

The Way of the World

January 1973



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

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New Year's Greetings



L to R: Hal McKenzie, Han-Joo Cha, Ok-Gi Kim,
Young-Tyang Chang, Lynne Doerfler, John Price.

from the Staff of the Way of the World

We pray that together we can make this year a successful and joyous one for God. With you in the love of our True Parents, The Way of the World Staff.

Dates of Celebrations, 1973

Parents' Birthday	Feb. 8
Parents' Day	Apr. 3
World Day	June 1
Children's Day	Oct. 26

New Year's Resolutions

At the beginning of a new year, it is customary to make a list of resolutions about all the things one would like to accomplish during the new year.

For ordinary people, such resolutions are often made to be broken; but when it comes to saving the world, our resolutions take on a deadly serious character.

Consider the cataclysmic confrontations toward which our world is heading. Our Leader says that by 1977-78, 60 years after the Russian revolution, the satanic powers under Communism will make their final assault against the Free World. In 1976, America will celebrate its 200th birthday, and the condition of America at that point will decide whether America will fulfill its mission and rise, or fail its mission and fall into the abyss, affecting the future of billions of people all over the world. Anything we do or accomplish this year must be directed to tipping the world balance in God's favor before that crucial time.

The slogan for this year, as for the last, is "Defend the Unified Front." With that slogan in mind, our Leader has already told us the goals to accomplish for this year: The emphasis is on *membership*: to double, triple, even quadruple God's Family in the coming months. What better New Year's resolution, than to raise more children to God? However, this isn't just a resolution, but a crucial goal, which we must be anxious, even desperate to achieve, if the suffering of this world is to finally come to an end in our lifetimes or else increase immeasurably in the coming years.

In This Issue

This New Year's issue presents material with which to begin a great step forward for 1973. The 'Report' section contains two reports of conferences which are significant advances in the application of the Principle: The Unified Science Conference in New York, and the Tenth Divine Principle Seminar for Prominent People in Seoul, involving the application of the D.P. to Science and Philosophy, respectively. The comments of the participants in both conferences reflects a growing acceptance of our Church by the educated elite, east and west. Continuing the theme of D.P. application is Dr. Lee Sang-Hun's testimony and a brief account of his new critique of traditional Western philosophy, 'Unification Thought'

David Kim's OWC report this month will probably be the last of its kind. Now there are ten U.S. bus teams, and David will be busy coordinating them; but I'm sure his lively and faithful reporting will be even more interesting for ten bus teams as for one.

The 'Article' section picks up the theme of New Age education and training. The article 'America; the Unfolding Discovery' introduces Mike Warder, San Francisco Family director and dean of one of our most successful ventures into the academic field, the 'International Pioneer Academy'. His article, which appeared in a prominent journal in S.F., reflects a principled approach toward America's destiny which may be able to influence the American elite. Three of the articles, 'On Truth, Justice, and Differing Scales of Value,' 'Education in China,' and 'Values to Teach our Children,' came from the S.F. Family's newspaper, The Universal Voice.

The 'Overseas Center Report' section introduces two new and growing Families: the Guyanese Family and the Seoul Western Family.

The 'Overseas Religious News' section begins with 'News Briefs,' which will appear regularly from now on. The focus in the news this month is Africa—both the growth of Black Christianity, and the growing sense of responsibility of White Christians in South Africa.

We hope this issue of WW will give you all good inspiration to start out the New Year with power and optimism to do God's Will.

(Sermon)

Our Leader's Sayings

These short sayings were taken from "Tut-gil" (The Way of Will), a collection of Our Leader's sayings published in Korean by the Korean Family.

*God's Will came before me.
God is the beginning of Will,
content of Will and purpose of
Will.*

*To enter the Kingdom of
Heaven, a man must with single
heart never waver from God's
Will, even though the highest
position of glory in the world
were offered to him.*

*Punch through the very
bottom of Hell!*



*It is a primary rule that man must tread the path of
indemnity for restoration without anyone's help.*

*You would change your mind when you meet hardship,
but I never would. Even though death awaits me, I am
destined to reach the goal. I am willing to sacrifice even*

my own life to achieve that goal because I am very much aware that the suffering that would spread to every part of the cosmos if I failed would be larger and more bitter than that of my own death.

Our way is to go the path that has never been pioneered before.

Just as we cannot change clothes while still wearing the old ones, so we cannot clearly see the New World until we have taken off the old concepts.

Don't try to plant seed and reap fruit for your own sake. Make both the motive and the result God's, and give Him the glory.

Goodness does not begin loudly. It appears without notice. But evil begins loudly; it appears with boasting, and then becomes insignificant.



Goodness is to give without reason.

Don't repent for doing good. Never barter away the goodness you've accumulated.

Make up for the leader's insufficiency. The man who judges his leader is a Cain; but he who worries about his leader's faults and tries to solve them for his leader will be in the Abel position some day.



He who wants to be a historical leader must meet the suffering and hardship of his generation and of history and drive them out. He must make the most of even disadvantageous events and surroundings. The true hero makes friends with even his enemies.

One who has suffered much can move others deeply.

History and the world will be ruled, not by the experts of theology and philosophy, but by the experts



of God's Heart.

Remember that the Unification Church has risen up, not from the free world, but from the lowest place of suffering, the prison.

A man who does not like people cannot become a leader.

There can be no perfection where there is no confidence.

The most foolish one is he who knows the significance of the time, but does not carry it out.

One must stimulate and encourage oneself.





*Tears, blood, and sweat:
these are our weapons.*

*One who is afraid of fate
may be swallowed up by it; but
for him who strikes out at fate,
it will give way for him.*

*Let us be a locomotive,
leading the fate and fortune
of the world in train!*

*Heartfelt tears overcome
all corruption and barriers.*

One who cannot love one's own country cannot love God.

*Sacrifice must not contain any thought of self and of
property.*

*You must not think that the responsibility given to you
is heavy. You must remember when accomplishing your own
5% that God already did His 95% and suffered much for
you.*

Without fighting there can be no victory.

The greater your mission, the greater your suffering and hardship. A great mission is not given to those who are afraid of suffering and struggle.

For the restoration of 6,000 years of history God needs experts in every field. So you must search for your own field of responsibility which no one can fulfill except yourself.

God is my Father. Father's work is my work. Unless I feel sorrow and suffering as substantially for God's Will as for my own, I cannot be in the position of True Child.

People and generations come to earth and pass away, but God's Will remains forever when it comes to earth.



(Report)

Unified Science Conference



Our Leader and Edward Haskell at the Conference.

Behind the Scenes

Preparation for the science conference involved considerable effort from many people. Consistently working to bring it about were Mr. Haskell, Neil Winterbottom, and Glenn Strait. Many members from New York Center helped, and as things got down to the wire, Colin MacAndrew (Family friend), Therese Klein, and Betsy Drapcho relocated to New York to help. The whole conference staff—administrators, typists, hostesses, messengers, security guards, PR men, and photographers were family members. Chris Killingbeck (England) and Mr. Kenji Nomura (Japan) were among the observers.

Running the conference was hard work, involving about 14 hours a day, often in the same room. But the prospect of hearing our Leader address the conference was a highly motivating inspiration, as well as was the hope for a significant outcome to the conference. And, President Nixon was in the same hotel, sometimes even on our floor.

The result was a success. Glenn Strait, conference administrator, comments: "I'm quite pleased with the overall response, especially considering that there was little time for the team to get together. The conference has been a big boost for our church. It will bear unexpected fruits."

The attitude of the participants toward the staff was quite favorable. Professor Haskell often paid tribute to Unification Church members during the conference, praising us as examples of "constant cooperation." Mr. William Wallace, senior vice-president of the Olin corporation, wrote to Glenn that we had done "an outstanding job in organizing and staffing the conference" and that our "warmth, pleasantness, and effort deserve the highest commendation." And Prof. Wold from Sweden was overheard remarking to another scientist: "I am very impressed by the young people of the Unification Church. Aren't you?"

The success of the conference

Some scientists were at points confused by the papers presented; (Remarks by scientists during the conference: "Would Mr. Hyde please translate his paper into English?" and "During Dr. Sonneman's paper I felt I was running after his coattails. When I finally caught them, he was gone!") and some of the scientists seemed split between confirming Haskell's Unified Science theory, finding unity apart from it or merely expressing personal views.

Nonetheless, it was an impressive accomplishment. Through our efforts, scientists from private industry, Yale, Harvard, Columbia, and Oxford were gathered together at the Waldorf Astoria for a smoothly-running conference ("Markedly lacking in hostility," commented Dr. Anderson) and for the first English speech of Sun Myung Moon. While the presentation of papers from different disciplines and the formation of CURE

may have immediate importance, the fruits of the scientists' interaction among themselves and with Unification Church members will have ultimate value.

Summary

"I welcome your coming from nine countries and three continents...I welcome the appliers of our sciences...I welcome the man who represents our religious and literary culture, who made this conference possible..." Thus Mr. Edward Haskell opened the first international conference on Unified Science at the Waldorf Astoria Hotel on November 23rd. The goal of the conference, said Haskell, was to reduce the "crisis into which the sciences have drifted over the centuries since Copernicus; the moral, political, and ecological crisis into which their drifting has dragged universities, and in their train, industrial civilization as a whole."

Mr. Haskell spoke from a podium in a wing of the Grand Ballroom of the hotel, backed by a huge chart outlining his theory, before an audience of about fifty people. The program for the next three days consisted of three lectures and a discussion each morning and afternoon, and a discussion in the evening. Programs lasted from 9 a.m. to 9 p.m.

Each day's proceedings had a chairman who gave an introductory speech and moderated the discussions. Dr. Kurti, chairman of the first day, surprisingly announced that he did not agree with the choice of the name CURE (Council for Unified Research and Education) for the sponsoring organization, nor did he believe that the schism between the scientific and literary cultures was great. In spite of this setback, Dr. Harold Cassidy, an original CURE member, gave an outline of Haskell's Unified Science model, which is based on a generalization of Mendeleyev's periodic table. (See 'book review', WW, Nov. issue.)

Dr. O. Roger Anderson was the highlight of the first day. Anderson, a young professor at Columbia, had determined through tests that students learn best when there is a balance of old and new words and ideas used in presenting new knowledge. He sees Unified Science as "giving a productive thrust to the educational enterprise and to society." He was impressed by the Unification Church, feeling that a comprehensive spiritual world-view is in harmony with science. In his role as CURE representative for the United States, he hopes to develop curriculum materials for science education.

Two Oriental participants, Drs. Yoon (Korea) and Hayashi (Japan) presented their ideas on Friday evening. Dr. Yoon, an engineer, discussed the relationship among the five basic elements—earth, air, water, and metal—according to Oriental tradition. "A new consciousness and a new society are necessary," concluded Dr. Hayashi, as he outlined an ascending spiral of needs, social functions, and technology. According to Dr. Hayashi, our needs make social institutions necessary, and as new technology is developed to handle the needs and the social institutions, this technology also creates new needs.

On Saturday afternoon, Dr. Lodge, also a founding member of CURE, used the coordinate system developed by Haskell to plot the results of personality tests—prizewinning scientists fell in the category of plus-plus, or maximum integration, while psychotics often fell in the minus-minus quadrant of maximum disorganization. Dr. Arensberg, professor of anthropology, presented his view that cultures grow through a series of six stages, maintaining the vestiges of each stage within them.

On Sunday morning the speeches by Dr. Laszlow and William Wallace set a very positive atmosphere. Laszlow, a pioneer in systems theory, gave a convincing argument that each part of the universe is inextricably related: "All levels

interface—each hierarchy is in constant feedback with the others.” After Haskell summarized the conference, Mr. Wallace, senior vice-president of the Olin corporation, described his views of how an integrated view of science could help education, industry, and society.

Our Leader addressed a full audience. In introduction, Mr. Haskell said: “He is the first religious leader who has proposed and organized a science conference. He has kept his word in every way.” Our Leader spoke slowly and clearly, giving a speech more comprehensible than many others at the conference. The speech was followed by introductions of CURE representatives, and by discussion of



First speech in English

administrative details.

The conference was closed by a banquet, with a recital presented by Tom Ludwig and Barbara Rivers. Mr. Nomura, Japanese CURE representative and Family member, (See Mr. Nomura's article in August '72 WW.), announced that the second international conference on Unified Science will be held in a year in Tokyo. Professor Haskell closed the conference with observation that, with so many Unification Church members in Tokyo, the second conference is bound to be successful.

Tenth Divine Principle Seminar for Prominent People

by Hal McKenzie



110 participants

When the Unification Church, under the auspices of the Collegiate Association for Research of Principles (CARP), booked the famed "Academy House" conference center and hotel outside of Seoul for the 10th D.P. Seminar for Prominent People, they only expected 60 participants. However, when the seminar got under way, 110 professors and academic leaders showed up.

This unprecedented turnout marked a breakthrough in the Divine Principle's acceptance and influence in the Korean academic community. Previously CARP students had to work hard to gather the 50 or 60 that usually showed up. The students would pledge themselves to call each professor 10 times, and visit his office four times until the professor accepted their invitation. Even so, only 10 or 15 out of every 70 professors that they contacted would show up. At this seminar, however, the professors not only came, but brought their

friends !

