore the nation and the world. Our Mobile Unit members had real joy in finding 145 wonderful brothers and sisters living in San Francisco. And also, all unit mem-

bers are very much impressed with Mr. and Mrs. Choi and Mike Warder, President, and his staff in their excellent work which is being done so far in relation to the International Pioneer Academy, and especially impressed with their methodology doubling their membership in a short period of time. All the unit staff wanted to learn many things from them. It was an invaluable experience for all unit members and staff after 8 months tour of the United States. Especially the warmest hospitality and real sense of brother-sisterly love from the San Francisco Family toward the Mobile Unit 2 members would be remembered in their hearts permanently.

As far as the future work in San Francisco is concerned, there will be definite multiplication of members very soon under the guidance of Mr. and Mrs. Choi and under the leadership of the President, Mike Warder. It is amazing to see the rate of increase of membership since last March when 15 pioneers were sent out from San Francisco Church Center. Now the 100% increase in 7 months must prove that the San Francisco Family has a better idea to offer to the whole nation, fulfilling Master's proposed rate of increase of membership.

“One World” Team in Germany

Our Young Missionaries Make Visits to Ministers and Priests

by **Annemarie Manke**

Our young street missionaries have broken into the ranks of higher society! They have been actively confronting Ministers and Priests as well as public officials with the Divine Principles.

Every week one of our boys or girls made visits to both Protestant and Catholic churches. Our main purpose was to create a friendly impression and to stress our willingness to further mutual interests. If possible we also left a book behind.

Early in the morning they appeared with well scrubbed faces and best Sunday suit or frock. Breakfast took place outside where they sat on hassocks and balanced a bowl of porridge on one knee and a couple of sandwiches on the other. When they had drained the last drop of tea from their cups, it was time for inspection. The team leader then had them pivot slowly as he examined them from head to toe, with a most earnest expression on his face. Here and there a speck of dust was flicked off or a tie straightened until finally they were all set to go.

They departed usually before the rest of camp showed more active signs of life. They headed down town walking very straight-backed and somber——after all it was not every day one set out to tell a minister the facts of life! We could

not help being proud that they were our brothers and sisters, there was just something so appealingly innocent and fresh added to their steadfast determination to spread the Divine word!

Appointments were usually made ahead of time, but if not our people just headed for the nearest church and in the most self-assured manner asked to speak to the minister. Naturally they did not always receive a warm-hearted welcome. It was not unusual for them to be politely, but most firmly asked to leave. Sometimes the method of letting them know their presence was undesirable, was not so discrete. Of course, this did nothing to dampen the fervour of our young pioneers! It was just one down and the next to go! The whole business was like walking across a moor. On such uncertain ground it was always necessary to feel ahead with one foot if one did not want to sink in above the head!

It was discovered that not two ministers stood in agreement with one another. For example, one had said "No, no child, don't ever use human intelligence to come to God. He is hidden behind a veil of mystery. God is the unknown, the never to be explored!" Another rather young and modern minister said: "It's obvious, I should think that the being God does not exist but that it is merely a word given to the culmination of all man's ideals. One could define God with love!" Still another minister said: "The Bible says, God created man in his image from the soil of the earth on the sixth day. To deny even a single word would be to deny the absolute truth of the Bible."

This state of things is very confusing for today's Christians. Who is right? Often we stressed this point when talking to the ministers. We brought out major themes in the Principle which shed light on questions which have troubled man through the ages. Quite often we could enthrall our listeners

with the clarity of the Principle; other times they were irritated by its simplicity and classified the whole teaching as childish.

All in all our visits to the clergy were quite successful. We were able to lay a good foundation with our talks and the books we lent out. We had made them aware of our activity and won their respect.

One member of each team was elected to be public relations man. They were to contact the mayor in each town as well as to inform the newspapers about our missionary work in the streets.

It was a completely new experience for the two girls. On the first day they stood rather uncertainly on the steps of the City Hall and wondered how they could approach such significant people. Then scolding themselves for even having such doubts, they took a deep breath and entered the imposing front-door. No matter who these people are, regardless of title or position, at this moment I am the most important person in the whole building, they said to themselves.

The first plunge into the deep end proved to be a big success. The condescending attitude they had expected did not turn up, and to their pleasant surprise the mayors revealed themselves as being very broad minded and gracious hosts. Our girls were allowed to present themselves and their ideas. If in some cases the mayor himself was too busy, they were brought to his representative.

They often amused themselves by asking in a friendly way if we intended converting them as we did the people on the street.

The visit to the local newspaper usually took place on a very factual level. We introduced ourselves and they usually scribbled down a few facts, or occasionally asked if we had any information which we then promptly gave them.

They often brought in a simple advertisement, only in rare cases were longer articles put in.

We were in most cases well known from former demonstrations. On the first tour we had been a novelty, but now the people accept our periodical demonstrations as part of everyday street life. They would most probably miss us if we did not turn up every few months. From many sides we are greeted as old colleagues. The street peddlers and the vegetable sellers shout a cheerful "Grüß Gott", and the shop-keepers wave through the window.

Whatever it be pauper, peddler, rich man or prince, there is no difference made. Our young missionaries with fervent conviction carry the word of Divine Principle to every niche and corner of the whole world.

Report from Japan

by Tomoko Itoh

The year 1972 has now come to the last stage in this extremely strained situation all through the world. Especially in Japan the political situation is very chaotic and we, Japanese family, are now fighting against the Satanic power which schemes to lead this country to the decisive fall. We are poor



"Open Ideological Warfare" against Japan Communist Party at the Shibuya Station Square, Tokyo. A family member teaches the people on the street.

and have nothing, but are firmly determined to do our best

with prayer to perform God's wish which should be fulfilled soon in Japan. Concretely, we Japanese family are now working mainly for the Victory-over-Communism Movement, the Little Angels' Performance and the One World Crusade.

For Victory over Communism

After the normalization of diplomatic relations between Japan and Communist China and the breaking of diplomatic relations with the Republic of China by the Japanese government, the political situation in Japan has become extremely strained. In this crisis we are calling for Victory over Communism all through the nation to awaken the people who are in deep sleep and know nothing about the crisis. Now we feel we must reverse this crisis toward the best chance for Victory over Communism.

On Friday, Saturday and Sunday evenings every week, members of our IFVC challenge "Open Ideological Warfare" against the Japan Communist Party at the main station square or in the park. So far, the Japan Communist Party has never attended the debate formally but came covertly to disturb or to heckle the IFVC speaker. But actually our attempt is now effectively influencing the people who seriously want to know something clearly about the facts or the truth. We are directly appealing to the members of the Diet as well so that they may realize what direction we Japanese should take in this confused international situation and what is the responsibility of Japan for other nations in Asia as well as in the world.

The tendency of the public opinion in Japan is very unstable and dangerous now, but we still believe that there must be many silent patriots who are seriously concerned about the future of Japan. If we could mobilize their forces, we could

surely protect this country from Communist aggression. So, day after day, we are endeavouring to enlighten and awaken the people all through the nation and to mobilize the forces of freedom-loving people to struggle against Communism. Only our firm belief based on sweat and tears can save the nation and the world, we know.

For the Success of the Little Angels' Performance

The Little Angels' Performance will be held in Tokyo from Nov. 19 to Dec. 29 (for 40 days) and in other big cities in the beginning of next year. So, one third of the Japanese family members are now in Tokyo selling the tickets. Some members visit schools, companies and organizations, and others call on every home door to door all through the cities. We must sell 360,000 tickets in all. At first, it seemed a little bit difficult to sell them out, but with prayer we gradually have found the way to victory, and recently a number of tickets are being sold in a day. For example, a sister sold 35 tickets in a day on the streetside. But these miracles can happen only as the reward for much sweat, much tears and much prayers.

Thus, today also at companies, at homes and on the street-side, brothers and sisters are selling and selling, firmly believing that the Performance will succeed and that one ticket means a passport to Heaven for the person who buys it, because they know that the Little Angels is one of the fruits of our Master's Heart.

One World Crusade Strengthened

One World Crusade in Japan was established by our Master when He visited Japan in May. In the beginning, the

number of the Crusade units was 14 and of the Crusade members was 600. But this time Master ordered to increase the number of the Crusade units to 51. So, now in Japan we have one Crusade unit in each district and are making efforts to have 2,000 Crusade members to fill the pressing need. Master ordered each Crusade member to witness and bring forth one family member in one month. So they are now witnessing, witnessing and witnessing day after day with great fervor.

Getting up at six, they have cleaning, morning exercise, morning prayer and breakfast. After breakfast, they have studies on Principle and the Bible for a few hours until about 10:00. As they must have examinations on Principle once in a week, they cannot help being serious in studying. At about 10:00 they go out for witnessing. They usually witness at the station square or on the bustling streetside. At first they pray and sing Family Songs displaying a large banner, on which the Words, "God Speaks Today" or "Let's Return to Our Heavly True Parents" are written in big characters. Sometimes they continue witnessing without having lunch until it gets dark. And almost everyday they have workshops for new comers from 6:30 P.M. Each member is requested to take at least one person to the workshop. The leader of the unit gives a lecture on Principle until 8:30 there. After the workshop is closed some of the new participants may come to the family Center and have more deep talk. The Family tries to recommend them to attend the District Training Session for 3 days. After graduating from the District Training Session, they usually attend the Bloc Training Session for one week to strengthen and deepen their understanding of Principle and to become firm family members. At about 11:00 or 11:30 P.M. they have a meeting for reflections and at about 12:00 go to bed with prayers.

Thus One World Crusade in Japan is now progressing

step by step with great power. We believe that every soul in Japan will be awakened by this bold Crusade based on our Heavenly Father's Heart.

Belvedere is Ours!

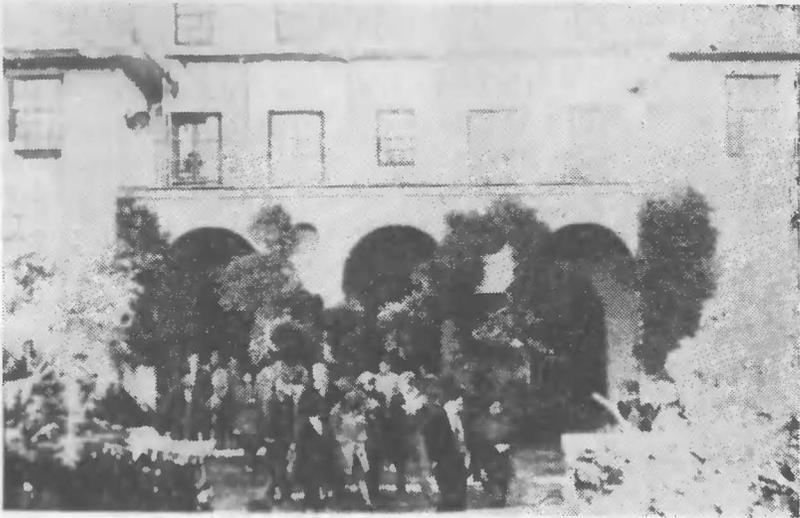
At 1:00 p.m., October 10, the caretaker of Belvedere received a call from Mr. McGuire, representative of the seller of Belvedere, the Bronfman family, saying that, from that moment, "Belvedere is in new hands." This last miracle of many, the settlement of Belvedere, was over, and we became the new owners. That evening, at the New York Center, the story unfolded. Philip Burley, director of the New York Center, explained that he and Miss Kim went to the bank at opening time —8:30— to obtain the check for buying Belvedere. But Philip and Miss Kim discovered that the bank in Washington had not yet transferred \$69,000 to New York. Miss Kim, through long and careful preparation for any such circumstance, had obtained a number of large loans from friends. With that money she paid for the remainder of the settlement. "At the last minute," said Philip, "she saved the day." Then, with the check, they went to the realtor's office, where, with their arrival, Belvedere became ours. All concerned were exuberant. The sellers took everyone to lunch, asked Mr. Oyama and Miss Kim to pray, and then toasted the new owners of Belvedere.

Some of the new owners were already arriving at Belvedere. The HSA Headquarters national staff opened it up, readying it for Mobile Fund Raising teams 1 and 2, who arrived shortly, and then Farley, Vivien, Bob Standard, and Betsy Drapcho came, bringing word that now we own Belvedere!

The teams met on the east lawn, overlooking the Hudson,

to pray and talk about what Belvedere meant to them. Farley, citing the accomplishment, said, "Now we have experienced what we can achieve through day-by-day application of ourselves."

After touring the house and grounds, the team members enjoyed some fellowship together in the front hall and enjoyed our first meal at Belvedere: a roast beef dinner eaten on sheet "tables" stretched across the floor of the bare dining room.



Examining the back of main house

At the New York Center the celebration continued. "This part is for God," said Miss Kim, as she cut off a large portion of the layer cake, baked for the occasion by Steve Babcock.

Philip, in speaking of the settlement, revealed the crucial role of Miss Kim both at the last minute and throughout the process, and described some of the history of obtaining Belvedere. He looked at many houses, trying to find a suitable one for our Leader to work from. When he found Belvedere, it had been on the market for only three days, having been tied up

in negotiations for over a year. He sent our Leader a brochure; our Leader said to buy it. Since then the behind the scenes work has been considerable, undergoing setbacks and triumphs that caused those involved in the negotiations to say; "Now we know the power of prayer." Just one example; a wealthy Englishman offered to buy before we had made a written agreement for a larger sum than we had offered, but the seller declined, saying "I cannot betray the Oriental lady(Miss Kim)."

Mr. Oyama concluded the evening with an inspiring address. "For 6,000 years God never had a dwelling. In America we have prepared a place for Him. For millionaires it is a small sum; for us it is a huge sum." He then described the work of the Japanese flower-selling teams which he started. Mr. Oyama also held up as an inspirational example Miss Kim's devotion to obtaining Belvedere, indicating that all people involved in the negotiations were moved by her dedication.