Part of the reason for this success could be the new sophistication and authority added to the D.P. teaching by Dr. Sang-Hun Lee, author of "Communism, a New Critique," and of "Unification Thought," the new D.P. critique of traditional Western philosophy and ethics. (See 'Special Feature' this issue.) Dr. Lee applied the D.P. to explaining traditional concepts of ontology, epistemology, history, and ethics, criticizing the old ideas of Hegel, Marx, Sartre, Nietzsche, and other Western philosophers.

Many of the professors were mightily impressed. Prof. Sanguine You (PH.D., LL.D.) president of Meong-Ji University, remarked "The lectures were very useful to me—I got lots of newest knowledge—it was very wonderful." When asked what impressed him the most, Prof. You answered, "these lectures criticized former philosophies, briefly and practically... I think it will influence very much the society and academic field. I am going to offer these lectures in the next academic year in our college." Prof. Won-Joon Chin from Seoul National Teacher's college, who had attended these seminars twice before, remarked, "The lectures have stabilized—become more logical and authoritative—since the previous seminars."

Summary of Activities

The participants gathered at the Academy House on Wednesday, Dec. 27 at 2 : 00 PM for the opening ceremony and orientation. The first lecture at 4 : 00 PM was on "The Principles of Creation" by Chung-Hwan Kwak, director of CARP. After dinner, Mr. Kwak continued with "The Fall of Man." Following that, at 8 : 00 PM, a film was shown about the Little Angels, and a briefing given about their performance in Japan.

The next day, Dr. Lee began the lectures at 9 : 00 AM with

the "D.P. view of Ontology," followed by the "D.P. View of Original Human Nature." After lunch, Dr. Lee continued with the "D.P. view of Epistemology" (theory of perception), followed at 4 : 00 by the "Principle of Restoration" by Mr. Kwak. After dinner, Dr. Lee presented the "D.P. View of Logic," followed by a film and briefing about the Professor's Good Will Seminar in Japan last August.

The last day, Dec. 29, opened with Dr. Lee lecturing on the "D.P. View of Ethics," then the "D.P. View of History". The professors were excited by Dr. Lee's explanation of the unique place of Korea in the world today: as the confrontation ground between democracy and Communism, and the cross-roads of Eastern and Western culture, Korea is at the center of the main currents affecting the world today.

After lunch, a question and answer session was conducted. The professors mainly asked questions about the activities and organization of the Unification Church—CARP, IFVC, overseas missions, the businesses, etc. Dr. Lee, Mr. Kwak, Mr. Won-Pil Kim, and Mr. Won-Jin Hwang, acting president of HSA, fielded their questions with candor and honesty.

Some professors offered suggestions as to how Unification Thought could best be applied. Prof. Suh-Mook Kim from Kon-Kuk University, newly elected member of the Unification Council, said that "these lectures should not only be taught to students and professors, but to the members of the National Unification Council as well." He said that he would take steps to bring this about.

At the end of the seminar, I asked Dr. Sae-Won Yoon, Dean of the Industrial College at Kyunghi University, who had recently returned from the Unified Science Conference in New York, what he thought of the seminar. He said: "It was very impressive. Many professors in Korea ignored the Unification Church, but through this seminar, they cannot ignore what



Professors listen to Unification thought.

they (the Unification Church) want, what they are doing now all over the world. Traditional thinking has limited us, but through these Principles, we can open our minds to a wide-world, greater understanding. Korean Society is a newly organized, developing society—we must have some Principles! Without Principles, we cannot push our force to a new world, new society. So far we have struggled with Communism and foreign dictatorships; but now we can find the free world and free nation. With these principles we can stand confidently and overcome Communist aggression.”

Comments of the Professors

In analyzing the participants' written comments after the seminar, it was calculated that 84% of the comments were positive. On the negative side, one professor was heard to

remark "Too much conniving!" Other objections were more of a helpful than negative nature: one professor worried that the D.P. teaching might become too dry and academic through application to philosophy. Another opined that applying a thought to so many fields would tend to dilute its power in more specific areas. Also, some professors were seen to leave the seminar early; whether through business or negativity I can't be sure. On the whole, however, the reaction of the professors was positive. Below is a representative sample of 17 comments, translated by Han-Joo Cha:

The Unification Thought is a great philosophy that Korea has developed. (Dae-Hyun Paik, Konkuk U.)

I hope that some university could be run by the Unification Church. (Hyun-Kyu No, Konkuk U.)

Unification Thought is a philosophy that the intellectual must study and testify to. (Nam-Ki Kim, Chosun U.)

It will contribute much to the unification of divided Korea. (Sung-Kyun Park, Tong-A U.)

I have determined to apply its teachings to the guidance of my students. (Hak-Woon Kim, Seoul Agricultural College)

I was deeply impressed to see that Unification Thought has systematized the vast contents of Christian doctrine from the Creation to the establishment of the Kingdom of Heaven. (In-Kyum Kim, Konkuk U.)

It is amazing that the Unification Church applied the pure sciences to its teachings. The Unification Principle will be a superior religion. Especially its ethics, clearly explained in terms of the "three blessings," are a fundamental principle of human ethics. (Dae-Kyo Chung, Konkuk U.)

One of the great merits of what the Unification Principle has achieved is that it has theorized a critique of communism with its teachings. (Soon-Hi No, Konkuk U.)

I hope a great philosopher or great religious leader could

rise up from 'Principle Philosophy., (Jung-Mook Kim, Kyungbuk U.)

I suggest that Unification Thought be taught not only to students and professors but also to all government officials, Unification Council members and politicians.(Suh-Mook Kim, Konkuk U., member of Unification Council.)

The attempt to make its doctrine scientific sounds very impressive to modern people. The teaching of self-reliance for Korea inspires and encourages me very much.(Tae-Young Kim, Seoul National Teacher's College.)

I suggest that Unification Thought be applied to politics and economics. (Kyung-Koo Lee, Seongyungwan U.)

It was very meaningful that the Unification Church has systemetized rationally the study of secular and religious history and synthesized them into one. (Young Yoo, Yonsei U.)

It is more logical than any other previous religion. It is a religion of the future. (Young-Sam Kim, Choongbuk U.)

I think that Unification Thought will be a universal principle which will lead the world. It surpasses Hegel, Marx, and Toynbee. (Han-Taek Chung, Seoul National U.)

It was very interesting for me to see give-and-take action and mutual interaction applied even to history. I agree with the four-position-foundation theory. (Young-Sup Ji, Kyungbuk U.)

Unification Principle will be a light for Asia and the World.(Kwang-Sun Kim, Kyunghee U.)

One World Crusade Evangelizes Arizona, New Mexico, Texas.

The following is from David Kim's 35th, 36th and 37th reports of activities from Nov. 8 to Dec. 3 in Tempe, Arizona; Albuquerque, New Mexico; and Austin, Texas.

Tempe, Arizona

On November 8, the first day of our campaign, all available witnesses were sent out to the Arizona State University



Crusaders in Tempe, Arizona.

campus to bring people to the nightly lectures which were held in the Pinal Room at the Memorial Student Union.

The Public Relations staff worked hard to bring news media to our campus "Rally for God." They went to nearby Phoenix as well as Tempe in order to attract as much media as possible.

The first lectures were held in the Yuma Room at the Arizona State University Memorial Union. Three new contacts came, and one was concluded. In our effort to win souls we are now presenting the encapsulated version of the Principle every night.

On November 9, everyone, including State Representative, Harmon Grahn, witnessed on the university campus.

In the morning Harmon, Izilda, and Perry had to fight to receive a permit to hold a rally on the university campus, as it had been refused previously by the Dean of Religious Activities. Through him they got the permit, barely in time to have our "Rally for God."

The campus newspaper and the T.V. station Channel 3 were there to photograph the rally, which attracted at least 200 students who gathered to hear our speeches and singing. The rally was very effective, as many students who had been witnessed to heard our rally.

One Moslem student, Camiz Abdulla, who had heard the rally, came up to Perry Cordill in the library and asked him about our lectures. He came to the lecture that night, with a woman who is a travelling Christian evangelist. It was interesting and energizing for the lecturers, teaching two people from divergent religious backgrounds.

On November 11, Michael Roth and Pat Caine, New Mexico Family, went witnessing with Mobile Unit Members and Arizona Family. Tonight the lecturers were especially inspired by the arrival of 11 new contacts to the Pinal Room in the

Student Union. Both Bob Heater and Izilda Lima did a very good job in lecturing and all who heard the lectures came away greatly energized and inspired.

On November 12, witnessing in the morning was done in nearby campus churches, and candle selling and campus witnessing were the activities in the afternoon. Staying with us are four contacts from previous evenings' lectures, two of which seem to be immediate prospects for joining the Church.

In the evening, Perry taught the first section of lectures to 4 new contacts and two contacts from the previous Mobile Unit #2 stay in Phoenix. Sam Pell taught an energizing history and conclusion after counselling with three Christians who had arrived at the lecture during the Mission of Christ. They had many questions and misunderstandings which Sam had to deal with before the lecture could go on. They promised to investigate further before making any firm decisions for or against the Principle.

On November 13, the last night of lectures, Mobile Unit members also worked with the new spiritual babies collected over the past few evenings, lectures in order to bring them to a point of acceptance of the Principle and joining the Church in Tempe. Increased follow-up activity is being stressed to actually convert and strengthen those who have heard the conclusion. Members who witness on campus are urged to share the concepts of the Principle with contacts to give them impetus to come and hear the lecture series.

On November 14 a work day was planned for the entire Mobile Unit. Included in the work day were four contacts who have been with us and studying the Principle. The Mobile Temple was cleaned and repacked, the Church Center was cleaned, as well as the rooms in which we have been staying at the First Methodist Church.

In the evening contacts were urged to join us at a fellow-

ship and dinner. Singing, skits, and folkdancing, led by unit member, Susan Jacobson were some of the activities. The folk dancing was the high point of the evening, energizing Mobile Unit members and contacts alike.

Narrowing down the field of contacts with potential as immediate members, two subsequently joined.

Rally for God, News Media and Public Relations

A "Rally for God" was held on campus November 9, to which the campus newspaper, the Arizona State University State Press, came. A picture with caption came out in the State Press November 10. On November 11, the Arizona Republic, nearby Phoenix newspaper, printed an article without picture on its Saturday Religion Page.

Also filming the "Rally for God" was the T.V. Station K.T.V.K. Channel 3, who showed the rally on the 10:00 P.M. news.

Two radio interviews took place during our stay in Phoenix in which lecturer Bob Heater and P.R. Director Izilda Lima participated.

Comments on Future Work in Tempe, Arizona.

The members of Mobile Unit #2 were happy to be working so closely with new students, not only witnessing but bringing people and studying with them and answering questions for them during our stay in Tempe.

Our future work seems to be well-established in Tempe with a base of many new and positive students. Those whom we have contacted are now bringing others for teaching.

Albuquerque, New Mexico

On November 17, the first day of the Albuquerque cam-

paign, candle sellers were sent out and witnessing was begun at the University of New Mexico campus by the man forces. It was a reliving of the first trip for those who were on the original Mobile Unit #2 visit. Many memories of our stay in the first center in such crowded conditions with one bathroom and teaching in the small living room flooded back. Two contacts came to the evening lectures.

On November 18, witnessing was again instituted at the University of New Mexico while one team went out candle selling. Although it was Saturday, many people were able to be contacted. Eight people came to the lecture meeting in the evening.

Peggy Warden, Mobile Unit #2 member, witnessed to a young Christian man while selling candles. In the course of conversation she took his Bible and told him the only way he could get it back was to go the meeting that night. If he did, she would meet him at the center and give his Bible back to him. He and his girl friend attended the meeting that night. He was very positive and was glad he came.

On November 20, we began our full witnessing and lecture series on the campus of the University. Through the Unification Culb Micheal Roth had set up on campus, a free room was obtained in the Student Union. From our stepped-up campaign, 9 new contacts came.

During the day, Denise Schneps, Public Relations staff member, worked hard to acquaint news media around the city with our "Rally for God" to be held tomorrow on the university campus.

On November 21, a morning witnessing and mass leafletting campaign was waged before and during our "Rally for God."

The combination of heart-to-heart witnessing, good literature developed by unit members, and the mass leafletting,



staff photo.

RELIGIOUS CRUSADE: Denise Salinas (left) of New York City and Pat Caine of Albuquerque are among a group of 20 young people crusading for "unification principles."

The international movement is a combination of eastern and western religious philosophies. The crusade is in Albuquerque this week as part of a nation-wide tour.

brought 8 new contacts to the lecture series.

On November 22, intensive witnessing went on at the University in order to bring new people to our last night of the campaign.

On November 23, Thanksgiving Day, a full day of activities was planned to involve new contacts deeply with the Albuquerque Family and One World Crusade. At 11 : 00 A.M. 15 people including 5 new contacts went to snow-covered Sandia Crest, the highest point of the majestic Sandia Mountains. At 14,400 feet one could see in four directions for a distance of 50 miles and to the valley floor below. Acting commandor Perry Cordill, Acting Unit Captain, Sam Pell, and Acting Senior Lecturer, Bob Heater, were thrown in the snow by unit members and new contacts and vice versa.

After the picnic of hamburgers, potato chips, and so forth, we came down from the mountains around 5 : 30 P.M. after which we gathered for singing and prayer for the success of our Master's visit to the United States. The spirit of God filled the room and brought tears to the eyes of the Mobile Unit members and Albuquerque Family as each felt deeply the mission of America.