Mr. Oyama described the reasons for this kind of miracle; determination, hard work, courage, effort, and time. "There is hope for saving America. Continuous work can bring a miracle. Do your best for posterity. Keep up your spirit."

At Belvedere

"How can you describe a miracle?" Miss Kim asked us. "Now you've seen Belvedere. Is it better than your dreams?" It is.

We've never felt so happy as when we asked the caretaker for the keys to let us into Belvedere, knowing that it was now ours. After prayer, we entered the house that had awaited so long to be ours. The large library, the panelled living room, the elegant dining room, and the bright kitchen, though bare, reflected the design of someone who wanted to build a perfect house. Elsewhere there were many rooms for guests and servants, most with a view, a fireplace, and a bath. Mr. Nelson, the caretaker, came to help us prepare for the coming

guests. For the first time in a long time, the heat, gas, and water were turned on in anticipation of the inauguration of a new generation of owners.

After the fund-raising teams arrived, the tour began in earnest, with Farley in the lead. The French doors of the dining room lead to a collande with a detailed mosiac ceiling and a fountain at one end. The large green lawn is bordered by a stone terrace and another fountain. We walked past it, towards a rock that looks like a perfect site for the sermon on the Mount or Jesus' ascension into Heaven. On each side, the land dips; on the right is an excellent view of the Hudson River, on the left, of the tennis courts, swimming pool, and front lawns. We went down on the right to a path taking us by the apple orchard, grape arbor, and greenhouse to the gardener's cottage, bigger than the houses many of us grew up in. The path gently wound across the property to a shaded pond, built, said Farley, for the children to ice-skate on. Nestled on one side was a play house complete with fireplace and chandelier, looking across the pond to a bridge. After crossing the bridge, we explored the artist's studio, set on a hillside near a stream. Coming back down the hill, we stood together on a bluff overlooking layers of green grass and trees, melting into the mountains in the background. Then, crossing the large and gracefully dipped lawn bordering route 9, we saw an old tree. Someone had cared enough about maintaining its beauty to build metal braces supporting its spreading limbs. Back on the other side of the house, we explored the garage and caretaker's house. Mr and Mrs. Nelson talked to a few of us as we went through. Yes, tried to explain one member, these young people really did help buy Belvedere through selling candles! The garage, bordered by a stable, has three stories. At the center of the building is a round brick tower. This was the last cranny to explore, so we climbed the winding circular

stairway inside. Suddenly from the top, Fred Goble yelled: "Everyone go outside and look!" We ran to the hill side next to the main house, overlooking the river. There we saw a rainbow encircling the sun. To the left was a bright, unknown source of light, intersecting the rainbow and creating a pattern resembling a cross, or a base of four positions, depending on where you were standing. Together and happy, and sure that God was showing us his pleasure, we joined arms and closed the afternoon with singing "Tong-il."

International Conference Seeks Moral Orientation of Sciences

The First International Conference on Unified Science will open at the Waldorf Astoria Hotel in New York City on November 23 under the auspices of the Council for Unified Research and Education (CURE).

According to Edward Haskell, Chairman of CURE, the thesis of the four-day conference is "Moral Orientation of the Sciences." Twenty scientists will participate, two each from Britain, France, Germany, Japan, and Korea, and ten from the United States, plus fifty observers.

The proceedings will be opened by Dr. Nicholas Kurti, Professor of Physics at Oxford University and Fellow of the Royal Society, with a paper on "Execution of the Second Part of the Royal Society's Program of 1663: Unified Science." They will be closed two days later by Mr. Sun Myung Moon, founder of the Association for the Unification of World Christianity. Mr. Moon instigated this conference and will speak on "The Role of Unified Science in the Moral Orientation of the World." CURE was founded in 1948 at the Centenary of the American Association for the Advancement of Science. Its objective, announced in *Science* was assembly of the sciences—physical, biological, psycho-socio-political—into a single discipline: Unified Science. This assembly job is presented to the scientific community in a book with the surprising title *FULL CIRCLE—The Moral Force of Unified Science*. (Gordon and Breach Science Publishers. New York, London, Paris, October 1972). (See Book Report, this issue).

A noteworthy feature of the book is that its central thesis disproves the Marxist notion that "contradiction", rather than cooperation, is dominant in the universe.

Haskell claims the book could cause a scientific revolution. He said it is "the execution of the second part of the Royal Society's program of 1663: 'The compiling of a complete system of solid philosophy; and it results in the unification of the West's two cultures, the old Literary culture and the new Scientific culture.'"

Haskell explained that the book's subtitle, "The Moral Force of Unified Science", alludes to the fact that when the sciences are assembled systems-theoretically, the universe is shown to have a "positive value bias: it results from the preponderance of cooperation over conflict." These positive values are stressed by all the great religions, he said.

The book is the expanded proceedings of a symposium held at the annual meeting of the American Association for the Advancement of Sciences, Boston, Massachusetts, 1969. The symposium was arranged by Mr. Haskell, who is the editor of *Full Circle*. Its other authors are Harold G. Cassidy, then Professor of Chemistry at Yale; Jere W. Clark, Director of the Interdisciplinary Center of Southern Connecticut State College; and Arthur R. Jensen, Professor of Educational Psychology at the University of California at Berkeley. Jensen has been the target of severe intimidation by the SDS and other radical groups at Berkeley.

"Unification of the sciences and the Two Cultures," Haskell affirms, "is an essential condition for the delayed reorganization of our disaster-prone higher education."

Nixon replies to Family member's letter

Below is a letter sent by Justin Fleischman of the Berkely Family to President Nixon, and Nixon's reply. Nixon's response was personally signed which probably means that he read it personally before responding 8/5/72

President Richard M. Nixon

The White House

Washington, D.C.

Dear President Nixon,

I don't know if you will be able to personally read this letter. I hope so, but if not, I look forward to whatever reply your staff will be able to send.

I am currently listening to Senator McGovern's speech announcing his choice of Sargent Shriver as his vice-Presidential running mate. He is listing all of the areas in which he claims you have failed the American people. He seems to be overlooking many things. Many of his criticisms concern situations which can't be corrected by a few directives by the President because they are problems created by our own human shortcomings. More important than that, the complex international situation is the product of many years of history, and he shouldn't expect you to provide a simple solution in a short period of time.

I am sure that you are not overlooking the serious domestic problems of this country. It is obvious from the nature of your duties that you can devote only a certain amount of time to each of the many problems which face you. Natur-

ally, your greatest concern should be for the most serious problem. That is why you arranged your recent trips to China and Russia. That is why you have ordered intensified military action in North Vietnam. You are intently aware of the dangerous consequences of Communist takeovers in now-threatened free nations of the world, i.e. Korea, Germany, Vietnam and many others.

Mr. McGovern is very willing to overlook the declared threats of Communism. He would rather redirect American attention and money selfishly on ourselves. Admittedly, America is not the Kingdom of Heaven, but how much more democratically and materially blessed is America than any other country of the world? If America were to isolate herself according to the pattern suggested by Senator McGovern, she would be shirking her responsibility to the whole world; she would be turning her back on God, who has founded and raised America in the Christian spirit; the spirit of helping one's brother. The combination of America's religious and political freedoms and material abundance can have but one purpose: these freedoms can provide the motivation and responsibility, and the abundance can provide the means to bring God's ideal to any nation in the world.

It is only through America's cooperation with God that we can hope to insure America's prosperity in the long run. Let us continue to spread democracy while we have the chance. It is entirely possible that our children will have to fight in World War III against Communism; we would surely regret it if we didn't use our wisdom now to avoid this tragedy. And World War III would surely be much worse than any of the problems which Senator McGovern accused you for not solving so far.

President Nixon, I pray that you will continue to ask for God's help in planning your policies. If America loses the res-

pect of the many nations who depend on her, then God's power will be considerably weakened.

As my portion of responsibility, I pledge to you my vote in November, and before then, I will gather support from others by sharing the opinions I stated above.

I sign in the name of our Heavenly Father,

Justin Fleischman
1727 Euclid Avenue
Berkeley, California 94709

THE WHITE HOUSE

WASHINGTON

September 8, 1972

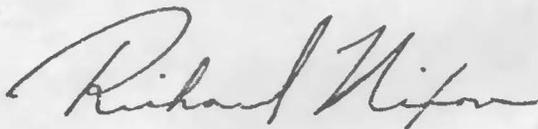
Dear Mr. Fleischman:

It was kind of you to share your thoughts with me, and I want you to know how much I appreciate the patriotic spirit that prompted you to write.

The opportunity to lead America at this vital moment in our history is a great privilege. You may be sure that I will do everything possible to merit the faith placed in me and to make this a time of which America as a nation, and we as Americans, can be truly proud.

With my gratitude for your prayers and with best wishes,

Sincerely,

A handwritten signature in cursive script, reading "Richard Nixon". The signature is written in dark ink and is positioned below the word "Sincerely,".

Mr. Justin Fleischman
1727 Euclid Avenue
Berkeley, California 94709

(Overseas Center Reports)

British Family

by Dennis Orme

As we prepare for Children's Day we send our deepest love to Our Father and Mother and all our brothers and sisters in our homeland. This month has continued with our usual program of heavy witnessing and we have increased our public speaking. This last month I gave public lectures in Plymouth, Cardiff, Bristol, Birmingham and Liverpool. In addition in London I was able to address a meeting of the Mother's Union—an Anglican Church organization covering the entire country. I spoke at this meeting to well over 100 branch representatives. Next month we have organized a schedule of speaking and we are beginning to bring in more seeds this way. Our new printing machine enables us to print out our own posters and we advertise widely.

Our printing department has been busy keeping up with our fifteen teams and we have installed an auxillary generator capable of supplying electricity in the event of strikes etc. With communist agitation strong in the electrical industries we wanted to safeguard production of the Word. In addition we have begun candle selling and indeed this may well turn into a good means of raising money and also witnessing.

Although we have many new faces, Satan has been very active. However we have been continuing to push out. In the North of Scotland, at Inverness the Samson Team had a very successful two day campaign. The winter is beginning to set in and the care and attention with which Samson was fitted

out is beginning to be appreciated by team members. In all over 180,000 persons read of or heard lectures on Divine Principle and Our Leader this month. In addition an unknown number of persons heard mention of our Father on local radio stations and through local papers. The Final Battle for a Heavenly Britain is being fought. The Unification Church is proud to lead in that battle.

Members Lead in the Campaign against Violence

For the past three years the Federation for World Peace and Unification has led in the campaign to preserve the Friendly Bobby—the British Policeman. The Communists have run a campaign to degenerate this fine force and alienate the British public for some years now. With the increasing trend of violence, much of it imported in American films, the unarmed friendly Bobby has been hard pressed to preserve the peace, without resorting to fear and physical intimidation by the use of guns.

Hence it is crucial for us to preserve a peaceful country if we are to think seriously of building a Heavenly Land, a God centred land. Over the last three years we have quietly but with great effect been putting pressure on the government. Just recently more eminent and well experienced police officers resigned owing to the failure of the Home Office to offer any form of constructive policy to thwart violence. The Federation therefore campaigned at Blackpool at the Conservative party conference and pamphleteered all members of parliament and delegates. For the second year running our members had a very warm reception. With the introduction of a new Home Secretary we wanted to make sure that he knew what we would expect of him. The mounting communist

subversion, linked together with an overall rise of violence can only be countered by the most resolute of men.

The conference held in mid October supported our resolve. The prime Minister spoke of aspects of our heritage that we have neglected. The new Home secretary announced a searching review of crimes of violence and has asked all Chief Constables to draw up reports for him. The Solicitor General suggested in a public speech that more organizations should support the police. The Federation whilst not seeking publicity, but seeking instead to reach those who make decisions, continues to do a most valuable work. The campaign was carried out by Lancashire members, with great success, and planned by the Federation's Director of Research, Dennis F. Orme.

Finnish Family

by Ellen Kocher

In the beginning of the month Paul and Christel Werner visited us and blessed a Holy Ground here in Finland. We are now going there every day for prayer.

In the course of the month some new members went to Germany to join the training on the mobile team. The manuscript of the Finnish translation of the Study Guide has been sent to Germany for printing. Then we can start spreading and selling reading material in bigger quantities. This month we also asked for official registration as "Maailman Kristinuskou Yhdisdamisseura," the Finnish name of our movement. However, it will take some time before they settle the case.

We are fasting much and praying intensively every day for success for our Father and are sure to soon conquer the whole of Finland for Him. Thankful for having been called as workers into the great vineyard, we greet you all.

Guyanese Family

by Vincent Hunte

September 10th had seen us through a forty-day condition which culminated with a public lecture at the City Hall. In preparation for this lecture handbills were distributed all over the city and country areas. Carl Williams, 14, our youngest member worked very hard indeed travelling many miles on foot. Even though we did not have a capacity crowd, the general atmosphere was exceedingly high. Many questions were asked and the minds of the people were so stimulated by the answers that Horace Hunte, Deputy Principal of West Coast Technical Institute who was chairman-for the occasion, was forced to exceed the time allotted for questioning.

At the conclusion of the lecture individuals were invited to examine samples of our literature. They were also given brochures and leaflets and invited to attend regular lectures. As a result of this drive more young people are listening to Principle and those who had already heard the conclusion have become more interested and active.

We are with our Unified Families all over the world and the motto in our hearts for this month is "The work for Father is never done until the final battle is won."

Swedish Family

by Friedhilde Bächle

Ten active fighters more for our Heavenly Father——that is our goal until the end of this year.

This month we had the great joy to welcome Paul and Christel Werner from Germany on their Scandinavian tour. They investigated the situation here and promised at once to send somebody to support the mission here. One week later the help was already there: Barbara Heinbuch from the German team arrived. Besides her language studies she will go witnessing all day long. In this way we can spread out the Divine principle in Swedish, German and English language.

Besides the people who have been personally contacted in the streets, we always have about 10-15 visitors who read our advertisements in the newspapers and were interested by the Divine Principle. They often leave taking a book for further study at home.

My physical mother also been with me for some weeks and has been of much help by praying for the mission and keeping the house-work done.

We observe that a general revival is going on in Sweden. Ecumenical and charismatic conferences attract many young people, who begin to show more and more interest in God and in spiritual work. In the street where we mainly go for witnessing there are all kinds of religious and political groups spreading out their ideas. Countless new books and articles write about "Jesus a human being", "The signs of our time", "The hell——a fact" ect. The institution for religious hist-

ory is going to publish a new book on the "Religious Minorities in Sweden", and I learned that they will put in some pages about our Principle-movement as well as a photo of our Leader.

For our own use we have translated some Principle articles and several of Leader's sermons into Swedish.

We are very thankful, indeed, Father, for the work of your kingdom.

(Pictorial)



Pres. Kim addresses 17th General meeting of Sungwha Student's Association. 181 Senior H.S. students attended, Oct. 22-24, at Sootaek-Ri Training Center.



22nd Divine Principle Seminar for established church pastors. 33 pastors attended., Oct. 24-26 at Sootaek-Ri training Center.



Japanese Crusade members practice their Principle lectures on the streetside.



Party for new Japanese Crusade members at end of training session.



Japanese Crusade members appeal to the people's hearts with Family songs.



Workshop for newcomers held by Japanese Crusade Unit.



Master speaks to Japanese Unification Church leaders at Cheju Island during their tour across country in September, 1972.



Marc Lee sells a candle in San Francisco.



David Kim giving a "pep talk" to Washington D.C. Family members.



French Family display sandwich boards with principle message.



Edward Haskell (5th from right) at dinner during visit to French Family.

(Articles)

On the Nature of Production Power

by Dr. Lee Sang-Heon

Vice-Chairman of IFVC, Korea.

Marx said that *production power* means production tools and labor power, and that the progress of production power is materialistic progress. However, according to dialectical materialism, things progress because of the contradiction of two elements existing within them and by the conflict and struggle between them. It is Marx' assertion that when there is no struggle between contradictory elements, progress cannot exist. Therefore, the progress of production power can not be excepted. If the progress of production power is truly materialistic, then within production power itself there must be two material elements of contradiction, conflict, and struggle.

Production power means *production tools* and *labor power*. Then, are these the contradictory elements? If so, how do they conflict? In that conflict, which is affirmation and which negation? Strangely enough, Marx left no concrete clarification to this question. Even Marx' successors gave no rational explanation on this matter. Izchenko said that "The cause of the progress of production power must be sought within the inner characteristics of the labor process. Once production power is generated, it is led to progress through inner dialectic method. The cause of the progress of production power is the dialectic mutual operation of production power and production relationship, as content and form. Production power al-

ways operates within a certain social form (having a certain content of class relationship) and within a certain form of production relationship." (Dictionary of Philosophy).

This appears to be a dialectical explanation of the question presented above. But this does not explain the cause of the progress of production power. Izchenko's explanation is, in short, that by creating mutual dialectic opposition between production power (content) and production relationship (form) through the union and struggle of contradictory elements (production power and production relationship) production power progresses. This is, in effect, an attempt to explain the cause by the result. It is only circular reasoning.

According to the materialistic view of history, production power constantly progresses, whereas production relationship has the tendency to remain static. Production relationship at some point becomes a hindrance to the progress of production power. Then how can that hindrance be at the same time the cause of the progress of production power? This is a futile argument, akin to saying that the brake of a car is the same as its accelerator.

Marx and Stalin suggested indirectly that man's desire for life was the basic motivation for the progress of production power. It was implied that man constantly developed production power according to his desire in order to improve his commodities and living conditions and at the same time to shorten his labor time and simplify his labor. It is certainly true that man's desire motivated the development of production power. If no such desire existed, production power could not have developed. Then why did Marx not clarify this directly? If he had clearly stated this fact as a law, it would have meant he recognized that production power progressed from a definite cause and for definite purpose (the purpose of satisfying man's desire) and the fact that matter (production

power) is developed by spirit (desire). Accordingly, it would have meant that Marx would have had to deny his own method and philosophy (dialectical materialism), since his dialectic method denies purpose in progress, and his philosophical materialism asserts that matter controls spirit.

It is important to recognize that the explanation of the cause and reason for the progress of production power which is the core of the materialistic view of history is extremely ambiguous and inconsistent.

Our View

According to the Unification Ideology, man, like every thing in the universe, exists in polarity of feeling and reason, spiritual and physical, male and female. The interaction of two complementary elements is the foundation for anything to be created or for energy to be generated. This creative interrelationship resembles the polarity and creative power of the Source of Creation, the First Cause, or God. In other words, man's creativity resembles the creativity of God Himself. Man's production power (labor power) is derived from this creative power.

God's creative power is not mere blind force, but bears the element of conscious purpose, or intelligence. This is proven by various facts in the creation. That is, the entire creation is not only supported by energy, but each individual element comprised in the universe has a mathematical precision and intelligent content which is beyond the grasp of the most scientific mind. Furthermore, each thing has purpose within itself. If there is no intelligent element in addition to physical energy, how can the things created have purpose and move according to law?

God's creative power has polarity of inner and outer. Therefore, man's creative power, which reflects that of God,

also has inner and outer aspects of polarity. The outer aspect in man's creative power is physical, the inner element is mental. Because of this, production power (labor power), which is an extension of the creative power of man, is also a composite of these twofold elements; mental and physical power. Production power progresses according to man's creative desire and will, and not material conditions alone.

This is a far more coherent explanation of the nature and progress of production power than that presented by Marx and followers. The progress of production power is derived from the creative desire of man, through the harmonious give and take between the polarity of mental and physical power, all of which are derived from God, the First Cause. Material conditions affect man's desire and will, but do not *determine* them. Man has the freedom to will what he desires in accordance with the principles of creation derived from God. It is when man violates these principles that his freedom to will goodness is lost.

A few Words on Friendship

by Lokesh Mazumdar

Friendship is the base on which the majority of positive human relationships is founded. It is this that fosters love—receptive, mutual, and eventually parental or unconditional. And love should, ideally speaking, produce joy.

The basis for friendship is quite often determined at the very beginning during contact. We're easily attracted to other people because of a positive resemblance which strikes up a spark of interest in one another. We're also attracted so because so often it stands out clear and loud that good, binding friendships can make living worthwhile and is probably the most important source of joy and happiness for us.

In the early, formative period of a friendship our desire for joy is centered mainly in ourselves and we may be little concerned with bringing joy to the other. For instance, we actively search out our friend's company to gain happiness and stimulation, receiving for the most part his energies, his ideas, his warmth. Because we receive in this process something beneficial and worthwhile we can eagerly look forward to our next meeting. Because of his generosity (spiritual, mainly) to us we are quickly attracted to his personality, favor his likes and dislikes and aspirations, and are drawn to his being. We then want to fit him into our lives and it is not long before this initial, receptive feeling grows into a desire to share our own accounts, experiences, and being with this person—now on a mutual basis. At this stage most of our joy and satisfaction

comes from giving: this could be in the form of a favor, or just companionship; perhaps delight, or a solution to a problem; or it could simply show in the form of hope—hope that the friendship will grow in its scope and beauty and security.

Naturally, such giving is not one sided since the friendship at this point thrives on a flow of energy and vitality, a giving and a receiving, and perhaps more important, on the willingness to continue the relationship. During this period of mutual sharing it is possible that one of us, in our very private corners, run into problems we cannot overcome single-handedly. Is it not true in most cases that then we turn to those who we believe will sympathize with us, care for us in our circumstances, share our adversities, and offer hopeful, promising solutions to our problems? In this manner sadness is replaced by joy, hopelessness by hope and a positive conviction, and negativity by happiness and new insights. The best of friends may find themselves in situations where one is called upon to take the position of a helpful, strength-giving parent to the other, who would be the "friend in need." But however difficult, a good friend will try to fulfill successfully this role because he values the friend and what he stands for. And since we're not yet living the ideal life a friendship does not always grow to maturity without its share of 'depressions'. However, these are states in which jealousy, resentment, or repulsion may creep up to the surface for many reasons, yet in a true friendship this does not necessarily affect the quality of loyalty, faithfulness, or character that has been built into the friendship.

Unfortunately there's the other kind of friendship too: the reluctant friendship. For if that early, initial spark of attraction is not reinforced and fed by love, truth, warmth, constancy, and the positive acceptance of the goals of such friendship, then many obstacles will have to be overcome and 'growth' is hindered. Such friendships rarely produce great, enduring joy,

but rather momentary delight depending upon the existing mood, feeling, or state of mind. This too is friendship no doubt but it is only slightly reliable and may easily lead to confusion, frustration, and hurt.

Most of us have had a "best friend" in our childhood years, the friend for whom we were willing to do anything and everything, the one from whom separation wasn't possible. In later years his small circle of best friends may have grown to two or three but hardly, in most cases, to more than a handful. This is not to say that most of us haven't mixed with the crowds through school, college, business, and so forth. We have. But these friendships were so often empty, tiring, sometimes draining. Rarely was the energy within multiplied. Such friendships are so often based on tottering foundations (unintentionally) because the values which sustain them are relative values and when put to the test they fall away as autumn leaves. What then is left? Nothing more positive than a memory, an experience, and sadness.

Therefore the importance of adopting God's values as our own.

The best of friendships largely reflect the energy of God, the Heavenly Father, Mother, and Friend of all friends. We see this in the friends themselves, in the powerful constancy of their love, in their willingness to give and receive, in their mutual trust of one another, in the helping hand and sympathetic heart, in their decision to share their fortunes and misfortunes alike. The power of such God-centered friendship is anything but fickle. The fruits of it are always positive, nourishing, and life-giving. At this point the subject and object feel free to depend upon one another. In fact good friends would think nothing of imposing on each other so long as their intentions lead them on to "higher ground." Give and take in true friendship becomes a joyful rapport, especially when a

pair feel secure and united by the Source of all friendship. For in such a state there is little room for doubt or deception—only the conviction to maintain and promote this friendship; to reinforce it, to build with it, for it, and by it goodness and sincerity; and to stand up to the challenges against it from external forces. It is like a sealed vow: for better or for worse. Because it is possible for man to develop his true nature through filial and mutual friendship with the Heavenly Father, we must build human friendship by accomplishing some task for Him. This sets the standard and makes the condition to invoke His support.

In a God-centered marriage a husband and wife can feel the energy and stimulating joy and happiness from one another. If true friendship doesn't always offer all that marriage does it is at least the next best thing to a God-centered marriage.

To quote the Korean sage Sun Myung Moon, initiator of the Divine Principles in this New Age: "Everyone has a need to seek something or someone better than he himself is. We all want a friend. A man who can be a friend is needed by everyone. When you become such a person, a true friend to all, how can you then not be a Lord of creation? This is the idea of the Divine Principle—its main purpose is to develop men like this."

(Lokesh Mazumdar who was a member of the Toronto Family is working now in U.S. as a pioneer.)

What the Christian Dynamic Can Do for You

True Christianity brings man into a mysterious personal relationship with God Himself, who is the Creator of all things, including the mind of man.

The Christian experience which stems from this living connection of the believer to God through the Holy Spirit cannot but produce psychological consequences of a most extraordinary character. Because these consequences are in large part effected by supernatural forces, they cannot be altogether explained in scientific terminology, and any attempt to do so will lead us into the mazes of skepticism. But while the effects of the Holy Spirit upon the human heart cannot be explained in scientific terms as being "nothing but" the operation of certain known psychological laws or forces, they can nonetheless be described in psychological language.

By David Duffii, M.D.

The processes which theologically are called regeneration and sanctification, while not introducing any altogether new faculties into human nature, nevertheless do produce changes in the personality which are revolutionary. The desires and motives and the likes and dislikes of an individual may be radically changed. The basic core of the personality is transformed from a selfish autonomy to the joyful acknowledgment of the Lordship of Another. The underlying pride system which in the spiritually unregenerate has been the fountain of envies, jealousies, rivalry, anger, resentment, and bitterness is effectually broken up by the purifying love of Christ, which is a wellspring of life eternal.

The Christian view is that psychopathology is universal in the heart of man. It is not something that affects only abnormal people. In the Christian view all men are hopelessly entangled in the meshes of selfishness and sinfulness. Without the divine intervention effected in the work of redemption, all men would be hopeless victims of the envy, hatred, strife, hostility, and sadism inherent in fallen human nature.

The Christian dynamic assays to counteract this universal psychopathology in the heart of man by the love of God, which is shed abroad in our hearts by the Holy Ghost. The Bible likens this process to the dying of the "old man" of sin and the coming to birth of a new creature begotten by the Holy Spirit. This miracle of the new birth is that mystery of godliness which cannot be scientifically explained as the mere operation of psychological laws or natural forces.

Before considering some of its particular effects, let us notice two important things about this mysterious process as a whole. First, the changes spoken of do not occur all at once. Just as it takes time for leaven to permeate dough, so also does it take time for the leaven of the gospel to permeate all recesses and levels of the personality.

Second, it is not a once-for-all process, but one that has to be renewed daily in stern battles with self. Thus the Apostle Paul was led to exclaim, "I die daily." I Corinthians 15 : 31. Someone has observed that the trouble with making good is that one has to do it every day.