At 8 : 00 P.M. a Thanksgiving turkey dinner was served to the Family and all guests after which a fellowship with songs and skits was enjoyed by all. From this, contacts made during the week were drawn closer to the Albuquerque Family.

Rally for God, News Media, and Public Relations

Denise Schneps, Assistant to the Public Relations director, worked very hard to bring news media to our "Rally for God" on the campus of the University of New Mexico on November 22. The "Albuquerque Tribune" covered the rally and a large picture and caption appeared on November 23.

Also covering the rally were television station K.O.A.T.

the C.B.S. affiliate and local K.O.B. station. K.O.A.T. showed the film at 6 : 00 P.M. and showed it at 6 : 30 P.M., both on November 22. The coverage was very good and all who saw it were very much energized by it. An entire film of our Rally for God was given to us by station K.O.A.T.

Comments on Future Work in Albuquerque, New Mexico

The follow-up team consisting of Peggy Warden, new Assistant State Representative and Patricia Rogers, entered enthusiastically into the life of Albuquerque Center during the week after the official One World Crusade campaign.

Perry Cordill and Sam Pell inspired Michael Roth, State Representative and his vigor was renewed by the energy and presence of Mobile Unit #2. The give and take with Albuquerque Family and Mobile Unit #2 was mutually beneficial also. The activity and enthusiasm of Mobile Unit #2 graduate Peggy Warden should vitalize and strengthen the growing Albuquerque Center. With Michael and Peggy as a team, much good work can be accomplished for our Heavenly Father in New Mexico.

Austin, Texas

On November 25, at 6 : 00 P.M. the Mobile Unit #2 main forces arrived in Austin, Texas just in time to eat a meal with our 10 new brothers and sisters, State Representative, John Doraski, Assistant State Representative, Olivia Kerns, Mobile Unit #2 graduate, and Southern states Itinerary Work, Hillie Edwards. Mobile Unit members were especially happy to see Hillie, as our times with Itinerary Workers are very rare. It was an opportunity to get together and catch up on the news.

John, Olivia, and the Austin Family had worked hard before our arrival, implementing an entire advertising campaign on the campus of the 40,000-student University of Texas. They

had put up a 30-foot sign and a large 7-foot sandwich board on campus in addition to leafleting and postering on campus, all telling about the week-long events.

On November 28, the first official day of lectures and witnessing took place on the campus. Mobile Unit members were excited by the receptive nature of the students at the University of Texas to the all-embracing concepts of the Principle. The Austin Family has a good name on campus as being a group which is open to all religious expressions. This is characterized by a literature table containing books from all religious and spiritual teachings, Eastern and West-



Left to right: Perry Cornell, Lee Lusk, Dennis Schaefer, New York; Bob Burton, Las Vegas; and Carl Hagen, Berkeley. Carl Hagen is seated, center, behind Perry at the same time, during the first of the University of Texas, during the week of the week.

Left to right: Perry Cornell, Lee Lusk, Dennis Schaefer, New York; Bob Burton, Las Vegas; and Carl Hagen, Berkeley. Carl Hagen is seated, center, behind Perry at the same time, during the first of the University of Texas, during the week of the week.

ern. It is an excellent tool for witnessing and draws many people. Mobile Unit members paired up with Austin Family members to share witnessing techniques with the new members in Texas.

The lectures, held on campus at Burdine Hall, brought 9 new contacts.

Denise Schneps began working early in the morning to visit all news media in Austin to acquaint them with our "Rally for God" to be held at the campus of the University of Texas tomorrow. While driving around town a car ran through a red stop signal and, not being able to stop in time, Denise drove the car into the side of the other Driver's car. She was miraculously not hurt, but the car was completely smashed in the front end. Denise said that she could feel a spiritual cushion between her and the steering wheel at the time of impact. Denise was unable to complete her Public Relations work because of the accident. She sustained minor injuries, such as bruises on her legs and a whiplash condition in her shoulders and neck which caused her muscles to be sore and stiff.

Tonight began an experiment in teaching the Principle in a two part series: Principle of Creation and Fall of Man the first night, and Mission of Christ, the History, and Conclusion the second night. Sam Pell taught the first part to 7 contacts in tonight's lecture.

"Rally for God" was staged at the university, including One World Crusade and Austin Family. Representatives from the Austin Statesman and four city newspapers came to the rally. Many people later told witnesses they had heard the rally on campus which gave them a base upon which to bring people to the meeting.

Fourteen contacts were taught by Bob Heater and Sam Pell, teaching respectively Part I and Part II of the Principle. Two rooms are engaged to teach Part I and Part II simultan-

eously.

On November 30, witnesses witnessed all day, right up until the meeting began. All lecture training was abandoned to bring people for the Austin Center.

As a result of this, 19 new contacts were taught by Perry, teaching Part I and Sam teaching Part II.

On December 1, again an all out effort was made to win souls for the Austin Center. All witnessed all day and no candle selling or lecture training took place.

Tonight Sam taught an inspired Part I and Perry Part II to a total of 19 new contacts.

Austin Center sponsored a weekend workshop on December 2 and 3. Perry, Sam and Bob were chosen to lecture a tape of the entire set of expanded Principle lectures which was recorded by the Austin family.

Five contacts came to the Entire weekend experience. By the end of the weekend at least two of the five wanted to move in immediately and one other was very close to doing the same.

That evening the Austin Center and Mobile Unit #2 sang and prayed together, expressing their hearts to one another about the week of activity we had shared. This was a beautiful mutual tribute at the end of a week of hard work. The evening ended with a Mansei cheer for our Master and True Parents, Austin Center, and Mobile Unit #2 and much picture taking of the whole family together.

Comments on Our Crusade and Future Work in Austin, Texas

One World Crusade Mobile Unit #2 and Austin Center shared an invaluable experience in this campaign. Mobile unit members were energized to be able to be in a thriving Pioneer center with many brothers and sisters in various stages of new growth. Austin Family was able to have give and take

with One World Crusade members, learning from their knowledge and experience.

The leadership of John Doroski and Olivia Kerns promotes growth in love and manifestation of the Principle in such a way that continues to cause many people to be attracted to the movement. The campus population generally receives the Unified Family, as it is known, very well because of its all-encompassing outlook on religions and philosophies. John Doroski's free university course on "Super-Normal Human Experiences", or psychic phenomena, has been a channel through which many new members have come. It seems as if the key has been found to the winning of souls at the University of Texas. Couple the creative programs of the Austin Center with the parental concern and love of John Doroski and Olivia Kerns, and you have a combination which is winning the fight for God's lost children in this state.

Seven New Mobile Teams, New Leaders, Other Changes Wrought in U.S.A.

On Friday, Dec. 15, after training in Washington, D.C. Our Leader formed the first seven of ten new bus teams (the other three were formed later in San Francisco) and appointed the ten bus commanders. The new teams, consisting of ten people apiece, will be led by husbands of American Blessed Families and previous bus team leaders. Mr. David S.C. Kim will coordinate the work among all the team leaders.

The teams will stay twelve days in each center. The goal is for every family member to bring one new member per month, and bus commanders are to open new centers as soon as possible.

To replace the above center leaders in their new missions, Joseph Tulley from S.F. will direct the New York Center, and Mr. and Mrs. David Hose, also from S.F., will direct the Berkely Center. Barry Cohen will direct the Los Angeles Center, and Gregory Novalis from Berkely will direct the Philadelphia Center. Finally, Mr. Neil Salonen will be acting director of the Washington, D.C. Center and acting president of HSA-UWC while Farley is in the field.

In addition, to standardize the D.P. teaching, President Kim's lecture series was declared the standard text for all U.S. Family to work from. A new lecture guide will be published soon.

(Overseas Center Reports)

Austrian Family

by John Brady

WW correspondent to Austria



Austrian sisters marching out to witness in Vienna.

Our centers are growing. Last month almost every family in Austria found new members, and each new member brings strength into the centers. The centers become stronger and are capable of attracting more new members..., in other words: we are happy to report that we are making progress. Success has given our activities new life: We can feel father's joy and we would like to provide much more joy for Him.

The work at our training center has been going on in an intensive way every weekend, introducing new people to the

Divine Principle. We have experienced that especially at these weekend-seminars the true personality of the new people is brought to the surface very quickly. It is always very inspiring to find people among them who can feel within a short time a genuine need to actively participate in the restoration of the world.

On November 21st we opened a mission in Ghana. The Austrian Family is supporting this project with many prayers.

In Vienna our students have been active with A-CARP (Austrian Collegiate Association for Research of Principle). In view of the ever-growing need for a concrete stand against the communistic system the students are translating Dr. Lee's book "A New Critique of Communism" into German.

We are quite concerned about the fate of the Austrian people, and we are trying hard to reach many young people to tell them about a new way of life, about the new world, and to give them new hope for the future.

Many greetings to our brothers and sisters all over the earth!

Guyanese Family

by Vincente Hunte



Guyanese Family at Children's Day, 1972.

Barbara Burrowes, center leader, is seated in the front.

Our Family celebrated its second Children's Day on November 6th with the vitality befitting the occasion. We are truly thankful that Father had made this day possible. To show our gratitude we each dedicated songs and verses in honour of Children's Day.

There were also many testimonies given, one of which came from Robert Hall, a young man who recently joined our

Family. He was fortunate enough to have celebrated this day with two families, one in Britain and the other here in Guyana.

It was very significant indeed for him to have been asked to accompany an English patient to U.K. at this time. He brought back with him the love and greetings from the British Family and this certainly helped to make this day a most joyous one. We are so very far away from other Unified Families; however, we know that we are linked through our beloved Leader and Mother.



New Guyana Center



Guyanese Family, Mansei!

We are finally in our new centre; address: 89 Croal Street, Stabroek, Georgetown. The Subryanville house will be run as a small unit by Kathleen Alphonso. So far seven adults and two children live in the main centre which is a two-flat building with six sleeping quarters and three baths. The living room can hold 100 people comfortably. Mansei!

Many young people are responding but some of those who would like to live in cannot because of the usual family problem. We know that these obstacles will be overcome with time.

Streetpreaching in Holland

The Dutch Family charges bravely forward into Satan's camp

by **Peter van Kampen**

WW correspondent

One year ago we received enough power from God to start a precisely organized preaching condition. Before that time there had been only incidental street-preaching in and outside Amsterdam.

For 40 days all members of the Amsterdam Family preached for 40 minutes after our normal jobs, from 17 : 30—18 : 10, in the busiest shopping area of Amsterdam: the Kalvestreet. It was wintertime, dark, with cold and rainy weather.

The public reacted with general rejection. Nobody listened to us. The people were so shocked by our lonely shouting about God. With bowed heads, they shamefully passed us by. We stood preaching by ourselves, all along the street, so people had to listen for 15 minutes to our desperate shouting, while they walked along the street. The Amsterdam Family was privileged to feel Father's heart, filled with loneliness and suffering. The owners of the shops complained about our shouting and the police came many times, forbidding us to preach. Of course we went on. After 40 days we had no outer success, but the condition had been laid.

This summer the Amsterdam Family started a new preaching condition. During 40 days we preached for 40 minutes, from 13 : 00—13 : 40 at the national monument of Holland. This time we did not preach alone, but in a group to have more power.

The national monument is in the most important square

of Amsterdam, the Damsquare. In front of the monument is the beautiful royal palace and the "big church" of Amsterdam. The monument was built after the victory over Hitler. It is a huge column, with statues depicting the struggle against Satan: a man hanging on a cross, howling dogs and two men fighting, above this a statue of a hopeful mother with a child in her arms. In front of the hill of the monument, two fighting lions complete the whole.

Could Father give us a more worthy place to proclaim His Kingdom?

During the last three years Satan has claimed the monument. Thousands of hippies from all over the world sit and lie there all day long. All of Amsterdam could see the victims of Satan's prison: blankly staring, lazily sitting and smoking marijuana, openly having sex with each other.

The whole nation of Holland was disgusted by this shameless misuse of freedom, but even the police were not able to keep the monument clean. The leftist mass media said that we are a free country, and everything must be allowed, even evil. One day young members of the Dutch Marines could not control themselves and they kicked the hippies from the national monument. But all the papers criticized the conduct of the marines.

Father's heart was broken because of this, so we started preaching there. With fear in our hearts we climbed the hill of the monument and surrounded by hundreds of hippies we start shouting, declaring Father's Heavenly Kingdom as loud as possible.

From that moment Satan began to protest. The dirty hippies awoke from their drugsleep and became the instruments of Satan. They organized big groups to disturb our preaching. They were shouting and singing, trying everything to stop our preaching. Many persons, possessed by evil spirits, were threatening to kill us. But heaven protected us, we were never beaten

seriously. For some weeks a big group of dark Italian hippies attacked us every day, mocking us and singing communistic songs. But then they started to fight with the public, and the police had to kick them away from the monument. For the first time the police of Amsterdam stood at our side and they were protecting us against physical attacks. So Father taught us to trust in Him. Also thousands of spirits were helping us to accomplish the condition.

Every day we opened and ended the preaching by singing the song "Unified Soldiers" in English. Because of the international public we preached in English, French, German and Dutch. We preach very aggressively and as loudly as possible. When the people were quiet and there was a good atmosphere, we told something of the life story of our Master. We also revealed everyday to the mass the crime of Satan in the garden of Eden. Some days there were more than 500 people listening with attention and several times, after proclaiming the coming of the True Parents, the public applauded!