Notwithstanding the continual need for vigilance lest the old nature spring to life again, the process of sanctification through the years eventually produces, by the grace of God, a character that is free from sin and full of the fruits of the Spirit. Sin will finally have been driven from the soul temple. The selfishness and hate, the pride and envy which are natural to the heart of man, will have been eliminated and the springs

of life purified at their source.

Even then there is no room for boasting. The saintliest Christian is humbly aware that he is yet a sinner, continually dependent upon the grace of Christ to keep him from sinning, just as Peter was able to walk upon the water only as long as he kept his eyes upon Jesus.

This continual dependence of the Christian upon God is of profound psychological importance. A great many of the mental illnesses of our day, both major and minor, are traced by psychologists and psychiatrists to their origins in unfulfilled dependency needs. It is widely recognized that people who have been deprived of an atmosphere of nurturing love and security in childhood are thereby predisposed to serious mental disease in later life, and even when frank illness does not materialize, such unfortunate individuals usually carry mental scars throughout their lives.

According to the Christian view of human nature, man has been created to be continually dependent upon God, not only in the formative years, but throughout his entire life. This dependent love relationship to God affords the Christian a depth of peace and security which is attainable in no other way. It is the one radically effective cure for the excessive anxiety which underlies so much of mental illness today.

Recognizing the central importance of excessive anxiety in the pathogenesis of mental disease, psychoanalysts have sought to uncover its principal roots.

One of the popular theories in this country as to the origins of anxiety is the instinct theory propounded by Sigmund Freud. According to Freud, one of the root causes of anxiety is the threatened eruption into consciousness of unacceptable instinctual strivings.

In Freudian theory the basic instinctual forces in the human animal are the sexual and the aggressive drives. When the

expression of these instincts is thwarted, frustration appears; but when the very existence of such strivings or impulses is suppressed from consciousness, then not frustration but anxiety ensues—an anxiety that is usually generalized or “free-floating.” This anxiety, in turn, gives rise to various neurotic or psychotic symptoms.

The Freudian theory that anxiety is primarily engendered by repressed instinctual wishes has been challenged by a prominent psychologist, O.H. Mowrer, one time president of the American Psychological Association. Mowrer contends that anxiety stems not so often from repressed desires to commit unacceptable acts as it does from a guilty conscience over having already committed acts that are out of harmony with one’s code of morals. Thus Mowrer’s is a guilt theory of anxiety rather than an instinct theory such as Freud’s. The suggestion has been made that each theory applies to certain cases but not to all.

Still other explanations for the genesis of pathological degrees of anxiety are offered by the existentialists, such as the emptiness of life and the threat of nonbeing—which is another way of saying “the fear of death.” But regardless of which theories are correct and regardless of what particular factors actually give rise to anxiety in any given case, the sovereign remedy for man’s all-pervasive, existential anxiety is for him to return to his created state of childlike dependence upon his heavenly Father.

In his sinful state of false autonomy apart from God, man cannot but be naggingly unhappy, anxious and fearful. Disguise it as he will, this unhappiness and hidden despair is the high price man pays for his stubborn pride, his overweening desire to be his own lord and master, to be as gods knowing good and evil. The price he pays is indeed high, because this prideful anxiety with its accompanying despair is truly a fatal

disease; it is a sickness unto death.

It is interesting to notice that it is just this radical cure for excessive anxiety—this totally dependent relationship of the adult Christian to his heavenly Father—that the religious liberal rejects as being an evidence of spiritual immaturity. How foolish is such rejection! It poses as freedom and independence. It forgets that man's true freedom and true humanity are found only in his voluntary dependence upon God. "Without me," Christ declared. "you can do nothing." John 15 : 5.

One of the profound psychological effects of the operation of the Holy Spirit upon the heart of the Christian, then, is this quelling of man's deepest-lying anxiety by restoring him to his created state of dependence upon God. This is that "peace which passeth all understanding."

There are other psychological changes wrought upon the core of the personality by the Christian dynamic. One of these is the eventual uprooting of hatred from the heart of man. I here refer to the spirit of hatred or hostility directed toward man or toward God and not to that hatred of sin and injustice, which is attributed even to God Himself.

Hatred or hostility or destructiveness is recognized by psychoanalysts as being fundamentally ingrained in human nature. It is considered to be one of the two primal instincts, coequal with, or even stronger than, eros. In its dark picture of human nature classic psychoanalysis closely parallels the Word of God, which declares that "the heart (of man) is deceitful above all things, and desperately wicked." (Jeremiah 17 : 9) Freudian analysis maintains that hate and hostility are instinctual in man, that they cannot be eliminated but can only be controlled or directed or "sublimated".

At the very most these destructive elements can be partially neutralized by the constructive forces of eros (love), but hatred toward people can never be entirely eliminated, because it is

built into human nature, i. e., it is an instinct. There is no human love relationship, say the Freudians, which is not partly based upon hate and destructiveness.

All this about the basic wickedness of man the Christian can agree to and endorse as applied to unregenerate man. But right here is the crux of the gospel: The Christian dynamic can change the heart of man. It can eliminate at its source this hatred of man toward his fellowman. It can replace the natural hate with a love that is even greater than eros, a love such as Christ had, and which in the New Testament is called agape in order to distinguish it from eros.

Can the Christian dynamic actually do this—actually change the heart of man to this radical extent that man's innate hatred of his fellows is eliminated and not merely modified and more or less brought under control? Is it realistic to expect this much of Christianity? Or is the religious liberal correct in supposing that such a "magical expectation" is a mark of spiritual "immaturity"?

The right answer, it seems to me, is that the power of God can indeed change the heart of man, can indeed affect the root and not just the branches. Surely Christ made it clear that what He expects of His followers is righteousness. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." I John 3 : 15. "Ye must be born again." John 3 : 7 And the new covenant promise from the Old Testament is, "I will put my law in their inward parts, and write it in their hearts." Jeremiah 31 : 33. "A new commandment I give you, That ye love one another; as I have loved you." John 13 : 34

These things may be as incomprehensible to modern men of learning as they were to Nicodemus; but whether comprehensible or not, they epitomize the teachings of Jesus that He expects His gospel—or better stated, His presence through the

Holy Spirit—to change radically the hearts and lives of those who accept Him. Not all at once, but all eventually—and during this present earthly life, not merely at its close.

Just as the Christian dynamic is able to eliminate hatred from the heart of the believer, so it can also uproot jealousy, pride, and selfishness. The gospel of Christ is the power of God unto complete salvation. In this regard it is vastly superior to psychological science, for it can produce miracles: it can transform sinners into saints.

Christianity, it must never be forgotten, is a religion of miracles, and particularly of miracles wrought upon the hearts of men and women. One religious writer has remarked, “our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value.” It is this supernatural element which psychological science tends to reject. Can a man change his genes? Can he go back and relive his infancy and childhood? Can he enter a second time into his mother’s womb? How can these things be?

The Christian witness declares that the miraculous new birth experience does indeed occur and that regeneration and sanctification are realities which progressively transform the lives of all who do not resist the influence of the Holy Spirit.

(Sent by Friedhilde Bächle, Sweden)

Motivation of Christians in Politics

by Henri Madelin

From "Etudes," 1972

In studying present phenomena scientifically, or if one scrutinizes the past with historian's eyes, one must note a certain ambiguity in the behavior of Christians in politics. They seem to be powerless to live other models than that of Franco or Savonarola. If one refuses prostration before the tyrants, one takes refuge in the category Hegel called: "beautiful souls."

In fact, Christians have always had a hard time living political problems in their depth and complexity: There is a persistence, throughout the ages, of Christian anarchy, destroying the Powers. It is a schema that we know well and comes again in the events of certain countries, especially in Latin America. Rather than politics drawn from Holy Scripture, those who are subversive against the order formulate a Holy Scripture drawn from their own politics.

On both sides, Christians risk missing the political reality. There are three tendencies which seem to mark Christian behavior: traditional distrust towards politics, search for a Christian platform in politics, and political radicalization of Christian minorities:

Traditional distrust of Christians in Politics

In reading Catholic or Protestant press or communiqués or positions taken by ecclesiastical leaders, one has the impression that French Catholics or Protestants are all men of the left,

which is not true. There is a gap between the language of "progressive" leaders and the reactions of the masses who have remained rather traditional. Furthermore, there is a definite correlation between religious practice and voting to the right of center. 4% of practicing Catholics approve of the Communist Party. 40% of those who have no religion adhere to the practices of the Communist Party.

Certain psycho-sociological observations must be taken into account: Christians instinctively have a deep repugnance for the essential reality of lived politics, which is divisive. Politics is often the coexistence of individual or collective projects which are mutually incompatible. If there were not such large and radical opposition, the conflicts would adjust themselves in economic, social, cultural, national or local levels. Christians sin through ignorance or idealism. They want politics to take the place of charity, as an immediate reconciliation among men, as the possibility of total fraternalization above the antagonisms that divide men. The morality of actions are questioned, little on the politics itself as a passage from native violence to a still fragile dialogue.

When there is political commitment, Christians have difficulties to perceive the importance of numbers and masses, and thus do not go across the barrier of political commitment. They are more vigorous in labour union commitment. There is a tendency to emphasize interpersonal relationships and social activity. This tendency gives fruit to two attitudes: either a sacralization of present politics for a "strong State" led in a charismatic fashion, or a criticism of all politics as "evil", followed by indifference or distrust.

Search of Christian Platform in Politics

Vatican II incontestably transformed the attitude of Christians towards traditional politics. Before, there was a definite cleavage between socialism and the right. Since Vatican II,

Catholics have joined Protestants in a non-conformist position. Laymen and youth shake the clerical structure and there is a radicalization of socialist youth who influence democratic Christian youth. Youth perceive the gap between Christian faith and political options. Politics, as action that goes beyond sexual, social, religious positions, does not go well with deduction of concrete choices from faith. The power structure is an obstacle to the idealism of generous positions. Thus, presently, we find a situation in which there is no longer homogeneity of thought of Christians on most political questions.

Political Radicalization of Christian Minorities

We are witnessing a period in which part of Christianity is entering into a phase of sharp political radicalization. There is a refusal to utilize Christianity to reinforce political conservatism and to ignore the gap between the Christian faith and concrete politics. Some advocate revolution, a Christian faith directed at new utopias, at the heart of human development. There is a particularly explosive mixture of religion and politics in an entry in full force of Marxist themes, concepts and analyses. The goal is to unify theory and practice in Biblical terms, utilizing Marxism as the only effective instrument to analyse our capitalist society in depth. Unfortunately, there is no longer one, but many Marxisms, and adherents do not know to which one they adhere. At any rate, what is asked of politics is the assurance of happiness, a free society to come forth out of the present chaos. The masses of Christians are worried by the instability of the system. Without a doubt, in political matters, more than any other domain, we must relearn how freedom is fragile and how it needs to be constantly liberated in the human conscience

Metamorphosis towards Unity

According to Michel Carrouges, the originality of the poetry of Jean-Claude Renard lies in its "cosmic and spiritualist inspiration where there is a strange accord of meaning between corresponding harmony and dissonant lyrics. The theme of metamorphosis dominates. It gives birth to a sort of great symphonic orchestration where man and woman, the earth and celestial Jerusalem sketch in sparkling lines the fascinating phantom of their future unity." For Jean-Claude Renard, man and earth, knowledge and love, meditation and action, science and faith must be one, for the whole universe has one meaning, one direction, one growth of which we are responsible as cooperators with God. As a Christian, Renard knows that he can only fully assume Christianity if he fully assumes the condition of man, if he goes to the end of his vocation as a poet and tries to seize reality in all its complexity, to rediscover the desire of God in all creation, to reinvent the "language of the sacred", which is the very language of God, so that it becomes the language of man the unique language of the "new people".

Poetry and Faith

by Jean Claude Renard

(French Poet, 1922~)

The power of language is such that it is capable of convincing man of anything and even inviting death. That is why it can endanger faith. It can separate us from the works and realities of faith or of existence by replacing these realities by itself, to a point of persuading us that we continue to believe or to live. Language has the power of delivering man to the depths in himself until he can no longer escape their questions.

One must try to find the particular point where faith can inform the poet so that faith and poetic language no longer contradict or endanger each other, but by a certain relationship between what is truly lived and truly written, feed each other, clarify each other, deepen each other, renew each other in an action of a different nature, but oriented towards the same desire of fulfillment and the same expectations of being. Poetry is like the mind searching to reach "the awakening", that is, the point where God and man can unite and identify themselves. On the level of language, we meet situations where the signs of the "sacred" can appear, as well as the inscription of transcendence. There is the sign of something that does not cease to announce itself as the absolute, the mystery of a fullness still deeper than being and non-being, and presence and absence, which constantly asks us the question about the being we call "God".

Thus, poetical language was at first religious: the first gestural and verbal form of expression of sacred things and myths. It was the first system of signs by which one tries to go outside of oneself, breaking down the barriers, dominating time and death, searching to enter into relationship with the inaccessible to try to attain the "true life".

Poetical language becomes sacred from the moment it attests that a word remains possible only with respect to silence, and that even the absence of God is only the other side of His presence in the absence of man himself. Poetical activity can sometimes witness to spiritual forces which we apply to penetrate places open to transcendence, a central place of creation, the origin for us of a new birth, perhaps which puts us in relationship with "the Eternal", with we call God. Through that, we find being and reality which begin to oppose themselves to non-existence and to destruction, making "salvation" and "sanctification" possible. Poetry obliges us to become a-

ware of our freedom, and thus, of our responsibility, not only towards ourselves, but towards the world and History. It teaches us that our destiny depends also on us, what we become in turning towards being or towards the non-being, towards that which fulfills or towards that which destroys existence.

The Great Explosion of Religion in Our Time

by Gottfrid Oosterwal

From "Liv i Nutid" (Life Today), Sweden

Almost everybody has heard of the explosion of population and criminality during the few years, but have you heard something about the great explosion of religion?

Religious awakenings have grown among Buddhism, Hinduism and Islam, unparalleled in history since the early Christian time. The thousands of new religions and mass conversions are still more remarkable.

In South and East Africa alone two thousand new religions have risen since 1950. Hundreds of new religions have been founded in Japan, on the Philippine Islands and in many other territories of Southeast Asia as well as in the enormous world of islands in the Pacific Ocean. New cults are reported from Argentina to the islands of the Caribbean Sea.

There are remarkable differences between all of these religious cults. Some of them rise in Christianized territories such as on the Philippine Islands, while others show influence from their Buddhist surrounding or reflect the content of primitive religions within which they have developed. But many of these new religions show striking similarities in content and structure, in spite of the very different cultural and religious background within which they have spontaneously risen.

The most indicative thing among these common features is

the expectation of a coming of a Messiah. Prophets rise who forecast the end of this world, and The Saviour, who will soon come and who will bring eternal happiness and prosperity. Diseases, misery and even death will not exist any more. The dead will be living and the Messiah will put an end to all oppression and all injustice. The Redeemer will give abundance to everyone and govern the people in the paradise which has been won back.

The coming of this Messiah who sometimes is looked upon as a mysterious hero, an ancestor, a saving god, a great spirit, is believed to be preceded by evident signs, usually of catastrophic character. In the north of Thailand for example, where people are eagerly waiting for the near return of Pee Boon (the spirit of charity) the sign is a big scourge of fire and war. As in some Chinese movements one believes that fire will purify the earth. During this affliction which people think has already begun, Pee Boon will arrive with a big musical fanfare surrounded by a cloud of heavenly myriads and his blessing will heal all damages and wounds.

Sometimes the signs of the coming of Messiah are big earthquakes and floods. The people of Soromadja in New Guinea describe these occurrences in this way: "The mountains and the hills will be moved. The rivers will change their runs and the sea will come over all cities. The sea will even open the graves. Then Messiah will come with ships loaded with food and bring the dead back." Others speak about volcanic outbreaks, signs in the sun and the moon, falling stars, and a big darkness which will cover the earth just before the new heaven and the new earth will appear.

These movements are not only the usual expression for primitive wishes or opinions. Prophets rise spontaneously it seems, thousands of miles from each other and whole communities follow them. In Brazil or in West Guinea on one occas-

ion the people left their old homes and began a journey, which often was very troublesome, to look for the Messiah and his land without wickedness. Within the territories of the colonial empires these beliefs came to inspire people to revolt against the oppressors and in that way make the way for the new sovereign and his kingdom of peace, justice and right. Such movements, which are well known in Africa and many territories in Asia, gave inspiration to and an ideological background for nationalism.

Even if such movements sometimes are destructive, they often do positive work for social and economic reforms. Often such things as drinking alcohol is forbidden. People promise not to steal and not to lie; card-playing and prostitution is put away, adultery and immorality are severely punished. Old struggles between people, who have been at war with each other as long as they can remember, are finished and new bands of brotherhood are tied.

In some of these movements we find a new work moral. A fine example are the Wegebage-movement in west New Guinea and the Sopilada-cult in the Northern Philippines. All "idleness, indifference and disorder" ceased and a new eagerness came over the people. New land was prepared for cultivation, and great improvements were made within agriculture and horticulture which lead to increased prosperity. The new era of superabundant justice was in fact introduced.

What does it mean then that such Messianic movements rise all over the world today? The usual explanation is that they are a result of unadaptability and disappointment, oppression and impoverishment. Vittorio Latternari for example, gives his excellent new book about these new cults, the title "The Religions of the Oppressed Ones". He explains this by saying that the origin of these movements only can "be understood in the light of the historical conditions, which have connection

with the colonial experience and the efforts among the oppressed people to make themselves free."

The fundamental idea is that the "colonial situation" when strangers took the country of the people (North American Indians, or for example the original inhabitants of Africa) has caused a need to get compensation for this loss by 'a spiritual gain'. An African chief expresses it very beautifully "Earlier we had the country and you the Bible, now we have the Bible and you the country". Likewise, the contact between the rich western civilization and the considerably more primitive cultures in Asia and Africa has led to a breakdown of the latter ones. These people who join the new cults, want to take part in this new richer life.

But why should people react to the break-down of culture, the injustices and the oppression by developing, with remarkable religious opinions of belief that a Messiah shall come and the dead shall revive? Why don't they just react by revolt, social insurrection, strikes and nationalism, like other people have done when being confronted with disappointment, social injustice and oppression? And how is it that such religious movements arise also in territories which have never had contact with western civilization and even less with oppression?

Such religious movements have been reported from until now even in west New Guinea. And how is it that such new religions have not arisen within all the territories where oppression, break-down of culture and injustices have dominated? New Caledonia is one example of such a colonial territory from which no such messianic cults have ever been reported.

There is in fact a strong connection between these new religious movements and the crises of today's world. This was also the fact with the Messianic religious awakenings in the United States, England and Europe during the eighteen

forties, which stood in direct connection with certain crises. Men such as William Miller, Irving, Bengel, Henzepeter and DaCosta were contemporary with Frederic La Salle, Karl Marx and the authors of the Communist Manifesto. And the greatest prophets in Israel arose when the nation was faced with its most difficult political and social crisis. More than one scientist has pointed out that Jesus himself lived at the time when the Jewish people was oppressed by the Roman Empire.

But to explain the message of the prophets and the teaching of Jesus as a result of these political and social crises, is not doing justice to the real religious character of these movements. As most of the leading scientists of Comparative Religion claim today, religious phenomena can not be reduced to only social, economical or psychological factors. Alienation, oppression or cultural break-down work as accelerators. They stimulate the origin of such religious movements or give them a certain direction. Sometimes they can also turn such movements away from a spiritual to an economical or political ambition. But the origin of the real religious opinions of belief which are special for these movements, are to be found somewhere else.

Many people have noticed a striking similarity between these opinions of belief and certain Christian doctrines such as the return of Jesus and the resurrection of the dead, the message about a new heaven and a new earth, where there will be no disease or death a land where they will "not be hungry anymore" and where "God will wipe away every tear from their eyes". (Rev. 7 : 16, 17 : 21) A land where Christ himself will reign with righteousness, and where there will be no more sin. It is these similarities which have been taken as pretext for the many accusations that these new religions are result of the preaching of the Christian missionaries. Lutherans and Presbyterians as well as the missionaries of the Seventh

Day Adventists have been accused of causing such cults.

But even if on certain occasions there has been a clear connection between the work of the Christian missionaries and these new Messianic cults, the reviewer has often mistaken the shadow for reality. A great number of these Messianic movements have arisen in territories which have never had contact with any Christian mission. During the last few years a number of scientists have concluded that such opinions of belief, like that of the near coming of a Messiah, the erection of a land without malice, disease or death, and the resurrection of the dead, is of "genuine local origin". They are not a result of contact with western civilization or even preaching of the Christian doctrine.

This new knowledge and understanding of these many new Messianic movements of today is one of the greatest challenges in our time. First of all it tells us that millions of people believe in and are eagerly longing for the near coming of a Saviour. This widespread belief is not a result of a group of people having brought the message to others. No, these movements have arisen spontaneously from New Guinea to Brazil and from Africa to the Caribbean Ocean. It is these expectations which have drawn thousands of people to the message of the Christian hope. The mission literature are overflowing with statements of spontaneous mass conversions in many of the non-western territories of the world. And we have no reason to doubt the sincerity of these conversions. As the French scientist Jean Guiart said, it is "the authentic repetition of the expectations of the early Christians".

What is the Christian answer? Some Christians believe in a near returning Saviour. But there are large groups of Christians who have lost this hope and belief in Jesus' promise. When Christian missionaries are ignoring these aspects on Christianity itself or are omitting to live up to these genuine

Christian expectations, thousands of people are turning away from the Christian belief. These expectations call on the Christians to correct their own lack of the genuine Christian hope of a near return of our Lord Jesus Christ.

When Jesus told his disciples that he was to return to this earth as soon as the message about his kingdom had been preached to the whole world (Matth. 24 : 14), there were about 250 million people on earth. Today the population of the world has already passed 3.7 billions of people, of which not more than 20 percent are Christians even only by name. More than 1.6 billions of people have never heard of Christ, about seven times as many as at the time of the apostles. And the number of non-Christians is rapidly increasing. But in many of these Messianic directions of belief we can see that the hand of God is showing the world that the promise of his coming is firm. (2 Petr. 3 : 9,10)

(Sent by Friedhilde Bächle, Sweden)

Getting It Together for Jesus

By David E. Kuchatsky

You can plant grass one seed at a time. Regardless of when you plant it, the seed may sprout if given proper moisture and temperature. By planting just a few seeds a day you can eventually get a lawn—if you live long enough. And the resulting growth is “grass” fully much as that which comes from the sowing by a spreader in late summer (which in most parts of North America is the best time to start improving a lawn). The difference is that there is a much greater return on time, effort, and money if planting is done as a concentrated effort under optimum conditions.

This is the very simple common-sense idea behind the venture known as Key 73. It is nothing more than an attempt to evangelize together to capitalize on the benefits of coordinated enterprise. Evangelistically minded churchmen are joining hands to say, as Jesus put it after John the Baptist’s imprisonment, “The right time has come and the Kingdom of God is near. Turn away from your sins and believe the Good News!”

People continually come to Christ in saving faith—here a few, there a few—even when evangelism is at a low ebb. Some grow into great saints of God. But the idea of Key 73 is that there would probably be a much bigger ingathering of souls, proportionately, if many, many Christians shared their faith at the same time, thereby reinforcing one another’s witness. We have the resources for tremendous evangelistic impact; what we need to do is to discipline ourselves under the Spirit’s guidance and set some deadline for carving out the

task. And if evangelicals dovetail their efforts, the yield will be much higher.

Key 73 promises to surpass in scope any previous Christian enterprise on this continent. Most large denominations are participating officially. More than fifty have committed themselves at every level to Key 73, and these include virtually all the main Baptist, Methodist, and Lutheran groups. Roman Catholic bishops have given what is tantamount to approval. The only big holdouts are the United Presbyterians and Episcopalians, who so far have committed themselves only at regional and local levels. The denominations are joined by a number of well-known para-ecclesiastical organizations such as Campus Crusade, Inter-Varsity Christian Fellowship, the Billy Graham Evangelistic Association, the American Bible Society, the American Tract Society, and Youth for Christ.

Selection of 1973 is rather arbitrary. There is nothing about this next year to make it a particularly "sacred year" (though if Key achieves a measure of success, historians may want to call it that). And there is no reason to stop with 1973. But we needn't worry about stopping—the problem is to start! Some demur by saying that every year should be a year of evangelism. True enough, but what this invariably means is that every year is a year of little or no evangelism because the churches simply maintain business as usual, which includes far too little outreach.

Key 73 is actually more a spirit than a set of plans. There are some specific plans, to be sure, but these are transcended by the phenomenal new zeal shown by the rapidly growing number of Christians to carry out the Great Commission on an unprecedented scale throughout North America. Evidence that the right time has come is seen in the fact that many influential churchmen who previously sneered at evangelism are captivated by Key 73. "Until recently," said one Key 73 church-

man from the Reformed Church in America, 'Evangelism' was regarded as a worn-out, effete term".

Flexibility as the Secret

Undoubtedly some people are disappointed to learn that Key 73 cannot be explained as a schedule of prepackaged events. Most of us prefer the security of having things well mapped out in advance. But it's not that way with Key 73; prepackaging has been carefully avoided. From the beginning, promoters of the idea agreed that key 73 would have to be characterized by flexibility if it was going to be an effort in which Christians of all stripes could share. They saw that, given the great differences that exist within North American Christendom, the only way to get any sort of coordination is to provide for considerable program latitude. And so Key 73 is whatever any participating group wants it to be.

So far, this flexibility has had great appeal. It helps the Key 73 concept fit in with modern organizational thinking, with its emphasis on spin-off task forces rather than tight structures.

But what is more important is that spiritual revival cannot be programmed anyway. All we can do is try to meet the conditions as we see them. In planning their part in Key 73, Christians will not, it is hoped, fall into the old error of setting rigid ministry patterns and then asking the Holy Spirit to fit into them. We need to stay loose and allow God to work as he pleases.

Key 73 is best described simply as an all-out evangelistic effort. It seeks to confront the people on our continent more fully and more forcefully with the Gospel of Jesus Christ by proclamation and demonstration, witness and ministry, word and deed. It is an attempt at evangelistic saturation, or what might be called a Christian blitz. The only undertakings roughly parallel have been the Evangelism-in-Depth programs in

Latin America and their counterpart enterprises in Africa and Asia. Participating units are developing their own programs and will carry them out simultaneously in 1973. There will probably be cooperation in the use of mass media to prepare the way and to reinforce efforts at the personal and community levels.

How It Began

Key 73 has been more than five years in the making. An editorial in *Christianity Today* on June 9, 1967, entreated all evangelicals, "Somehow, Let's Get Together." A heartening mail response prompted then editor Carl F. H. Henry to arrange a consultation on evangelical unity. Meanwhile, a small group of Southern Baptist churchmen, unaware of this movement, met under a spiritual burden for more intensive Christian outreach. When messengers to the 1967 sessions of the Southern Baptist Convention turned a petition from this group over to the SBC's evangelistic staff coordinators for implementation, the concerns of the two groups merged. A joint exploratory meeting, financed by the Billy Graham Evangelistic Association, brought together forty churchmen at the Marriott Key Bridge Motor Hotel in Arlington, Virginia, September 28-30 of that year. Henry Bast moved and Alistair Walker seconded a motion to explore the possibility of a transdenominational campaign in 1973. It carried unanimously.