But we didn't have success every day. Evil spirits and physical men attacked us spiritually and physically and tried to disturb the preaching. One day, a girl, so possessed by evil spirits, undressed herself totally in public! Satan had to show his crime openly.

After 40 days of struggling we showed the people our belief in God by walking seven times around the monument, carrying a flag with our Leader's symbol on it. While we were walking silently and praying, people were astonished at our foolish behaviour, but Satan was crying that day because of God's triumph. While we were walking, a big band played at the other side of the Damsquare and the sound of trumpets could be heard all over the square. Our hearts were so moved, we really heard the trumpets of judgment. All our ancestors in spirit world must have cried at that moment with joy.

After the 40 days we went on preaching at the monument. We now preach at least 40 minutes every day in nine cities: in Amsterdam, the Hague, Utrecht, Alkmaar, Haarlem, Groningen, Tilburg, Nijmegen and the city where the mobile revival team stays.



The Dutch Family Moves into 'Glory'

by Anneke Havinga
WW Correspondent



"Glory," the Dutch Family's new home at Bergen aan Zee.

The first weekend in our new center

It was on a beautiful Saturday morning. Everybody was running around in the Titiaanstre et-centre full of energy to start the big cleaning job in the new centre in Bergen aan Zee.

At eight o'clock in the morning, after having a good breakfast, the cars were loaded in a really Dutch way. Every tiny little spot was filled up. With 40 members we took off to Bergen aan Zee.

The trip was beautiful. We came through the richest neighbourhood of Holland. On the way to Bergen aan Zee we passed beautiful houses surrounded by big gardens and woods. They are very impressive. As we were about to enter Bergen aan Zee, on our lefthand we could see dunes and the sea and on our right hand the woods. We turned to the right and then.....on a hilltop we saw a huge house with a tower. This fantastic house has become the House of Holland. God must have chosen this place.

We reached our destination, got out of the cars and gathered in the old film hall. All of us were so eager to start, we felt so much energy. Who would not like to clean Father's House? When everything was ready to start, Teddy told us what to do. The boys had to scour the walls and they had to make them even. The girls had to clean the third floor. This top-floor is for the blessed couples.

During our work we sang many Principle songs. We put many singing vibrations into the walls and all the energy and love we had.

The first day we worked till nine o'clock in the evening. After having a good supper we went to bed with a satisfied feeling. For the first time we could sleep in our new centre.

The next morning we got up at 4 : 30, and at 5 o'clock we had a service. After the service we continued our cleaning job. Also this day we worked very hard. The boys had to scour again and nothing else. This became Teddy's saying for the next couple of days. The girls had to clean four nice rooms on the first floor. The whole first floor is so stylish. It is built in a 19th century style.

At four o'clock in the afternoon we had to quit working, because we had to be on time for the public lecture at eight o'clock in Amsterdam. All of us were tired. We were not used to this kind of physical work for such a long time at a stretch.

But the atmosphere was so high and we all felt so happy, that we regretted to say good-by to the house and cleaning job. Only a few members could continue and the rest had to go back to the Titiaanstreet Centre. Fortunately we could look forward to many weekends in the new centre in Bergen aan Zee.

When our Leader and his family come back to Holland it would be very hard for them to leave Holland. All of us are so proud of the name Glory and Friendly Road. Yes...this place is really a Kingdom of Heaven on Earth.

Opening of "Glory"

On the 40th day exactly the whole house was cleaned and painted. At that moment a wave of joy went through all the members. God's House was ready. Now there was an open house for people who are looking for God in a sincere way.

Sunday, November 5, Children's day, we celebrated the opening of the house. During the morning everybody finally explored the neighbourhood. We took a long walk along the beach, through the dunes and the woods. We enjoyed Father's creation so much!

We also had opportunity to look around the whole house. Master's room has become so bright and fresh, and it has such a beautiful view. The room is separated from the rest of the house and is next to the tower. This tower is the pride of Glory. You can see it from miles and miles. We put a big symbol on it.

At 3:00 the Children's Day Celebration started officially and the house was to be blessed. Teddy first blessed the Holy Ground and then the park around the house. We all followed him. After this Teddy, Pauline and Naeran blessed all the rooms in the house. The opening-ceremony was ended by raising a flag with a big symbol on it. This day was a very important

day for the restoration of the Dutch people.

At five o'clock in the afternoon we came together in a meeting room. Teddy and Pauline told us the meaning of Children's Day, the hard conditions Master had to make for this and how thankful we should be. The atmosphere was so good and Teddy and Pauline told us many things. Before we realized, it was eight o'clock, time for public lecture.

After the public lecture Teddy had many surprises for us. He announced who was going to stay in the new centre. Other members got a new mission. The revival team got a new leader. In a word, almost everything changed.

We closed the evening by eating good food, like sandwiches, cake, nuts and fruit.

The first training weekend in Glory

How many new people would come and join us during our first training weekend?

We waited anxiously till everybody had come home from the field. Around ten o'clock in the evening all the members were at home, except the members from Amsterdam and the revival-team. They would come Saturday-afternoon, because they had to sell booklets and preach at the Damsquare. We counted four new people who had joined us: two boys from Tilburg and two boys from Nijmegen. All of them seemed to be positive.

That evening Teddy looked very happy. His face was so bright and full of love. He talked about the purpose of the training weekend designed to help us be good teachers. We must prepare ourselves to receive many people and teach them straight Principles. Pauline said: "We will give you so much spiritual food, that when you leave Bergen, you will be dizzy."

After the introduction Teddy told us many things about Master and also about Jesus. Teddy pointed out how thankful

we should be to the Christians, because we can build on their foundation.

Saturday and Sunday we prepared for the coming Principle test in the beginning of January. Together we made up 200 questions concerning the Principle. Saturday we had lectures from 10 o'clock in the morning until 11 o'clock at night. During this day six more people joined us.

Pauline was right, we got a lot of spiritual food. It is quite an experience after having worked physically for such a long time on the house.

Sunday we continued the lectures until four o'clock. That afternoon Teddy told us important news. Monday, at one o'clock in the afternoon a T.V. report was going to be made on the Dam preaching in Amsterdam. All the members who could go should be there. Teddy appointed Marjan, one of the newest members to preach. Marjan was so happy. She had been prepared by a dream.

Then Teddy asked us to fast for a few days, perhaps three. But as we were working on our third 40-day condition to get 100 members for America, and because of the important news about the T.V. report many members wanted to fast seven days.

The first training weekend was a great success. The new people were also excited about this weekend. Four of them are seriously thinking about moving in. We all felt so happy. We got so much love. This love must be enough to gather more people for the next training weekend.

Seoul Western Family

by John Price

Now that our Leader is abroad the three of us here have been working to fulfill his wishes. We are responsible for The Way of the World, the editing of the new Victory over Communism book and establishing a center for Westerners. He also asked us to make good relations with the embassies.

The Way of the World was the first task that we tackled.



L to R: Lynne, Hal, John;
Arthur, Leon, David, Gary

It needed drastic organizational changes and by now I hope you have noticed the effect.

With the Way of the World organized it leaves us more time to work on our other responsibilities. During this time we were studying some of the material necessary for the new Victory over Communism book. Master mentioned that he would like the book finished before he returns from abroad and so we have to work quickly. We are ambitious that when the book is finished it can be read by scholars and ministers alike.

During November and December we were not able to witness so much, but we found that more people came for lectures during that period than when we were witnessing everyday. Now we have four soldier members. Two soldiers have had to go back to the 'States at the end of their tour of duty, so altogether six soldiers have joined us here. They are all good Family members and on the foundation that they make we look forward to be able to start a great movement on the army bases.

David Carlson, an intelligent and thoughtful graduate from Colorado has moved in here this week at the end of his army service. He will help us for a year. Leon Pine, another graduate from Nebraska, will also move in when he leaves the army in April. He is a very spiritually sensitive man who changed his life completely and prayed that he could find some good people for a period of about 40 days before Lynne met him. Gary Juarez will be our only soldier left at the main army headquarters in Yongsan. Like Leon, he also is very intuitive. He is very useful as a base to make future contacts and arrangements. And last but not least is Arthur Gerard from Boston. He is married with two children and unfortunately has to return to the U.S.A. to serve another year in the army. He is a conscientious and very good-hearted sergeant who has inspired us all with his cheerfulness. We pray that he can

bring his family to God when he returns to the U.S.A. These men have been witnessing to their friends and already several good men have come to lectures.

We have also been visiting embassies and trying to make contacts with embassy personnel. I have made several acquaintances among members of the British embassy, and have attended some parties and receptions. We taught the first chapter to one girl from the Swiss Embassy some months ago, but she had to leave shortly after. So far we are just feeling our ground in this field. It is difficult because the embassy circle is very tight, but we are hopeful that we can make some good friends. This is a most urgent task; I found that the English attache himself is a Marxist.

James Weeks from the Maryland, U.S.A. center has been staying with us. He was sent from the 'States to buy materials for a Family gift manufacturing business. He brought much welcome news about all the changes that have occurred since Master was in the 'States.

Miss Kim arrived about a month ago to rest. It was a great joy to see and talk with her.

During Christmas and New Year's holidays we experienced a new step forward in our activities. One day we went to a service at the interdenominational Seoul Union Church, and renewed our acquaintance with Rev. Glenn Fuller, the pastor, and his wife. They had once been to our apartment for a meal, invited by Marjorie. They were happy to see us again, and invited us all to their Christmas meal. So all eight of us went to their home on Christmas day. They were so moved by us that they asked us to help in their New Year's service. Four of us gave readings at the midnight service, which really impressed the small congregation. (See the following report by David Carlson.)

We have dedicated ourselves to really serve Rev. Fuller

and the Seoul Union Church. We hope that through love and service to him we may be able to unite with our Christian bretheren, and overcome some of the misconceptions that the Christian Community here has had against our Church. On Sunday, 7th we had a repeat performance of our New Years' service, and we were invited to speak about Victory over Communism to the High School Sunday class.

On New Year's Eve we had a meeting to decide on our strategy for 1973. We decided to serve the soldiers as much as possible and really help them in the areas where our goals and theirs coincide. We have already started a program of discussions. These will be held every Tuesday on Yongsan Base and will involve such subjects as Parapsychological Experiences, Science and Religion, Eastern and Western thought, etc. The Army newspapers will advertise them, and the Army printing office will do posters for us. Also the army radio which broadcasts all over Korea has already announced our meetings. We know that the Heavenly Father is really helping us. Sometimes he has guided us directly to an important contact.

Dear Family, thank you for reading such a long report. I hope it has been of help and interest. One thing I must add is that Hal, Lynne and I have experienced many changes since we've been here, personally and as a group, and have been so happy to have found a real bond of brother-sisterly love, centered on the True Parents. Of course we have many changes yet to experience, but we feel that we can face the new year with faith and confidence, and by our unity make a condition to unify Europe, America, and Asia.

The Seoul Western Center's God's Day Celebration *by David Carlson*

The evening began very calmly with a prayer. We then

walked to the Seoul Union Church where we were to lend support to the pastor, Rev. Fuller, an extremely nice gentleman who had invited us to his midnight service as a result of our visiting him on Christmas Day. The atmosphere was very calm and our hearts were light and gay. As the service was soon to commence the people began coming in twos and threes. It was a rather small congregation but the spirit was present. John, Leon, Hal, and Lynne gave excellent readings filled with feeling and the service was ended shortly after. After a brisk walk back to the apartment, we took a taxi to the Unification Church at Chungpadong and immediately sensed a complete change of atmosphere. The church was jam-packed and the service was in progress. There were at least 400 people crowded into that relatively tiny building and all were enraptured with the speakers. We made our way into the door finally and



Mr. Won-Pil Kim Lecturing at God's Day Service

stood for several minutes listening.

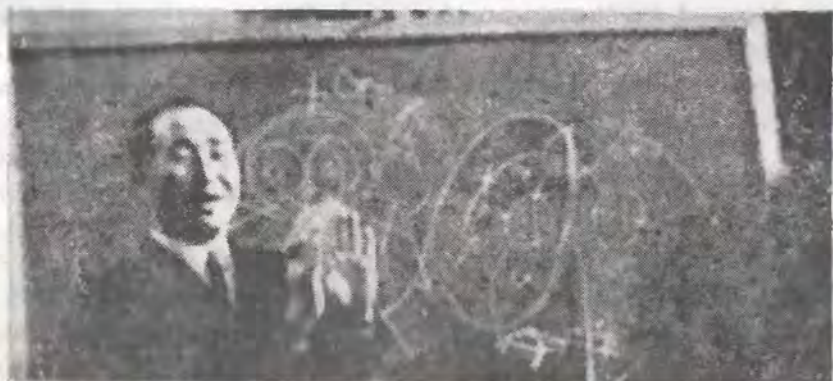
Soon, a rest break was announced and we were able to make our way to a convenient spot within the room. As the service got under way again, we Westerners were invited to the front. Here we were introduced and all of us were invited to say something. The applause was enthralling, the glowing faces so very friendly and each one of us felt truly welcome. All of our uneasiness quickly melted as we made our way back to our places and sat on the floor. Mr. Hwang then introduced Mr. Wŏn-Pil Kim who gave the sermon. As Westerners not familiar with the Korean language, we were somewhat at a disadvantage, but the feeling and expression of Mr. Kim and his audience was enough for our hearts to comprehend.

When the sermon finally ended, we had lost sense of time. It was already 4 : 00 in the morning. Refreshments were passed out and we enjoyed apples and sandwiches. As the service broke up, we were invited upstairs where we filed through a warm carpeted corridor and sat in a luxuriously furnished room. Some Japanese Family members were seated opposite us. We went into an adjoining room where we were shown a scale model of the International Headquarters planned to be built in Seoul.

It was explained to us that this room was where Master stays when in Seoul. Having returned to our seats we were served several dishes of appealing cookies and fruits on tables enlaid with mother-of-pearl. As we seated ourselves around the tables we were able to talk and share our thoughts in each other. All too soon, we broke off and went to the mini-bus which returned us tired Westerners to our apartment. All in all, we felt very honored and more determined than ever to carry on the work required of us. With a deep sense of conviction and happiness we drifted off to sleep in the arms of our Father.

U.S. Family

Summary of the Third Pioneer Training Program



"We are not going this path for ourselves alone, but for the great cause God would have us accomplish," said our Leader at the opening session of the third pioneer training program. The first phase of the program marked a new direction of the national movement as it concluded with a dramatic selection of center directors as new bus team leaders. The one hundred participants, old and new pioneers, center directors, and IW's were prepared through an intensive week of lectures by our Leader and Young Whi Kim.

The schedule was rigorous. At 7:30 everyday from December 10 to 15, everybody moved en masse to All Souls Unitarian Church, our home for a week. Lectures began after breakfast and were held throughout the day until 10:30 PM, when the church closed. Primary lecturer was President Kim, who covered the Divine Principle until the midst of restoration history. There was opportunity for three group discussions: on

helping people grow, on defining problems, and on solving problems. David Kim was moderator throughout the session, providing inspiration and stimulating contributions of entertainment.

Only Leader spoke on Saturday morning, Sunday morning, Monday and Wednesday morning, and Friday night. Love, the significance of the pioneer mission, and the purpose of sacrifice were the major themes of his talks. Examples (from notes): "Which is first? Love or life? Man was born out of love. You must live and die in love. If you pour yourself out to a person, that person will be yours. Who has given out everything? God. If people really know that God is like that, they cannot but love Him". (Saturday) "I am here to save America under God's Will. I know in what way the U.S. must go to be saved. All members of the Unification Church and the people of the United States must unite." (Wednesday) "I am here to drive you out to fight — to fight with you and through you. Not for my sake, but for you and your nation. After having accomplished, you can say: 'What a wonderful person I am! I am a victor!'.....If you do things before you are ordered, you will have opened the way. Of your own accord, you can go without the course of indemnity. If you understand, you want to face the difficulty before you are told to do it." (Friday)

After Friday's speech, our Leader asked the couples to rise and selected seven of the men —Phillip, Edwin, Jack, John, Farley, George, and Hugh— to come forward as bus team leaders. Through the now-familiar gridiron diagram, a number was assigned to each leader. Confusion reigned for awhile as old and new pioneers were mixed and men and women separated. Our Leader then quickly matched men and women into seven teams. Each team sent a member to the grid diagram on the board at the top they placed their names and

at the bottom were the numbers of the mobile units. By tracing over the lines, our Leader matched each team to a number and therefore to a leader. Those desiring to go to states voiced their preferences and were assigned. With most major decisions made, our Leader adjourned to Upshur, where leaders for the major centers were chosen. On Saturday, he, Mother, their party, and Miss Kim went to San Francisco (Miss Kim will to Korea from San Francisco for a visit.) On the 27th, the seven units formed in Washington dispersed.

(From New Age Frontiers)

At Belvedere



Our Leader, U.S., Japanese, and Korean Family at Belvedere.



Instructing U.S. family members.

(Special Feature)

Dr. Sang-Hun Lee and Unification Thought



Dr. Lee in his study

Dr. Lee was born in Hamhung City in what is now North Korea on Sept. 5, 1914. He graduated from Severence Medical School in Seoul in 1940, and joined the Unification Church in 1956. In 1962, Our Leader spoke to the family for the first time about Victory Over Communism and from that point, on his own initiative, Dr. Lee determined to study Communist theory in order to develop an effective counterproposal based on the Principle. With the approval and support of our Leader, this led to the writing of "Communism, a New Critique," and the further expansion of the Principle into Unification Thought. Below is Dr. Lee's testimony, and his ideas about the significance of Unification Thought.

Dr. Lee's Testimony

In resisting the domination of the Japanese Empire during

my school days, I came to be in agony thinking of the motivation with which I was striving, and for what goal. I thought that the motive must be something like compassion for country or love of mankind; but I did not really understand how and from where this motivation came to me.

I began to think that life was nothing but a process toward death. All things, such as wealth, glory, honor, rights, charity, looked to me as only some meaningless play or drama. So, at last, I planned to commit suicide.

But, on the other hand, life also seemed to have some small bit of meaning; so I stopped planning to kill myself. Finally, after being in agony for so long, I came to realize that "love" was from some transcendental existence that is called "God."

After that I studied deeply about Christianity, Buddhism, Confucianism, Chondogyo, etc., but I was not satisfied in my study of them. When I was a junior at my medical college in 1938 I came to know that the spiritual world exists through reading and studying the 'True Nature of Life,' the doctrine of the 'Seichono-Ie' sect which originated in Japan.

But I still had many questions: How did sin come to man? What is salvation? How did history develop? And where is it going?

I welcomed the Liberation from Japanese occupation in 1945; but I was disappointed to see the social confusion and disorder in every field, the Communists' radical activities, the incapability of modern religions to cope. I became very anxious to find a new religion.

I served for some years as a medical doctor at Youngdong. I fled the Communist invasion to Pusan when the Korean War broke out.

I contacted typhoid fever and suffered greatly in February, 1951. The illness was so great that I thought I would die. At

what I thought was the last moment of my life, I desperately prayed "Oh God! Let me live for even one more year. During that period I will work only for Your sake!" Then I lost consciousness.

Being informed about my condition, some medical friends of mine hurried to come and treat me. They did their best to help me recover. Two months later I got well.

After that I gave up all thought of making money, and only dedicated myself to medically serving the rural people, which I believed to be God's will for me. So I began to work at Kaejung Agricultural Medical Laboratory in the suburbs of Kunsan City in August 1951.

In February 1956 I was witnessed to by a Family member, and came up to Seoul Church to listen to the whole series of Divine Principles in May. All of my questions on life and religion were solved completely! I have never experienced such a joy, as when I heard the great New Truth of God! I came to realize that a new world culture will be established in the future through the teachings of the Divine Principles. I determined to join the Church which had, at that time, only 5 churches and about 500 members.

The Main Points of 'Unification Thought'

The Divine Principle has tended to not be easily accepted by other religionists and non-believers because many of its ideas are based on the Bible. The thinking of modern man is very organized and logical. So any teaching which is theoretically coherent is very acceptable to them if it is reasonable. Especially, people whose bent is toward philosophy are not apt to be receptive if the doctrine is not taught in the language of philosophy.

In addition, even among Family members, some of them do not effectively apply the teachings of the Divine Principle to

life, even though they are familiar with the Principle. This is because, I think, they do not understand the full meaning of the Divine Principles. In order to make them understand the D.P. fully, I think that the applications of the D.P. should be more fully developed.

If the intellectuals at the time of Jesus—the priests, scribes, and pharisees—had accepted Jesus' word, he would not have been crucified, and God's will would have been accomplished. Similarly, whether God's will in this age will be accomplished or not will be determined by whether or not the intellectuals of today accept the Divine Principle. So we have to develop the application of the Principle using the appropriate 20th-century terminologies.

Because of the above reasons, with our Leader's guidance, I have studied and finally organized 'Unification Thought.' This is a coherent application of the D.P. using the technical terms of philosophy.

It contains: Ontology, Theory of Original Human Nature, Epistemology, Logic, Methodology, Axiology (Theory of Value), Theory of Pedagogy (Education), Theory of Aesthetics, Theory of Ethics. These are already completed. Now I am working on Cosmology, Economic theory, and Political theory.

In this most important time of dialogue with North Korea, it is urgently required that all the people of the ROK be armed ideologically. The people of North Korea have been armed by a 'Monolithic Thought' centered on Kim Il-Sung, but the ROK is not so well-armed. Some statesmen now are seeking for some powerful thought that can unite the people into one and arm the people ideologically. They are becoming interested in hearing and studying the Divine Principle now.

Even in foreign countries the Unification Thought will be a supreme method of overcoming Communism and inspiring the young generation to follow an order based on love and good

morality.

How 'Unification Thought' will be applied.

The Church is going to teach every section leader the Unification Thought. When college students and professors hear Unification Thought after having heard the Principle one or two times before, they are deeply moved to realize the greatness of the Principle and become more interested in studying further. During the last seminar for 110 professors at the Academy House, I found that the reaction of the professors was good, and I expect there will be more professors who will study Unification Thought academically in the future.

We are going to lecture to many prominent people and even to members of the National Assembly on the D.P. and Unification Thought. Even in foreign countries the teachings and applications of Unification Thought will be welcomed and studied. On this subject, I believe, our Leader will soon give instructions.

(Translated by Han-Joo Cha.)

America: the Unfolding Discovery

by Michael Warder

Mike Warder is a Family member from San Francisco, and president of the International Re-Education Foundation. A 1968 graduate of Stanford University, he is also dean of the International Pioneer Academy. This article was taken from "Columbus," the magazine for the 1972 San Francisco Columbus Day celebration, October 10-15, 1972.



If "America" is to have meaning it ultimately must be discovered by its people. We are taught that America is a land that was discovered by Christopher Columbus in 1492. Yet it is also true that Leif Erickson, an adventurous Viking, made a prior visitation. Even the Indians could be looked upon as discoverers from the East who had journeyed through Alaska.

America's founding fathers also must be given credit for its discovery. They articulated a Declaration of Independence and a Constitution that gave Americans a voice and a legal sanction to "life, liberty and the pursuit of happiness."

The question as to who and when America was discovered must be seen in the historical context of the Age. Each great adventurer and explorer of the past revealed new aspects and

significance to America. Today there is still much to discover. The place of America in the world is in a continual process of unfoldment. Who can discover America's position in this Age?

America's Place

America's place refers to her people and resources in relation to the rest of the world. A nation that is distant, foreign and inaccessible consists of people with no basis to understand the situation of other nations. A question of spirit and purpose determines a country's place in the world. From that point of view, we all must be contemporary discoverers.

Heritage

The Pilgrims came to America to establish a new world of freedom and democracy in accordance with Divine Providence. Many suffered hardship and died, but the American spirit was forged through such bitter experience. These people feared God and knew the value of hard work and clear conscience. Under such circumstances, sacrifice was expected and was made.

In the Declaration of Independence and in the Revolutionary War, we see a people who kept their trust in God and broke politically from Europe to build a new world order. Theirs was an attempt to build a better way of life and a higher moral order based on justice and equality. Against overwhelming odds those early settlers endured and earned independence and freedom. They pledged their lives and sacred honor and set the tradition and spirit of America for posterity. Their suffering made clear the price of freedom and, despite differences of custom, currency and interest, they bound to-

gether to form "a more perfect union" for the greater benefit of the whole.

Observing these humble beginnings, it can be said today that the fundamental issues of life and of this country still must be met. Conflicting beliefs and monied interests still prevent the fulfillment of the American ideal. America today has need of practical men of good character and ability who know how to work with the existing order, who measure their lives by the highest ethical standards and strive toward them. There remains a need for discoverers who will pioneer a new world order.

New Frontier

The late President John F. Kennedy drew from a rich heritage of pioneering when he spoke of a new frontier that remained yet unknown. He referred not to a physical frontier, but to the frontier of man's standard of living. He challenged all Americans to rise to a greatness that would surpass anything they had done. Kennedy wanted an America that would be able to beat down the thickets of ignorance and self-interest which have choked mankind so long. If necessary, he wanted Americans who would sacrifice their lives for their country so that it might contribute to the world and be governed properly.

Since the United States has tremendous economic, scientific and military power, the need for such men is more urgent than ever. This is especially true today because many lives stand to be affected by those great powers in such profound ways.

The Perpetual American Dream

America is composed of many people from diverse cultural

backgrounds. "E Pluribus Unum" and In God We Trust" are mottos which have taught that all people can unite together and live under liberty, equality and justice. Each American carries this universal dream hidden within himself and it waits to be manifested in this age.

Today, many people tend to worry about the position of their country in the world. Being "first" seems to be the important thing and usually this status is defined in terms of economic, political, and military power. Whether America is first, second or third in those fields is of no consequence if its purpose is bad. The nation's primary concern should be whether or not its people have maximized their full capabilities for their country toward the benefit of the just, peace-loving people of the world. Even if America remains the most powerful nation in terms of physical forces, it will be despised if judged "selfish" by other countries.

A nation that produces over \$1 trillion worth of goods and services annually could do much for the world if its human resources were channeled properly. America has the moral responsibility to share its knowledge with other countries while respecting the basic values and worth of world peoples.

Such a goal would make the United States the first nation in the world in terms of moral power. This means that other countries could look to America with respect and trust. They would depend on her in time of need to give them moral and physical strength which would bring long-term prosperity instead of immediate satisfaction. America must mobilize good will. This is her challenge.