Then came a long shaking-down period with little evident progress. The people chosen to pursue the idea were on a pioneering venture and had to feel their way slowly. During this time they were getting to know one another and measuring the difficulties and opportunities. Meanwhile, with each meeting more denominations and groups became interested. An executive committee of sixteen persons was set up, along with a larger central committee. The latter, composed of one representative from each participating group, serves as a policy-making legi-

slative assembly. Dr. Thomas F. Zimmerman, general superintendent of God, is chairman of both.

A small secretariat operates out of offices in downtown St. Louis (418 Olive Street). It is headed by Dr. Theodore A. Raedeke, who served fourteen years with the evangelism department of the Lutheran Church-Missouri Synod.

So far the only hard "program" for Key 73 is a breakdown into six phases, some of which overlap chronologically. The first two, focusing upon repentance and prayer and then Bible study, begin at Thanksgiving 1972. Then comes a general emphasis on the Resurrection and the new life, the latter phase extending through the summer. The fall will include concentration on proclamation, and the last phase will be a call to commitment.

As it appears now, the national coordination will be mainly concerned with voluntary sharing of materials that are worked up by participating groups, and massmedia efforts. A Congregational Resource Book, the one major joint project, has recently come off the press and is available from the Key 73 secretariat and from the offices of participants that have ordered a supply.

Financing has been difficult. Those who know how hard it is to get denominations and religious organizations to budget substantial donations for cooperative efforts think Key 73 has not done badly. But no large gifts have been received, and the secretariat has had to operate very stringently, with the cash-flow problem always looming ahead. A professional fund-raising group is now at work to see how much money can be collected for whatever is to be done as a cooperative Key 73 witness, as in mass media.

There are other obstacles and deficiencies, to be sure. It is not at all clear, for example, how persons in the churches are going to be motivated to show more compassion for their neighbors; yet an evangelistic endeavor can hardly be successful

if such interest is not quickened. If Key 73 is going to amount to anything it must move the evangelistic spotlight from the pulpit to the pew.

A program blind spot, from the biblical viewpoint, is the absence of attention to thanksgiving. Some vocal participants in Key 73 have campaigned against any recognition of Thanksgiving Day because it is a "national observance". Religious involvement, they contend, would raise the specter of civil religion. There is more risk, however, if protest elements in North American society weigh so heavily upon our culture that many think they have little or nothing to be thankful for.

The Bible contains severe warnings about the consequences of ingratitude.

Participating denominations and groups are responsible for bringing Key 73 from the committee rooms to the grass roots. So far, the word has not filtered down very well. Laymen by and large are still unaware of Key 73. The Christian community is going to have to work fast. A great potential for putting Key 73 over rests with "turned-on" young people, but few have as yet become involved. There is a special need for seminaries, Bible schools, and Christian colleges to get busy when they gather for their fall term.

Officials of the United Methodist Church are doing an exceptionally good job of getting information and materials into the hands of pastors. So are a few smaller denominations like the Christian and Missionary Alliance. If there are bottlenecks in such communions, they are at the local congregational level. In most other denominations the tie-ups are at higher levels.

Predictable criticism of Key 73 has come from both religious extremes, left and right. The left tends to see salvation solely in a political context, so that efforts to confront individuals with the Gospel leave it cold. The right takes such a

hard line on separation that cooperation in spiritual endeavors is well nigh impossible.

A credibility gap is opening up for some supposed separatists, however. They seem ever more eager to raise large umbrellas for their politicking—which invariably is laced with Christian preaching. There are also small signs that the separation argument may be losing steam. Not long ago the *Sword of the Lord*, edited by John R. Rice, featured a 1950 sermon delivered by the late Bob Jones Sr. in which the famous evangelist pleaded for cooperation in soul-winning. "There is no reason on earth why Christian people cannot get together on a basis of understanding," Jones said.

Fundamentalists and Fellowship

Jones spoke these words before the polarization of the fifties that divided him from other evangelical leaders. Still, it suggests that there are instincts toward cooperation even among those who are commonly thought to have closed their minds to it. Jones repeated an illustration he had used many times: "If a hound dog came to my town barking for Jesus, I wouldn't ask him what theological seminary he had gone to. I wouldn't sit back and criticize his bark. If he is barking for Jesus, he is my man. A man who is out for souls is my man."

Some evangelicals are wary that liberals may try to use Key 73 for ulterior purposes, and there are some grounds for such anxiety. The head of one major denomination is said to feel that the action has moved to things like Key 73 and has ordered his staff to become deeply involved. Whether this attitude is a conscientious change of heart or merely an attempt to pacify an ever more restless laity is a reasonable question.

Our One Big Chance

Whatever the answer, evangelicals have an important stake in Key 73. If they persevere and keep exerting the initia-

tive that has characterized them, the outcome will be all to the good. Although many aspects of Key 73 could be criticized, still one can ask: Who is doing any better, or any more? Key seems to be proving its ability to mobilize Christians for energetic witness to their faith. The opportunities outweigh the risks.

Fortunately, Key 73 has managed to gain ground without identifying with controversial personalities or pet theories. It has come as far as it has because of a deepseated yearning to unlock the door to America's spiritual heart. Our prayer should be that it will set off a Third Great Awakening.

A "classified ad" in a paper distributed by United Methodists for Church Renewal put the opportunity picturesquely:

Gardening: For dry and withered grass roots, use "Key-73." Amazing new discovery makes stony, thorny soil fertile for growth of sown Word. Send no money. Accept no substitutes.

(Sent by Ingrid Schneider, Norway)

We Need God in Our Technical World

(Excerpt from "Bildpost" Germany October 8th, 1972)

Man in our days has great power in his hands. He controls millions of horse power, disposes of giant factories and plants, produces as much as he wants, explores the cosmos and nearly ignores any "technically impossible thing". Especially as far as technology is concerned man considers himself the ruler of the world, with all its consequences. At the same time modern man faces a serious problem: What part does God play in our lives? Are we not lords enough? Modern Man no longer considers nature as his superior. The feeling that there is a God has been lost in a super-technical age.

But just this egocentricity is very dangerous. Man risks becoming as haughty against his neighbour as he is against nature. Technology and industry are not beyond good and evil; they depend upon responsibility and conscience. In other words they cannot exist without the spirit of God, especially because they are such mighty factors.

Technology without Spirit?

What we experience day by day are just the bad results of technology: man is chased, he loses himself, he has become a slave of technology, the gap between the poor and the rich increases, social tensions accumulate. There are many people who regard technology as a kind of suicide, a way into the chasm. It is true that, used by demons, it becomes a mighty weapon to kill man. What then is the duty of man to avoid such a dramatic end?

The Duty of Tomorrow.

One of the greatest and most difficult tasks of tomorrow is to fill the world of technology and industry with the spirit of God. What is such a world like?

1) It will no longer be a world where man works for his own profit, might, increase of profit, increase of production etc. but he will care for the welfare of his neighbour. The industrial society, therefore, has to think about how to overcome man's physical and spiritual problems.

2) The industrial society of tomorrow has to overcome all national selfishness. It has to create reasonable conditions so that it becomes a world-wide industrial society which is for the benefit of all mankind and not just for those nations which have instituted it.

3) Man must not be so controlled by his work that he is degraded both physically and spiritually. But he must have time to grow and to fulfill his own inner needs.

4) Man should not only know how to perform his job but to what end he is contributing. He must not only know what his own position is, but where he is in the creation of the end product. Only by using his mental as well as mechanical abilities can he fully appreciate the benefits of industrial methods.

It will be very difficult to alter industrial practises to fulfill man's spiritual requirements and to humanize work. World trade and industry are just growing for their own sake according to their own principles. They are like an avalanche. The aim is to reverse it to serve the people. The responsibility of making the change lies with those of us who are moved by the spirit of God. Church means to be the salt of the world, the leaven of the world, a light in the dark.

(Letters)

We have started a great witnessing campaign

Milan, October 1972

This last month and since the end of the summer we have started a great witnessing campaign. In Milan and Rome together we meet as many as 800 persons per day and during a month perhaps as many as 200 people come. Several new people live now in the centers.

I finished reprinting the Divine Principle book: 3,000 copies and also 3,000 booklets (Preface and 1st chapter) to sell on the street. However now we can't sell anymore on the street which is a pity but we hope to obtain some permission. I will send you copies under separate cover.

On the whole things are moving rapidly and we look optimistically toward the future.

Martin and Dawn Porter

We are now selling the first chapter and are getting good results

Milan, Oct. 3, 1972

Here we are going very well and we thank our Father for giving so many blessings every day.

We are now selling the first chapter in the streets and we have very good results. Many people are coming and in the very near future, there will be new people coming to live

here in the center.

We are always praying to be stronger and happier to work to the world. We should always be happy to do something for God and for our Master. A great unity must be built not only with words but living together always more and more, staying close day after day and sharing our feelings. Why do we feel Master like a Father? Because we live with him day by day and he is always close to us not only in words but with heart.

I am so happy to be here now; we are three boys and tomorrow a new one will come here. You know better than I that living together is wonderful.

I hope to see you very soon, and I pray for the day in which we shall be able to be all over the world with happiness and freedom.

Please send our love to the Korean family.

Franco Ravaglioli

The Finnish Character

Helsinki, October 14, 1972

This time I would like to tell you something general of the Finnish character.

Finnish people are very polite, especially when they are addressed by a foreigner. The young people are highly educated and are all very intellectual. The universities look quite different than those in Germany, for example. There is a quiet and busy atmosphere due to the students' eagerness in hearing their lessons and learning as much as possible. They really like to study. There is no open rebellion or demonstration of the students. Finnish people never express their opinion very vio-

lently. They are very much introverted and do not have much contact to each other. Even in a family they often do not know if the other is believing in God or not. At least they do not talk about it.

This has very much to do with their education. From childhood on they are taught to show an unmoved face and not to express any feelings.

The advantage of the character is that they are very honest and steadfast. They do not easily change their opinion. You can really trust them. On the other hand it is very difficult to move them because they do not show any reaction. If we are teaching them the principle, it is hard to say how far and deep they understand because they do not say anything. So we need especially much love and heart to move them. If we once have success to move this people's heart, they will be very strong fighters, somehow they are like rocks. In history they had 44 wars against Russia. They do not easily give up. Here are very many prepared people and we are very busy and running every day to reach out to them and lead them to the family.

I hope I can tell you soon of big success.

Many greetings from Finland to our beloved Korean family,

Ellen Kocher

**My wife works with me together to build
the Family in Iran**

Teheran, Oct. 22. 1972

Since 21 October my wife works with me together to build

up the Unified Family in Iran. I am also selling books now and several bought already. Also giving books to read to several people in the church. I am still trying to get a residence permit. I hope now to get it very soon. I am trying to get some technical job by Iran Air or some garage. The contacts in the churches are getting better, and we now go most of the time witnessing in front of the University. Furthermore this week we will probably have a new center. It is a room in a children-education school where Rosi has found work, and we hope to move as soon as possible. Here in Tehran everything must go faster now and we really want to build up a real strong Family. I really see now more and more the importance of self-confidence and complete confidence in God. That's really the only way to solve problems.

My wife and I send our warmest greeting to all of you in Korea.

Norbert and Rosi Boland

A deep feeling of happiness fills our hearts

Vienna, September 28th, 1972

Our work for Father has been progressing continuously through the month of September. As all living things: our relationship to Father is growing constantly, and His reservoir of human resources gains and gains. A deep feeling of happiness fills our hearts as we feel the spiritual spaces expand around us: and then we know how much Father loves all men of this earth.

The first of September was also the first day of an intensive forty-day action. All over Austria we payed indemnity to

increase our numbers : alternating, we prayed and fasted and searched for open hearts among the people on the street. In the evening there were lectures and personal conversations about the Divine Principles. That is: the activities are still lively, and will be so until the end of the forty-day action.

In the meantime our choir is in an important stage in its development: a small group of well-talented singers is studying especially hard to form the foundation of the choir. They will set an example for the others and establish a strong base on which the whole choir can build.

We are happy to be able to do our share toward restoring Father's resources to Him; to our brothers and sisters all over the earth with whom we stand—we wish much strength and depth of heart!

The Austrian Family

The Movement is relentlessly expanding

Reading, Sept. 28, 1972

We have 15 teams of two full time members or more including 3 teams of over 8 persons—2 in London and one, Samson, in the North. In addition we are developing illustrated lecture-slides. Our little printing machine turns out 30,000 booklets a week, and each week we reach over 50,000 people. The response to our “Korean Revival” is exceptional. We sell over 25,000 a week and this makes a really good condition. I reckon that they are read at least once, since people pay 10 pence (\$.25) for them. Then we have just printed our first posters on the new big machine, and they are already on view in Slough High street.

When we have sixty centers and 500 members I believe we shall be in the position to take the nation for God. Newspapers, shows, film, etc.

The ground work, the daily slog of witnessing, selling booklets, is not so very “newsworthy.” Week after week, here a new member, there a new member, then we begin another 40-day condition. But nevertheless the movement is relentlessly expanding.

We have many new faces. Amongst them Hamish Robertson—Gaelic scholar at Glasgow University—has translated the witnessing pamphlet into Gaelic, and is now working on translating the Divine Principle. Gaelic is spoken in the islands off the Western side of Britain—about 50,000 people.

Other new members include Robert Ratley—Australian graduate doing graduate work at Manchester University; two Hotel Management students, Oliver Lane in Cambridge and

Robert Williamson in Edinburgh. Brian Witirange, the Army officer, has been working on special projects for me. He has been visiting over 50 professors and lecturers at Oxford and Cambridge, who are now reading the Divine Principle.

Well, the old country is gradually waking up. Samson has aroused a great deal of interest. It is a unique vehicle. British people are naturally interested in the colorful painting on the side. So we shall continue to open up new centers and build a perfect Britain. Mansei!

Dennis and Doris Orme

We have been holding training sessions every weekend

San Francisco. Oct. 31, 1972

We have been holding training sessions every weekend and this has proved so effective at making members. We now have 133 members living in. Oakland Center under Yeon Soo Lim has about 38 members. They are really growing. Last weekend we gave another advanced session. About 40 people participated. Now we have an introductory session, intermediate session, and an advanced session. The first two types we hold every weekend and the advanced at the end of each month unless there is a big demand. Lectures (all types) are held each night at all centers with advanced lecture series at 44 page Street.

All the centers usually have one night per week introductory night with a movie, entertainment, and a twenty to thirty minute introductory lecture. From there we encourage them to go to a training session.

Mr. Choi lectures for family members and the public on each Thursday night. Either Mr. Choi or Mrs. Choi give talks to family members on Saturday morning.

We also initiated a one week program for associated members who want to discover more of family life. They pay \$20 and live in for one week. This helps make a bridge to our family.

Recently six San Francisco members were put as full-time witnesses. Mr. Choi will begin a two-week training program for them in a day or two in the morning.

Joe Tully recently arrived and we were so happy to see him and listen to his experiences with you and the Korean Family as well as our whole international family. He is giving talks to all the local centers and is visiting Berkely, Los Angeles, and possibly Seattle. We are very excited. Joe talked about how much Master loves us and is concerned with every little thing of our relationship to Heavenly Father, so that we can be truly happy in this Principle life. We hope to be able to carry Heavenly Father's heart and mission with us. We want to unite so much.

The Pioneers were here for four days. It was great to see them all again. We heard the lecture presentations, went to Holy Ground together, witnessed together and had a party on their last night here.

We all wonder when our Leader will come, what we can do, and what plans he has for us. We hope he can stay here in San Francisco and spend some time.

Mike Warder

(Testimony)

A great light burst forth when I met the Principles

by Jaques Jouret

A French Family member



I am deeply moved to be able to write this testimony. I thank God to allow me to know this joy and honor. May all what follows be written in our Father's love and to serve His son.

I was born on the 25th of April, 1935, second son of a family of 4 boys. My father, a Belgian born French man, came from a peasant's family and had a long military career. My mother came from old French nobility. Generous and devoted,

she dedicated much of herself to help the poor, and was very appreciated in her surroundings. Our family remained very united until she died from a generalized cancer at age 45.

Through my parents' education and the will of God, I became very close to Jesus, who I considered as my father and only true confidant. Just before the war, my parents decided to move to Morrocco where we lived for 12 years among the natives of several countries. There I learned to love them and to love this marvelous country. There without doubt, my love for all foreigners developed. I only look at them to see what is positive and to know and to understand them better. Back in

Paris I got married, had two children and then my wife left me. Now I am divorced and work as a programmer in an insurance company.

Everyone meets with a lot of troubles before he comes to know the Principles, and a certain type of personality rises and sets during that period. My obstinancy to search for what is good and true is what characterized me at this point. There has been always an inner force which helped me to overcome the hardships. My aggressive and wilful temper is such that I revolt particularly against injustices, and lack of understanding, whatever they are, wherever they come from. But my environment and my heart acted in such a way that a great confusion set in despite of my struggle. My will and my tenacity always helped me to overcome the problems which arose. My link with Jesus later allowed me to find the understanding needed to surmount the obstacles.

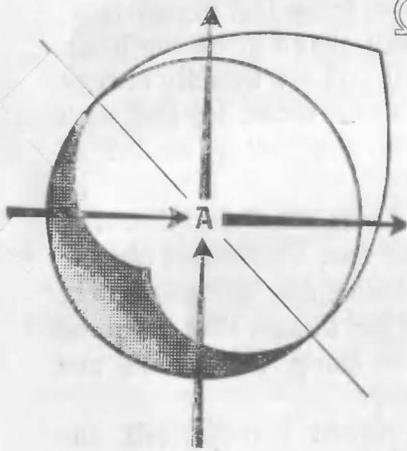
A great light burst forth when I met the Principles. The first chapter is to me a fount without end. The second chapter is my deliverance and as for the Principles of restoration, they made me understand, among other things, that I ignored who I am. I discovered in the Bible many individuals and through them a part of my personality.

But my great discovery is God, whom I never felt and understood until now, knowing neither His work nor His will, and not realizing His total love for us. I am ready, at this time when the Father needs man, to serve Him with the weapons the He gave us, with His wisdom and His heart. Obediant and determined I must work as it is said in the pledge "pouring sweat for eath, tears for man, and blood for heaven."

(Book Review)

Full Circle—the Moral Force of Unified Science

Edited by Edward Haskell. Published by Gordon and Breach Science Publishers. Reviewed by Hal McKenzie



If anyone still has doubts that a New Age has dawned, the remarkable story of the relationship between the Unification Church and Unified Science should dispel such doubts forever. The fateful meeting early in 1972 between Sun Myung Moon, discoverer of “the Divine Principles,” and founder of the Unification Church; and Edward Haskell, author of “Unified Science” and chairman of the Council for Unified Research and Education

(C.U.R.E.); all but closed the final gap between religion and science. The world has truly come “full circle,” from an age of fragmentation, division, and mental confusion, to an age based on the original ideal of One World centered on One Truth.

Haskell describes the historic meeting and the events that lead up to it in the concluding chapter of Full Circle:

“One morning in February 1971, as I was working in my study here in New York, one of my students, an Englishman named John Harries, called

me by telephone from New Haven, Connecticut. I had just started another seminar in Unified Science at Southern Connecticut State College. Harries informed me that he was offering me a room free of charge, so I would not have to stay at motels after my evening seminars.

When I boggled, he explained that he was director of a group of students and young working people called the Unification Church. He said they had had a meeting and had voted to offer me a room in their house free of charge.

I was, of course, delighted. But I said I would certainly want to pay my share of the house rent.

He answered that this would not be necessary: they wanted to subsidize my work!

When I protested that they could hardly have much of an idea of my work, since the course had just started and he had attended just one session, he laughed and said that if it would make me feel better I could contribute whatever I saw fit.

But when, after the next seminar, I arrived at their house, they surrounded me with warmest hospitality. You would have thought I was their dearest relative! They all slept on the floor; men, of course, strictly separate from girls. But for me they brought a four post bed from the cellar and set it up in a large private room. Each night, when the time came for their evening prayer sessions (at about 10:30) one of them took my suitcase and escorted me upstairs to my room. Thus was established, without a spoken word, a geographic separation between my uncompromisingly scientific classes and their uncompromisingly religious prayers. Quite

possible embarrassments were thus forestalled.

But in due course I happened to pick up a copy of their Divine Principle and in my next seminar I translated some of its religious principles into scientese. Their *horizontal* and *vertical* principles seemed to assemble into the Periodic Coordinate System; their *object* and *subject* can then be interpreted as Work Component and Controller; their *give-and-take* then becomes symbiosis and so forth. Not everything translates, of course: From science's point of view, a lot of what they say has got to be regarded as symbolic. But they seem able to accept that. This leaves us smilingly convinced that we are, in our very different scientific and humanistic ways, describing the same thing.

A few weeks later I found myself at their United States headquarters in Washington, D.C. giving a lecture on The Intertranslatability of Unified Science and Unified Religion amid exclamations of "That's wonderful! That's absolutely perfect!".....

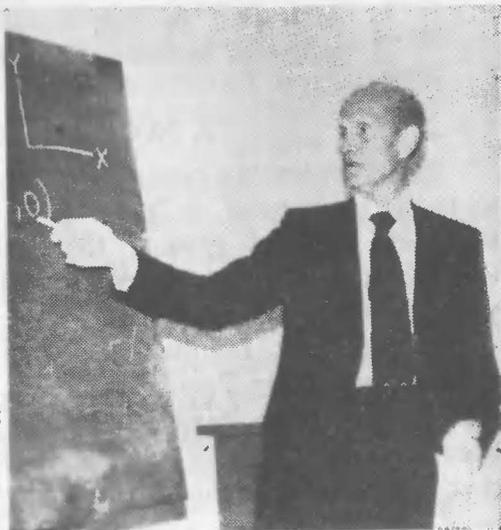
For the next term at Southern Connecticut State College, its 1971 summer session, the Unification Church sent students to New Haven from Washington, Philadelphia, New York, and a physicist and a political scientist across the continent from California. We lived together at the New Haven Center. The physicist, Glenn Strait, conducted two evening sessions there each week to coach and brief all those who needed it.

The class's extensive term papers turned out so splendidly that I suggested the possibility of publishing them as a book."

Moral Orientation of the Sciences

“Early in 1972, the founder of the Holy Spirit Association for the Unification of World Christianity, these students leader, arrived in the United States. Sun Myung Moon is a South Korean philosopher, raised as a Christian and trained in electrical engineering in Japan. His Association’s half million profoundly dedicated members are citizens of some twenty-six countries in Asia, America, and Europe.

At our first meeting Mr. Moon announced that he wished me to



Dr. Haskell Lectures

organize an international conference so that the world would become acquainted with unified science.

I was, of course, elated. Mr. Moon proposed that six eminent scientists be invited from Europe, four from Asia, and ten from America. He suggested that we invite fifty or sixty observers, and that CURE’s membership be expanded to all the continents.

Mr. Moon assured me that there would be no interference on the part of the Unification Church, just as there had been none with my courses at

Southern Connecticut State College. He concluded by asking me to draw up a budget—including airplane tickets, a first class hotel, and all the rest—and to submit it to him as soon as possible.

The conference on Moral Orientation of the Sciences was thus scheduled to follow shortly the publication of our invisible college's Copernican change of attitude embodied in this book. (pp.206—208).¹⁾

A New "Paradigm"

The "Copernican change of attitude" that Haskell refers to is the assumption, or "paradigm", that the universe is essentially one coherent system; that "All natural systems have a common underlying structure;" (p. viii); and that "a single law pervades the universe" (p.48).

This concept, familiar enough to philosophers and men of religion, especially Family members, is a revolutionary one for scientists. The basic assumption of traditional science has been that the things of creation are at bottom *diverse*; and that one therefore cannot compare religion, morality, or ethics

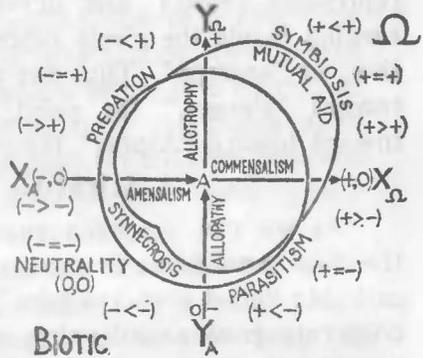
to physical, chemical, or biological phenomena. Haskell completely reverses that paradigm by proving that all things are basically *similar*. As Harold Cassidy says in his summary of Haskell's work, "In my opinion, Haskell has discovered a scientifically-based pattern of a universal kind which is displayed in some respect by all of human knowledge and experience of Nature and Man."

		X		
		-	0	+
Y	+	-,+	0,+	+,+
	0	-,0	0,0	+,0
	-	-, -	0,-	+,-

What Haskell has discovered is some aspects of the Divine

Principles, except that he uses the language of systems-theory. For example, he says that all systems exist in the polarity of *Controller* (subject) and *work component* (object), and that the properties of a system depend upon the *coaction* (give-and-take) between the two.

Haskell then goes on to analyse the possible kinds of "coactions" that could occur between controller and work component. Theoretically, there are only three ways that the one could affect the other. One could decrease the other's activities (—), not affect them (0), or increase them (+). By cross-



tabulating, we get nine possible coactions between controller (Y) and work component (X). (See diagram on facing page.)

Haskell then maps these nine coactions onto a new kind of coordinate system, called the "Periodic Coordinate System." The Y or vertical axis represents the controller, and the x or horizontal axis represents the work component.

Haskell gives names, some taken from biology, others he invented, to the nine coactions. "Symbiosis" (+, +) means mutual aid or cooperation. Its opposite, "synnecrosis," (—, —) means mutual harm or destruction. Between them are "predation" (—, +), the object being harmed while the subject benefits; "parasitism" (+, —), where the subject is harmed while the object benefits; and such coactions as "commensalism" (+, 0) where the object benefits without affecting the subject, (as for example, when a tiny bird makes a home in the mighty tree without affecting the tree), and so on. "Neutrality" (0, 0) means stability or staying the same. This coaction is represented on the Periodic Coordinate system by a

circle, called the "circle of atropy," which establishes a reference point from which rate-changes in the various coactions can be calculated. Thus, the line turning outside the circle represents growth and development, or "ectropy"; the line turning inside the circle represents breakdown and desintegration, or "entropy". Thus the axes are shown pointing outward toward "Omega," the point of maximum organization; and inward toward "Alpha," the point of maximum disorganization.