Conflicting Ideologies

Communism as a test to America's world leadership need not be feared if our purpose is true. The falsity of Commun-

istic belief can be measured by results. Atheistic concepts rooted in contradiction and struggle have profound effects upon the inner man. They result in a colder, more violent and oppressive lifestyle with no toleration of differing beliefs. The conquest of the opposition by deceit, struggle and violence is easily justifiable in terms of Communistic belief. America can defeat international Communism by using its resources for the peoples of the world. If the nation's democratic system can show itself superior by its example, it will be victorious over Communist propaganda and calculation.

Attitudes of Youth

While young people in America do not actually subscribe to Marxism, feelings of frustration and rebellion have invaded the thinking of many. Their attitudes of negativity and cynicism have been skilfully cultivated by professionals. Young Americans are in most cases theoretically and practically ignorant of the reality of Communism. However, many are searching for alternatives that are authentic and practical.

Young people are aware of the power man has over his destiny, especially today. Their response to America often is a mixture of extreme idealism and cynicism followed by hypocrisy or half-hearted efforts to participate in society. Because of World War II and the subsequent existential atmosphere, youth seriously questions and even maligns the value of belief and conviction. Despair and purposelessness have infected many. While partial or unscientific belief must be discarded, a faith in God and directive of the true conscience is a common ground on which all people can constructively relate as members of a human family. The destiny of America depends on its youth. If they give up the quest of finding the true American

spirit, this country is doomed and the world will quickly follow it to the grave.

Moral Goal

While a moral goal is the highest standard to work toward, it involves overcoming many obstacles placed in our path by a history marred with self-interest and cross-purposes. Nonetheless, the obstacles must be overcome to win a final victory for the cause of justice.

Those reluctant to participate in America's decision making process need to change their attitude and live for a good purpose. To those reluctant to become involved with money, power and the responsibilities they entail, there is no other means by which to work for a better America and a better world. Monetary resources, organization, time, sweat and headaches, must be used toward the development of human resources.

Basic Changes

If America is to be changed so as to manifest understanding, trust and justice among the peoples of the world, the change must begin within the individual and within the basic family unit. If adultery, separation, mistrust, divorce and the hostility that accompany these do not cease within the American family structure, the society as a whole will continue to reflect those ills. Faith and unity under God should characterize the American family if the latter qualities are to live in society. A new America must have a foundation in the basic family unit. Change cannot be manifested in any other way.

How can the President speak of world peace so confidently if in his homeland, Americans are at war with each other?

Alienation and mental illness characterize American social life when compared to the standards demanded by its citizenry. Crime rates increase at a time when the material standard of America has never been greater. While this nation has increased crime fighting facilities, the individual has forgotten how to govern his thoughts and feelings. When we can truly govern ourselves, America will have a free society. As long as selfishness controls the direction, police and stringent law enforcement remain necessary. External forces may help, but they can never substitute for a self-governing citizenry.

Social Responsibility

Free enterprise demands social conscience. If profit margins are too great, markets disappear. Those with business aptitudes and skills should lend their talents to those who provide the markets to business and society. These methods increase buying power, remove mistrust, render good services and show that those with wealth are not motivated by selfishness.

It is necessary that labor and management in America see their common purpose and support each other. Each by itself is useless. While developing self discipline, Americans should think in terms of what is good for the whole and not just the individual. In race relations the same principle applies. In order to gain wealth and social respect, Americans need to work in terms common to the whole society. Society cannot respect a minority that continually demands rights for its own group without fulfilling the obligations it has to its nation of good citizenship. Character should be the basis for judgement and not race.

American Welfare

The American welfare system can never function if those

on the receiving end think only of themselves. If, as American citizens, we receive the rights and benefits of citizenship, we should seek to return these to society for its replenishment. Society must be educated to see it is working for a common purpose. Many young people now on welfare are inconsiderate of others' needs and are capable candidates for public works programs.

Crisis

America today faces a crisis. Once known as a land of opportunity where dreams and promises could be fulfilled, the nation now suffers from a sickness of the spirit. At a time when the world needs a powerful and radiant example of humanity, America must respond to the need. If the United States cannot pick itself up from its moral and spiritual lethargy, the world will continue to follow its example. This country has a great role to play in the destiny of the world. Each person has the responsibility of discovering, sharing and building it. The measure of American's success will be found in the clarity of its conscience and in the purity of an unconquerable spirit in service to humanity. This is America.

Education in China

by Miss Yeh Chu-Sheng

This article was presented at the second Sino American Conference on Mainland China held in San Francisco in mid-June of 1972. Miss Yeh is Director of Elementary Education for the Republic of China and participated in numerous international conferences on Education.



The Cultural Revolution in 1966

The Great Proletarian Cultural Revolution completely changed the educational phenomenon on the China mainland. Prior to it, education inherited the merits of the old system to some extent and maintained some progress. Since the Cultural Revolution, education has lost its professionalism and has been transformed into a link in the chain of production and into an instrument for controlling people. As Mr. K.E. Priestly pointed out, "Education is but a part of the total gigantic Communist effort to capture the minds, the emotions and the imagination of the Chinese people". (K.E. Priestly, Education

in China, Hong Kong, 4961, p. 8.) This was caused chiefly by the "Decision of the Central Committee of the Chinese Communist Party Concerning the Great Proletarian Cultural Revolution, which comprised 16 articles, of which the 10th had the most serious impact upon education. ("Decision of the Central Committee of the Chinese Communist Party Concerning the Great Proletarian Cultural Revolution," promulgated on August 8, 1966.)

The Maoists claimed: "At present, our objective is to struggle against and crush those persons in authority who are taking the capitalist road, to criticize and repudiate the reactionary bourgeois academic 'authorities' and the ideology of the bourgeoisie and all other exploiting classes and to transform education, literature and art and all other parts of the superstructure that do not correspond to the socialist economic base, so as to facilitate the consolidation and development of the socialist system." They mobilized "large numbers of revolutionary young people previously unknown...(to) argue things out, expose and criticize thoroughly and launch resolute attacks on the open and hidden representatives of the bourgeoisie. (Article 2) The immediate aim of the Cultural Revolution was to seize political power from "those persons in the Party who are in authority and who are taking the capitalist road." (Article 5) The final goal of the Movement was to continue the educational revolution as expounded in Article 10. This decision and Mao Tse-tung's "May 7th Directive" (Mao Tse-tung's Letter to Lin Piao on May 7, 1968) have served as the guideline for the administration of schools by cadres, workers, peasants and soldiers and cast insurmountable impediments in the path of education.

Primary Education

When the campaign of exchanging revolutionary experience

unfolded, not only students of the normal schools but teachers and pupils of primary schools joined the rank and file and the primary schools in various localities were forced to close. In some places, this state lasted for three or four years. This dealt a heavy blow to primary education. One year later, the CCP had repeatedly to ask the schools to resume classes and even stationed the PLA in schools for this purpose.

On February 4, 1967, the CCP Central Committee promulgated the "Notification (Draft) Concerning the Great Proletarian Cultural Revolution in Primary Schools." On the one hand, it stated: "Primary schools form an important front in the great proletarian cultural revolution. They must firmly carry out the proletarian cultural revolutionary line represented by Chairman Mao and...they must act according to the Decision of the CCP Central Committee Concerning the Great Proletarian Cultural Revolution." On the other hand, it urged: "Primary school teachers and pupils who have gone to other places to exchange revolutionary experience should return to their own schools to play an active part in the great proletarian cultural revolution, to carry out struggle-criticism-transformation and to organize studies for the pupils." It is evident that since the Cultural Revolution, primary schools on the mainland have emphasized participation in revolution more than learning.

Political Aims

In light of the Chinese Communist directives on educational work, we can easily see that the Communist primary education has the following political aims:

Education is to train pupils to be faithful disciples of Mao Tse-tung, who are willing to follow his orders and serve as his tools. The Language Textbook (Volume 6) for Primary Schools in Yunnan includes the following lesson:

"Mao Tse-tung's thought nourishes me. I have a pair of eyes to study diligently Chairman Mao's works in order to undertake revolutionary work; I have a heart to beat for closely following Chairman Mao to fulfill his revolutionary tasks; I have a brain to think over and over the thorough execution of Chairman Mao's policies; I have a mouth to do its best to propagate Mao Tse-tung's thought; I have two hands... I have two feet..."

This sort of thing prevails in textbooks for primary schools. Mao Tse-tung dictates that "Education must serve the proletariat politically" and Mao Tse-tung himself is the proletariat; therefore, education must serve Mao. In other words, education is to cultivate pro-Maoists who have socialist consciousness, laborers who have socialist consciousness, laborers who have "culture" and human tools who accept the leadership of Mao's regime.

Military Aims

The Chinese Communist militant war plans do not exclude primary education. Pupils in the upper grades must receive military training and be organized into units of little red soldiers. The PLA has been stationed in primary schools and military personnel take part in teaching and school administration. In many schools student participation in productive labor and extramural activities is organized like military units and supervised by the military personnel. Military athletics is included in the curricula and other courses are also devoted to cultivation of little red soldiers. The 1st Grade Language Textbook for Shanghai Primary Schools, included the following lesson:

"Oh Chairman Mao, Chairman Mao.
You are our Red commander-in-chief
and we are your little Red soldiers."

We assure you that we shall obey you,

Study hard, and get better and better day by day."

At the beginning of their schooling, the innocent children are made to memorize that they are little Red soldiers and that Mao Tse-tung is their Red commander-in-chief. After years of continuous training, some of these little Red soldiers become ignorant of basic human relationships and know only how to take Mao's orders. This inhuman education is miserable indeed.

The military aim of Chinese Communist primary education is to turn school children into reserves for the pro-Maoist army.

Economic Aims

The Maoist educational revolution aims at training thousands upon thousands of Red and expert laborers. The shortening of school years is to make youths take part in production earlier. "Simplification and refinement" of curricula is to enable students to study and participate in productive labor at the same time. The sending-down of state-run schools to factories, mines, enterprises, communes and brigades or even changing schools into a unit in the production system is to help increase production. The students use more time and energy on labor than on study. Moreover, they have to take part in political activities. Naturally, their scholastic attainment and physical and mental health are seriously damaged. The Communists take away the result of their labor and cultivate the habit of labor when they are young, instill the idea of equal emphasis on both physical and mental labor and teach them fundamental knowledge and skills in agricultural and industrial production. Once they graduate from school, they become skilled and educated workers and can contribute directly to production. This is the economic aim of Maoist primary

education. In terms of long-run utilization of manpower, it is highly doubtful whether these measures are effective economically and can promote greater economic development in the future.

The emphasis on productive labor in primary schools in the name of educational innovation, intends to exploit cheap and free labor at the expense of the pupils' study and physical and mental health.

On Truth, Justice, and Differing Scales of Values

by Alexander Solzhenitsyn

The author wrote the following excerpts for a Nobel Prize acceptance speech. He was never able to give it in person as he was prevented from leaving his country by the Soviet government. Despite persecution he is rapidly becoming one of the most well-known champions of freedom on either side of the iron curtain. His speech cries out for the coming of a universal standard of values which can guide man to work together in harmony.



Alexander Solzhenitsyn

An avalanche of events descends upon us—in one minute half the world hears of their splash. But the yardstick by which to measure those events and to evaluate them in accordance with the laws of unfamiliar parts of the world—this is not and cannot be conveyed via sound-waves and in newspaper columns. For these yardsticks were matured and assimilated over too many years of too specific conditions in individual countries and societies; they cannot be exchanged in

mid-air. In the various parts of the world men apply their own hard-earned values to events, and they judge stubbornly,

confidently, only according to their own scales of values and never according to any others.

And if there are not many such different scales of values in the world, there are at least several, one for evaluating events near at hand, another for events far away, aging societies another, unsuccessful people another. The divergent scales of values scream in discordance, they dazzle and daze us, and so that it might not be painful, we steer clear of all other values, as though from insanity, as though from illusion, and we confidently judge the whole world according to our own home values. Which is why we take for the greater, more painful and less bearable, that which lies closest to us.

There are different scales of values for natural catastrophes: A flood claiming 200,000 lives seems less significant than our local accident. There are different scales of values for personal insults: Sometimes even an ironic smile or a dismissive gesture is humiliating, while at others cruel beatings are forgiven as an unfortunate joke. There are different scales of values for punishment and wickedness: According to one, a month's arrest, banishment to the country, or an isolation cell where one is fed on white rolls and milk, shatters the imagination and fills the newspaper columns with rage. While according to another, prison sentences of 25 years, isolation cells where the walls are covered in ice and the prisoners stripped to their underclothes, lunatic asylums for the sane, and countless unreasonable people who for some reason will keep running away, shot in the frontiers—all this is common and accepted.

One World, One Mankind

Yet we cannot reproach human vision for this quality, for this dumbfounded incomprehension of another man's distant grief; man is just made that way. But for the whole of mankind, compressed into a single lump, mutual incomprehension

presents the threat of imminent and violent destruction. One world, one mankind cannot exist in the face of six, four or even two scales of values: We shall be torn apart by this disparity of rhythm, this disparity of vibrations.