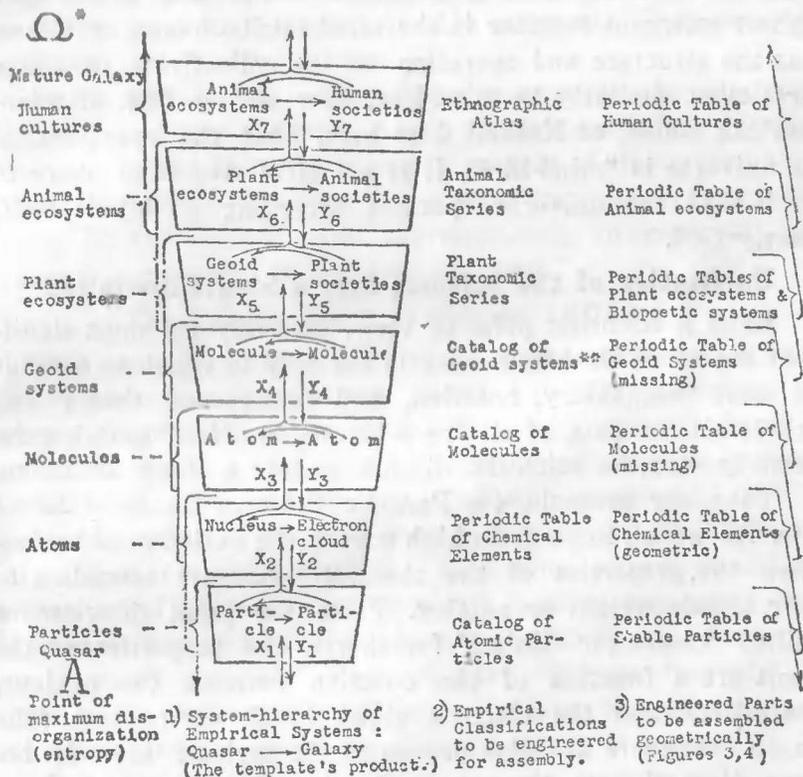
A Scientific View of Value

As we can see, the coaction called symbiosis (+, +) is the most productive or creative coaction. (In the Principle we call this "good give-and-take.") Consequently, systems which cooperate grow and develop, and systems which conflict (have negative (—) coactions) break down and desintegrate. Thus the universe is shown to have a "positive value-bias:" that is, harmony and cooperation, what we call goodness, preponderates in the universe. This is the most significant aspect of Unified Science from a religious and humanistic point of view: the fact that a scientific view of values has emerged which supports the basic values of the world's great religions. Haskell says "it is positive coactions that *predominate* on our planet. They have predominated in all natural kingdoms for billions of years, as shown by the fact that evolution has been mainly *upward*. And all the great religions unite in affirming it." (p. 66). Further, he says "This law, extending through the hierarchic sky down to the atoms affirms that the *properties of systems are functions of their coactions*; that "As ye sow so shall ye reap." This contradicts the paradigm of the cultural relativists who affirm that cultures with diametrically opposite value-premises are equally valid. In the same way it contradicts the Existentialist's paradigm that there are no objective values. When I say that the world has come full circle I mean that we have come to recognize that *Moral and Natural Law*

are the same thing." (p. 69)

Hierarchy

Another important aspect of Haskell's work is his explanation of the hierarchical structure of the universe. He says "The Universe is a Systems-Hierarchy. It has evolved in a cumulative manner, each higher step in this hierarchy, after the first, consisting of lower step components plus a new entity which has emerged out of the hierarchy, mutually modified." Furthermore, "the structure of all the higher rings



is potential and implicit in the forms and laws of the lower ones." (p. 21). Man, as the highest step in the hierarchy, encapsulates, and is therefore able to control, all of the "lower step components, "(See Diagram, "The cup of life.")

This, of course, ties in exactly with the Principle concept of man's dominion and the "hierarchy of centers". (Using Haskell's terminology, we could call it the "hierarchy of controllers.") This implies, as the Principle says, that man is a microcosm of the universe, and leads Haskell to the very brink of admitting that God exists: "Since this hierarchy's highest emergent member is the mind-spirit of man, it follows that the structure and operation of its collectivity of lower parts must similarly be mind-like, over all" (p. 189). If scientists can admit, as Haskell does here, that the operation of the universe is "mind-like", it is a logical step from there to admit that the universe operates according to Mind itself, namely God.

Unification of the Sciences into a Single Discipline

From a scientific point of view, probably the most significant aspect of Haskell's work is the way in which he extends the same "vocabulary, notation, and background theory" to include all the data of all the sciences, in effect, unifying the formerly separate scientific disciplines into a single discipline.

Take, for example, the Periodic Table of Chemical Elements. As we all know from high school, the Periodic table classifies the properties of the chemical elements according to their atomic weight or number. From the point of view of Unified Science (or "Unisci" for short), the properties of the atoms are a function of the coaction between the nucleus, (controller), and the electron cloud (work component). The reason that there are nine groups in the periodic table is because, Haskell says, there are only nine possible coactions.

The carbon atom, for example, is characterized by sym-

biosis. It is a uniquely "cooperative" atom which forms stable bonds with many different atoms, thus forming long chains of hydrocarbons, the basis of life. In the same group as carbon is silicon, which forms the basic material of earth and the planets.

At the opposite end of the "coaction compass" are the halogens; atoms which lack an electron in their outer shell and therefore are extremely "grabby," not able to form stable bonds, and also "ripping off" atoms from larger molecules in trying to fulfill their need. Flourine and chlorine, highly reactive and poisonous gasses, are in this category. Thus we see the "Moral Law" even in atoms.

Atoms also display a cumulative increase in the electron energy-level of the electron cloud, which superficially seems to be constructed in terms of atomic weight or atomic number. In Haskell's terms, however, this means "increasing control capability in the nucleus with corresponding increases in the organized complexity of the electron cloud."

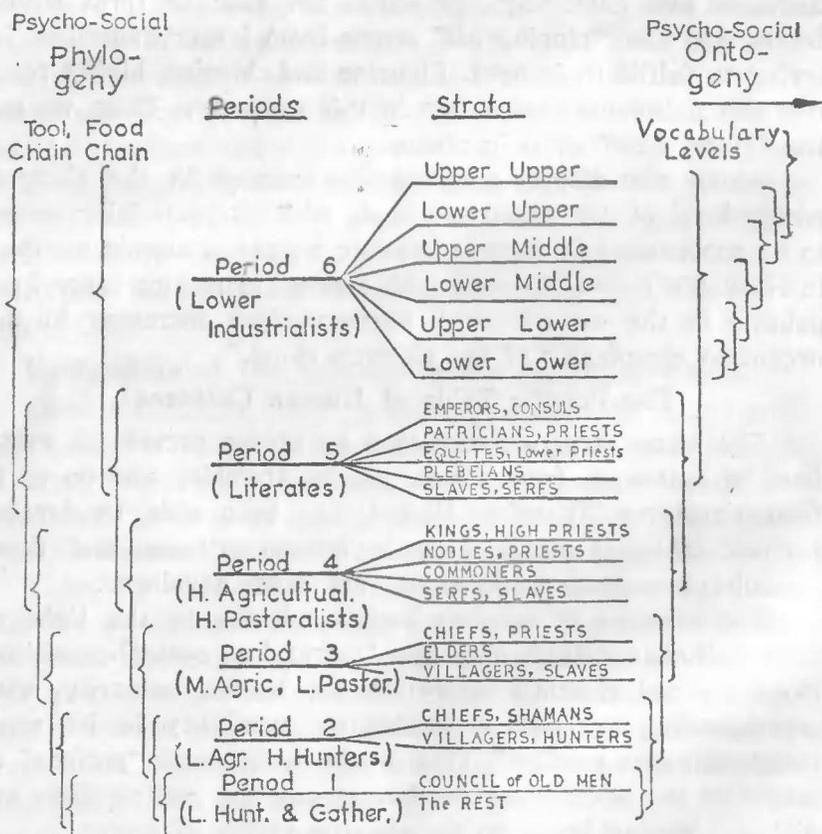
The Peiodic Table of Human Cultures

This same structure displayed by atoms occurs on every level of existence, from atoms, plants, animals, and on up to human cultures. Therefore Haskell has been able to develop periodic tables of plants, animals, human cultures; and those of molecules, geoid systems, etc. are being developed.

For now, let us examine human cultures in the light of Unisci. Human culture displays "increasing control-capability in each social system's controller, its leading minority, with corresponding increases of production capability in its work component (the people)." Thus we have different "periods" or stages in the development of human culture, just as there are different energy levels in the electron clouds of atoms.

According to Haskell, there are six periods in human culture, starting with primitive hunters and gatherers on up

to our modern industrial society. Each step upward was accomplished through the genesis of a new "level of abstraction" in the mind of the society's creative minority, giving rise to a new type of man and a new ruling class. "Lower Industrial Society," period six, therefore, has six social strata, recapitulating the six stages of cultural growth. (See diagram.)



Haskell says further that lower industrial society is generating a seventh period, "Higher Industrial Society," which will, he predicts, organize the whole planet cybernetically into a stable, harmonious ecosystem, the genesis of a new level of world civilization. This necessitates the rise of a new type of man thinking on a higher level of abstraction (we would say level of spiritual development) which is capable of taking in the entire universe. Interestingly enough, the Bible says that God created the universe in six days, and on the seventh. He rested (that is, man took over.) This parallel with uniscā must be based on more than just coincidence.

Haskell's social theory also presents a thorough and quite devastating critique of Marxism-Leninism, in proving that cooperation rather than "contradiction" is the true basis of progress, and in demonstrating that a "classless society" is objectively impossible. Haskell clearly demonstrates that the key to social growth and harmony is to get every class to love and respect one another, regardless of social rank or prestige, and cooperate toward their mutual benefit. Dr. Arthur Jensen, the controversial educational psychologist from Berkely, California, provides a chapter describing the different levels or "ceilings" of people's mental capacities, suggesting that tests should be developed to help each person find his place in society commensurate with his capacity. This is likely to bring howls of rage and protest from left-wing and egalitarian social scientists, but, in my opinion, Haskell seems to be on much stronger theoretical and factual ground than any of the Marxist-oriented social theorists. Also, the "coaction compass" of Unisci offers an analytical tool to understand political groups and ideologies which is far superior to the traditional "left-right and center" political spectrum.

Implications

The implications of this organization of all the data of

science is staggering to contemplate. As we know, Mendeleev's discovery of the Periodic Table of Chemical elements gave rise to a tremendous advance in the physical and chemical sciences by making coherent a formerly jumbled mass of data concerning the chemical and physical realms. Thus arose the great technological revolution in which we're involved today. With Unisci, Haskell has organized the periodic tables of plants, animals, human cultures; and those of molecules, geoid systems, etc. are being developed. This apparently means that man can now begin to have as much control over the biological and psycho-socio-political realms as he now exercises over the chemical and physical realms. This extends man's dominion and the "circle of perfectibility" to every realm of the physical universe.

By itself, Unisci is definitely the harbinger of a scientific revolution. It organizes the fragmented knowledge of science into a coherent whole; demonstrates that moral law and natural law are one; establishes a bridgehead between science and religion; and provides modern man with a "working model" of the physical universe, which makes possible the necessary understanding to gain control over the physical universe, and greater control over man's destiny. However, after having read Full Circle, and also having studied under Mr. Haskell in New Haven for two semesters, I have come to the conclusion that there are still important gaps in Haskell's theory; but gaps which, providentially, only the Principle can fill.

Unisci and Principle

The most conspicuous gap is the lack of any clear explanation of the spirit world and God. Haskell is aware of the data concerning psychic phenomena, but hasn't yet fitted this important realm into his theory. Glenn Strait, a Family member and a physics graduate, in his term paper for Haskell's course at SCSC, suggested a theory of a "hierarchy of energy-fields,"

the highest one being the psychic or spiritual energy-field. Haskell also implies in Full Circle that there is a counterpart to the physical world, except that he assumes it to be the "anti-matter universe" which theoretically would annihilate the physical world if we came into contact with it. As Haskell says, "Our understanding of the nature of anti-matter implies that partially material beings such as we are cannot verify this hypothesis empirically; to do so would annihilate our material parts." In my opinion, science has misinterpreted the data concerning anti-matter and pro-matter, and that further research may discover this to be the very "spirit world" described much more completely in the Principle. This is one important area that Unisci and D.P. could contribute to each other very greatly.

In regards to the existence of God, Haskell mentions God several times in Full Circle, and seems to believe that "Mind rather than chance rules the universe." However he seems to see God in a rather depersonalized way. As a matter of fact, he says that Unified Science is "depersonalized religion". Therefore he does not mention the Heart, love or feeling of God. Coming as he does from a scientific perspective, I suppose that Haskell could hardly do otherwise; I imagine that if he talked about the "Heart of God" he would never get past first base with most scientists, biased as they are toward "objectivity." However, until this subjective dimension is more fully developed, Unisci will still remain only on the level of phenomenology, and still be oblivious to the world of cause. Simply stated, Unisci fully explains the "How" of the universe, but not the "Why." Without knowing the heart of God, I fear that practitioners of Unisci could still misuse their knowledge, no matter how perfect it may be.

Also in other areas, such as the History of Restoration, the Fall of Man, and Restitution and Indemnity, "not every-

thing translates," as Haskell says, between Unisci and the Principle. Space limitations prevents me from going into an analytic comparison of the two in this review but having thought deeply about this subject, I am convinced that what Haskell considers to be "symbolic" about the Principle will one day prove to be important windows upon vast new scientific discoveries; and Unified science will provide the data and evidence to make this possible. In this way, God's Ideology will come to have absolute authority over the minds of modern men.

Thus I feel that this "marriage" between science and religion will not be without some difficulties of adjustment, but still I am convinced that Unisci and the Principle were "made for each other." Therefore I would urge our members to read "Full Circle" and contribute to an expanded give and take between the Divine Principle and Science.

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-Ra, Tukeun-Myu, Jungjoo-Gun, Pyonganbuk-Do province, in what is now North Korea.

On Easterday when Mr. Moon was 16, he received a revelation from Jesus about his mission for the fulfillment 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 under 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 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 Associa-

tion 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 test 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, ect.

On August 15, 1957 the first creed of HSA was published, "Commentary on the Divine Principle." In 1966 "Discourse of the Divine Principle" 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 Unificat-

ion 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 helped 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.

In the Spring of 1972 Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. At present Mr. Moon is on his fourth world tour.

4
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—