But who will coordinate these scales, and who will create for mankind one system of interpretation, value for good and evil deeds, for the unbearable and the bearable, as they are differentiated today? Who will make clear to mankind what is really heavy and intolerable and what only grazes the skin locally? Who will direct the anger to that which is most terrible and not to that which is nearer?

Who might succeed in transferring such an understanding beyond the limits of his own human experience? Who might succeed in impressing upon a bigoted, stubborn human creature the distant joy and grief of others, an understanding of dimensions and deceptions which he himself has never experienced? Propaganda, constraint, scientific proof—all are useless. But fortunately there does exist such a means in our world. That means is art. That means is literature.

They can perform a miracle: They can overcome man's detrimental peculiarity of learning only from personal experience so that the experience of other people passes him by in vain. From man, as he completes his brief spell on earth, art transfers the whole weight of an unfamiliar, lifelong experience with all its burdens, its colors, its sap of life; it recreates in the flesh an unknown experience and allows us to possess it as our own.

A World Rent Asunder

Our 20th century has proved to be more cruel than preceding centuries, and the first fifty years have not erased all its horrors; our world is rent asunder by those same old cave-age emotions of greed, envy, lack of control, mutual hostility

which have picked up in passing respectable pseudonyms like class struggle, radical conflict, struggle of the masses, trade union disputes. The primeval refusal to accept a compromise has been turned into a theoretical principle and is considered the virtue of orthodoxy. It demands millions of sacrifices in ceaseless civil wars, it drums into our souls that there is no such thing as unchanging, universal concepts of goodness and justice, that are all fluctuating and inconstant.

Therefore the rule—always do what's most profitable to your party. Any professional group no sooner sees a convenient opportunity to break off a piece, even if it be unearned, even if it be superfluous, then it breaks it off there and then and no matter if the whole of society comes tumbling down. As seen from the outside, the amplitude of the tossing of Western society is approaching that point beyond which the system becomes unstable and must fall. Violence, less and less embarrassed by the limits imposed by centuries of lawfulness, is brazenly and victoriously striding across the whole world, unconcerned that its infertility has been demonstrated and proved many times in history. What is more, it is not simply crude power that triumphs abroad, but its exultant justification.

The world is being inundated by the brazen conviction that power can do anything, justice nothing. Dostoyevsky's devils—apparently a provincial nightmare fantasy of the last century—are crawling across the whole world in front of our very eyes, infesting countries where they could not have been dreamed of. And by means of hijackings, kidnappings, explosions and fires of recent years they are announcing their determination to shake and destroy civilization. And they may well succeed.

Repeating Old Errors

The young at an age when they have not yet any experi-

ence other than sexual, when they do not yet have years of personal understanding behind them, are jubilantly repeating our depraved Russian blunders of the 19th Century, under the impression that they are discovering something new. They acclaim the latest wretched degradation on the part of the Chinese Red Guards as a joyous example. In shallow lack of understanding of the age-old essence of mankind, in the naive confidence of inexperienced hearts they cry: Let us drive away those cruel, greedy oppressors—governments—and we, the new ones, having just laid aside grenades and rifles, will be just and understanding.

Far from it...But of those who have lived more and understand, those who could oppose these young—many do not dare oppose, they even curry favor with the young, anything not to appear conservative. Another Russian phenomenon of the 19th Century which Dostoyevsky called slavery to progressive quirks.

The spirit of Munich has by no means retreated into the past: It was not merely a brief episode. I even venture to say that the spirit of Munich prevails in the 20th Century. The timid civilized world has found nothing with which to oppose the onslaught of a sudden revival of barefaced barbarity, other than concessions and smiles.

The spirit of Munich is a sickness of the will of successful people; it is the daily condition of those who have given themselves up to the thirst after prosperity at any price, to material well-being as the chief goal of earthly existence. Such people—and there are many in today's world—elect passivity and retreat, just so as their accustomed life might drag on a bit longer, just so as not to step over the threshold of hardship today—and tomorrow, you'll see, it will be all right. (But it will never be all right. The price of cowardice will only be evil. We shall reap courage and victory only when we dare

to make sacrifices.)

What Literature Can Do

I believe that world literature has it in its power to help mankind, in these its troubled hours, to see itself as it really is, prejudiced people and parties. World literature has it in its power to convey condensed experience from one land to another so that we might cease to be split and dazzled, that the different scales of values might be made to agree, and one nation learn correctly and concisely the true history of another with such strength of recognition and painful awareness as if it had itself experienced the same, and thus might be spared from repeating the same cruel mistakes.

Perhaps under such conditions we artists will be able to cultivate within ourselves a field of vision to embrace the whole world; In the center observing like any other human being that



Solzhenitsyn, his wife Nataliza and their son Yemalai.

which lies nearby, at the edges we shall begin to draw in that which is happening in the rest of the world. And we shall correlate, and we shall observe world proportions.

And who, if not writers, are to pass judgment—not only on their unsuccessful governments (in some states this is the easiest way to earn one's bread, the occupation of any man who is not lazy)—but also on the people themselves in their cowardly humiliation or self-satisfied weakness? Who is to pass judgment on the light weight sprints of youth, on the young pirates brandishing their knives?

Values to Teach Our Children

The following is a review of an article, "What Code of Values Can We Teach Our Children Now?" which appeared in The New York Times. The author, William V. Shannon, is the father of three boys and a member of the New York Times Editorial Board.

Along with the progress brought by science and technology today have come problems of equal dimensions: problems like the rich are getting richer while the poor get poorer; greater demands for relevant quality education for our young; demands for increased, popular involvement in government and the planning of the destiny of this country; and countless other problems which sometimes can seem greater than the benefits of modernization.

Perhaps the greatest of these problems, and certainly the one which will potentially have the most effect on the structure of society as we know it today, is the deterioration of the 'nuclear family.' Many causes are advanced: drugs, TV, excessive material goods, lack of religion, etc. But, the true cause lies within man.

Convictions

Mr. Shannon states at the outset that the problem today of parent-child generation gap is the widespread failure of the parents. Generally, parents have the very best intentions for their children. They worry about being too paternalistic, about making a wrong decision, or about whether or not they have the right to make decisions that will affect the child's beliefs or attitudes. These questions persist despite the fact that there is more information available today on healthy parent-child

relationships than ever before. The problem, then, is not one of knowing what we can do, but of more consistently carrying out our convictions.

It is rare today to find author—parent who will take a stand unequivocally on the subject of bringing up children. Mr. Shannon goes a long way toward establishing a view which can answer the question "What values are relevant?" We should imagine our children as young adults and ask more serious, personal questions about them: "Are they capable of channeling their aggressions into positive action?" "Are they truthful to themselves and other people?" "Do you accept their responsibility for sharing the work to be done?" "Can they show warmth and compassion to others?" Are they using the abilities and talents they were given?"

Love and Discipline

Mr. Shannon has some very concrete ideas on how to establish a positive standard of values for children to grow by. "Love and discipline are the foundation of all values. A successful home is a school for love...But love alone is not enough. Children need discipline...A child needs help to reach an accommodation between his naturally egocentric impulses and the demands of reality. At the most elementary level, he needs this outside help for his physical safety....But he has to have help also to learn to distinguish right from wrong, the constructive from the destructive, what he is able to do now and what he will be able to do later.

"In the imposing of discipline, some uncertainty and some inner conflict are natural," Mr. Shannon continues. "But doubt is one thing and abdication is another. Those parents who do not persevere in rearing their children according to their own convictions are not leaving them 'free' to develop their own. Instead, they are letting other children and the media, princi-

pally television and the movies, do the job."

On the subject of television, Mr. Shannon states emphatically, "It is a dangerous intruder because it portrays excessive violence, gives children a silly picture of adult life, encourages a deadly passivity, and creates a fantasy world in which entertainment is the highest value and every problem is neatly solved in 30 seconds." He and his wife feel the only effective way to combat these evils is to forbid television altogether. His advice to parents is, "Television, like films and the theater, ought to be an adult medium of entertainment, if only because it subverts the natural authority of parents...Conscientious parents should not allow children under six to watch television at all, and children of school age should not be allowed more than an hour or two on weekends—never on school days."

Morality vs. Emotions

On morality—the basic issues of right and wrong—Mr. Shannon says, "The essential values are what they have always been....The 20th Century has not found a way repeal the Ten Commandments. 'Thou shalt not commit adultery' may sound old-fashioned, but restated in contemporary terms—'Do not smash up another person's family life'—it still carries a worthwhile message."

"Contemporary American children grow up to confront opportunities for moral risk-taking which were unknown until recently. The invention of birth control pills and the availability of abortion have weakened the taboos against premarital sex.....But the powerful emotions surrounding the sexual act cannot be screened out as easily as the sperm. It is those emotions which young people have to learn to manage.... In sexual relations as in other areas of life, Americans have to relearn the satisfactions of self-denial and anticipation. It would do no harm to 16 and 17 year old boys and girls to know the

facts about sex and yet not engage in intercourse. A certain amount of frustration and tension can be endured—and with effect....But if our children are to learn how to wait and how to discipline themselves, they will have to acquire these habits long before adolescence."

Commenting on the effects of the affluent society, Mr. Shannon states: "The hippies and flower children of the 1960's were inevitable.....They were the rebels against the materialism and hedonism which television advertising inculcates...Sick of a world in which automobiles and air conditioning were equated with happiness, they turned their backs on the simplest material necessities. Sick of competition for glossy baubles, they opted out of the workday world altogether.

Positive Attitude Toward Work

"A distinction that is often overlooked has to be made between the disdain for materialism and the necessity of a work ethic...Work in the best sense is an expression of a person's intellectual powers or artistic sensibility or physical strength or personality...Parents have an obligation to their children to instill in them a positive attitude toward work. Such an attitude involves acceptance of a relationship between effort and reward, a willingness to share, an ability to follow and accept discipline as well as to lead and give direction, and a capacity to postpone immediate gratification for the sake of later accomplishment."

Mr. Shannon uses one word to sum up the whole point of raising a child: "individuality". "That is, helping him to be who he is with all his strengths and nuances of personality and distinctiveness of background...The more stable the marriage and the more coherent the values of the family, the easier it will be for the child to evolve his individuality. Religion, race, and economics help make up this family matrix".

Family Spirit

"If one has a religious faith," Mr. Shannon points out, "It can solidify a sense of family and help guide a child in his ethical development..... What really matters is that fathers and mothers not abdicate their crucial value-setting responsibility. Almost any hierarchy of ethical values is preferable to 'you make up your own mind' or 'whatever the other kids are doing is all right.'"

He adds, "It is equally important that parents put forward a positive attitude toward their own racial and ethnic heritage. Many jokes have been made about the pious slogan, 'The family that prays together, stays together,' But behind the slickness there is a truth. Young children need to feel themselves a part of a particular family with its own style of doing things, its own standards, its own expectations. Therefore, almost anything that a family does together.....is worthwhile, because it promotes family spirit."

In conclusion, Mr. Shannon writes: "If a child is to learn to be an adult, he has to begin by respecting the adults he knows, his parents and, if they are alive, his grandparents. Respect does not preclude emotional warmth; rather, it is love's complement as the right hand is to the left."

The Nature of a Saint

by David Jenkins

The word saint makes one think immediately of stained glass windows and other-worldly beings of another age.

But it really means "different ones"—people who are not prepared to conform to this world, to use a biblical phrase, but transformed by looking at things from God's point of view. St. Paul writes about this in Romans, Chapter 12.

St. Paul goes further by suggesting that all Christians, according to this standard, are saints or should be if they practise what they preach.

So saints are really very ordinary men and women, like you and me. They stand out from others, though, because their aim is not to be just everybody else. They feel it is important to stand up for a way of life which is quite different from the world's standards.

That is why to be a saint implies hardship and suffering. "These are they which came out of great tribulation," writes St. John in his vision of Heaven.

Jesus himself foretold this quite explicitly. He said that the



Hermit Saint, Savaldo c.1550

different outlook of Christians would bring them into conflict: "If ye were of the world the world would love his own, but because ye are not of the world, the world hateth you."

Yet strangely enough, in spite of all this hardship and conflict, one can still find peace, living this different sort of life. It is a peace which comes from a clear conscience and a sense of integrity to one's principles. "These things I have spoken to you," said Jesus, "that in me ye might have peace" though "in the world ye shall have tribulation."

Conditions in the world today, though probably no more so than they have ever been, are often clearly differentiated from the ideals of Christ's Kingdom, and Christians are often tempted to compromise and align themselves with the wrong side, thinking they will find peace and quiet that way. It never works, because the only peace which is worth while is that peace which passes all understanding, deep in the heart.

We are concerned about our young people today as we find them adopting standards, attitudes, values and morals which are far removed from those Christian standards in which we have believed. We have sometimes tried to keep their allegiance by advocating compromise and blurring the distinctions between the ways of God and the ways of the world.

We need to remember that saints are "different" and glad to be different because they know there is no eternal future in worldly philosophy. "For I reckoned that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Let's show our rising generation that we are not ashamed to stand for something different and make them glad to stand out with us, too, against the tempting pressures of our day, and let them share, with us, the peace which comes from a conspicuous, courageous loyalty to the principles of our Master.

From 'The Cape Times,' South Africa

The Divine Principle Fills All the Loopholes Left by the Philosophers

by Annemarie Manke

Several hundred years ago a great scientist and philosopher, Blaise Pascal, said that mathematics is the ultimate exercise for the intellect, but that the mechanization of this art would prove dangerous if it were more honored than the eternal soul of man. Today we see that his fears were well founded and that man's intellectual capacity has taken the foremost position in society.

"Man degrades religions; he hates them and fears them at the same time that they may be true. In order to cure man of these fears we must first show that religion does not deny reason; that she is worth cherishing in order to give her honor, and worth loving so that all good people will wish she is true; and then to prove she is true."

It is important for us in today's crumbling world to show people the actual values and then to teach them that wisdom is to be understood with the heart not only with thought. The truth of this world can only be found if we explore its source.

Man lives in a world of extremes. Intellectuals and illiterates; fanatical politicians and passive citizens; the weak and the strong. Actually our true state lies midway between the two. Man's senses are dulled when he overeats, sleeps, plays, suffers or indulges in other excesses. We may run the risk of dulling our senses to the truth if we go to the extreme of concentrating our search only on the outer form. Some

scientists say that man descends from the ape. Pascal says this is dangerous knowledge for man if we do not make him equally aware of his greatness, just as it would be dangerous to tell him only of his greatness without revealing to him his fallen nature. Obviously the cliché "there are always two sides to a coin" has something to it.

The materialists cling proudly to the "facts." Theirs is a world centering around their own physical desires, the accumulation of wordly knowledge and scientific data. Man is an animal in their theory. Since animal responds to certain environmental stimuli, they conclude, construct the perfect environment and you have your man made!

Can man truly be limited to physical or ideological man-made boundaries? What can the wall of a prison do but increase man's desire for freedom? What can any social system confining man to a certain tolerated pattern of behaviour do but further his rebellion against any construction of his Self? You can bind a man's body but not his spirit, for if you did you would have reduced man to the level of a highly trained animal.

In today's world the sciences rank higher in importance than do the religions. Yet actually the religions have the more difficult problem to solve; whether the soul is eternal or not!

What is eternity? It is all around us. Who ever has engrossed himself in the study of the stars may well have experienced the feeling of eternity. He will have felt the aching pull of his spirit to drown itself in the eternal floods of heaven and to unite with the ultimate spirit. This feeling is comparable to the longing of a child who presses himself very close to his mother and yearns to return to the warmth of the womb. Eternity can be found in the grandeur of the heavens and in the marvel of the atom. Between them both stands man who wrestles with his insignificant little problems and

cannot comprehend either.

How can we prove that the religions are true? The search for this truth should be man's greatest task. Man recognizes that he has a capacity for goodness. Truth is good, but man fails to be absolutely good; therefore, he is not truth itself. Looking at his world man feels it is good, but seeing its ever changing surface he realizes that there is more truth than that which meets the eye.

Man senses the infinite spirit in himself and all things, but he cannot comprehend it. Religion offers itself as a key to this knowledge. The truth of religion will prove itself for each individual. Let man, therefore, in all his political, social or scientific activities not forget to activate his inner senses. Let him not in pursuit of truth deny religion lest he deny himself or God.

There is no formula for God, but is that reason to deny him? Pascal says of reason "it should realize that there are an infinite number of unfathomable things. Reason is weak if it does not attain this virtue. What will one say of the supernatural thing, if the things of nature already go beyond our understanding?"

Pascal argued for religion over 300 years ago; what could he not have done with the knowledge of the Divine Principle! We have this instrument now to fill all the loopholes left by the philosophers and to give the world the absolute confirmation of the validity of religion.

News Briefs

Vatican Plans to Revive Awareness of the Devil

Rome. A 2-page special section on the Devil in the Dec. 17 issue of the Vatican newspaper *L'osservatore Romano* reflected Pope Paul's increasing concern over "demonic" aspects in the world today. The article cited themes that Pope Paul discussed in an audience on Nov. 15. The Pontiff cited biblical references to Satan, and said: "We thus know that this obscure and disturbing being really exists and that he still operates with treacherous cunning: he is the occult enemy who sows errors and disgrace in human history." He also said that demonology was "a very important chapter of Catholic doctrine that ought to be studied again, although this is not being done much today."

The special section also contained contributions by various theologians. One article by Vatican theologian Rev. Gino Cassetti said a "veil of silence has enveloped the Devil," and urged preachers and theologians to focus on the devil and reawaken a lost "sense of sin." Another by John Navone, a Jesuit professor of philosophy at Seattle University, said that the "discovery" of the Spirit World by the secular world was forcing theologians to break the silence on the Devil. The Jesuit linked the problem of Satan with what he termed the present mania for occultism, progress in Parapsychology, the drug culture, and the growing cults of meditation and mysticism. (Reuters)

World Council of Churches/Jewish Leaders Hold Consultation

Geneva, 18 Dec. A joint consultation devoted to an examination of Jewish-Christian relations was held here from Dec. 11-14, 1972. The fifth of its kind, the consultation was co-sponsored by the WWC and the International Jewish Committee on Interreligious Consultations.

The main theme of the meeting "The Quest for World Community; Jewish and Christian Perspectives." Through the presentation of a series of papers by Christian and Jewish scholars and extensive discussion in a spirit of candor and friendship, an effort was made to clarify common as well as divergent conceptions and approaches to the organization of world community as "a community of communities."

The consultation agreed to continue its contacts and to plan for continuing discussion in order to define and remove hindrances to understanding. It also agreed to share the findings of the consultation with wider audiences. (EPS)

Human Spirit Weighed

Düsseldorf, Dec. 19—The soul of the human being weighs exactly 21 grams. This is the conclusion of a Swedish physician, Nils Olof Jacobsen. His findings are in the book, "Life after Death," which appeared yesterday in Düsseldorf.

The author put the beds of dying people on very sensitive scales. With the extinction of life the scale suddenly lowered 21 grams, the author writes. Dr. Jacobson also said that life after death is "as a dream. They imagine that they are still on earth and continue drinking, eating, or driving their car." (AFP)

Young People Yearn for Concrete Answers

(Exerpt from "Ruhrwort" Germany, November 18th, 1972)

A group of 12 year-old girls staged a play dealing with the present situation of the church. The girls covered the floor with many blossoms. A monster appeared and trod everything down. A friendly gentleman told it not to do that but to let the blossoms grow. The girls explained the scene: The blossoms were symbols of the faith of the young people, the friendly gentleman represented Jesus, and the monster was the church.

Georges Carpenter, a member of the French national center for religion classes, wrote about the play in his paper "Informations Catholiques Internationales". This information center operates in collaboration with specialists in Belgium, Spain, The Netherlands, Italy, Germany, Luxemburg, Portugal and Switzerland. Although there are different meanings and opinions as to the reason, experts agree that as far as faith problems are concerned a general development in Europe can be observed: The young people mistrust and refuse ideologies and institutions that have to do with religion. Even Italian or Spanish young people who are used to going to church, readily give it up after living in a big city for some weeks. Their rejection however, is directed more to the "church as institution" than to faith.

A "new type of man" with a world-wide consciousness is awakening. Mass media enables contact with the whole world, and gives a feeling of universal solidarity. The ecumenical idea, therefore, has lost its novelty and attraction for many young people. The "new man" mistrusts all words and all teachings.

He orientates himself by experience, by what he learns in practice and not so much by logical abstractions. However the "new man" feels insecure in front of human failures such as: hunger, war, dictatorships, injustice, the inability of adults to overcome worthless tradition. Young people are horrified by the Russian aggression in CSSR. Their fear is worldwide. They hate being classified in any social class, any country or any denomination. They want a new world. And they are more interested in this new human race than in any ideology which is simply theory.

Religion teachers understand that the questions asked by the young people concern all of us. Needless to say neither the Pope, nor the bishops or priests know the answers. "In order to show the way to God, we need parishes where humble, faithful people do not hesitate to engage themselves", they say. Young people want to act according to their conscience. They want to have practical experience of God and the gospels.

Religion teachers are very sorrowful: "Today's religion does not give real knowledge or concrete answers. The young people are not shown how to take their life in their own hands, either as an individual or as a group. Therefore many of them are looking for answers by studying Buddhism or other religions. The whole situation is like a cry of despair to get the answer from God."

Bishops Propose More Vivid Religion Classes

(Excerpt from "Ruhrwort"-Germany-December 9th, 1972)

How is it possible "to believe" in our days? This is one of the essential questions which again and again is discussed within the church ranks. The Catholic church arranged an interview and asked 4.5million Catholics about this point. How is it possible "to believe"? This problem sheds its shadow as well upon the religion classes in school.

In former times in a more or less "closed society" the situation was not so difficult. There was the catechism which was taught and which was learned. Who ever mastered the catechism had a good foundation for his belief-but today this foundation is not strong enough. Why? If there were an easy and short answer, it would certainly already have been given. But this answer does not exist. For not only is the church in a crisis and struggles for a shaky position in a so called process of reform, but belief itself has become a "dubious matter". The more our world of technology, economics etc. advances and the standard of living progresses, the more man is feeling that traditional belief is so much nonsense. It seems as if man has reached the limits of knowledge and has arrived at the point to think that all knowledge is of no value if he continues to ignore the secrets of life. He feels the contradiction and resigns.

In connection with basic general alteration in social structure, religion classes as well have changed. New ways have to be found. But when there is no orientation, there is always dispute upon the direction. There is one group insisting upon teaching religion strictly as factual information, others,

however, like to emphasise the messianic aspect. As always in such cases, the way of "either-or" is not always the best one. And so the German bishop conference proposed a solution, which seems very simple, but which in reality is rather difficult to put into practise. It is the attempt to avoid that religion and faith play a separate role within the whole conception of education. Religion must not be isolated from life without any reference to the complications of every day's life. It must not be a matter of "the beyond", say the bishops, especially in a time where man is mostly interested in the "life on earth". But now, by the proposal of the bishops, the religion classes shall take a central place within education. "Within a world of confusing and multiple teachings of knowledge, religion has to be the guide. Religion awakes and asks the question of God, of the meaning of the world, of the sense and value of life and of the standard of man's deeds and actions". This is one of the new tasks of the religion classes in school.

If this plan shall really work in practise, the teachers, however, have to become far more flexible. They have to be well rounded men knowing the other disciplines, how they are taught and how they are accepted. If there are questions remaining it is up to them to give explanations and to smooth away any doubts. This form of religion class also demands that the church more seriously studies and occupies itself with the facts of this life. Standard phrases and sayings repeated over the ages will no longer do. Whether religion finds interest by the pupils and will be accepted depends upon how far church and religion teachers succeed to realise this new plan.

Africa's New Black Christianity

by Jim Hoagland

A few minutes after a flaming orange sun rises above Africa's Great Rift Valley on Christmas day, an aging farmer will pause to pour over the ground a cup of the goat's milk he drinks each morning before going to work his fields.

For the farmer, who has scarcely heard of Christ and who doubts the little he has heard, this will be the most religious act of the day. In this way, he and millions of others like



Black Christians sing at a service in Nigeria.

him honor and provide sustenance for their ancestors, whose spirits remain near their children after death.

Later, many miles away, a white priest will lead an African congregation in a near replica of Christmas services being held throughout the Western world. The Catholic church in which they gather is the most splendid building in the squalid African slum that surrounds Nairobi's gleaming center.

Three blocks farther along, a young turban-wearing African will joyously shout and sing hymns to a vibrant drumbeat that shakes the cramped and shabby meeting hall. He waits eagerly for a sermon in his tribal language, delivered by a man who works as machine operator when he is not preaching.

These predictable annual scenes are more related than they may appear at first. Each feeds a wave of religious change sweeping across Africa, which some trained observers feel is producing a distinct and viable black Christianity.

Although early missionaries and colonial explorers viewed Africa as pagan territory, religion was in fact an important force on this continent long before the white man came.

"Africans are notoriously religious," says the Rev. John S. Mbiti, professor of religious studies at Uganda's Makerere University.

For most of this century, Africans have had to adapt their society to a Christianity interpreted for them by white foreigners. Now, more and more Africans are seeking, and finding, ways to integrate Christianity into their culture and history.

Three key developments have propelled this movement:

*Africa is developing its own Christian theologians, who respect and understand traditional religions and practices that Westerners have classified as primitive. One such theologian is Mr. Mbiti, who feels that traditional religions resemble in many ways the beliefs of the Old Testament.

*Some European and American-based mission churches, which brought Christianity here, are Africanizing their staffs and religious ceremonies. Rhythmless and often incomprehensible hymns are replaced by religious songs in tribal languages, backed by vigorous drumming. White bishops are retiring and Africans taking their places in country after country.

*For millions of Africans who have already accepted Christ, this is not enough. They are breaking away from the established churches and following black prophets who have been told by Christ to set up their own churches. More than 5,000 such movements are thought to exist in Africa.

Since 16th Century

Some Churchmen see this state of flux as a breakdown of Christianity, others call it the most promising Reformation since Martin Luther's 16th century split with Catholicism. Most would agree, however, that the ferment indicates that Christianity must respond to a changing Africa, or risk withering away here.

"What we need to change is the way of presenting Christ," said Father George Gathongo, a Kenyan Catholic priest, "We do not want to change Christ himself, or his message."

To explain the Christmas story to some of his parishioners on this Christmas eve, Father George stressed themes that they could relate to conditions in Africa. The rural setting of the story helped him in doing this.

"The people identify with the poverty in the story, being turned away by a hostile innkeeper and having to sleep in a stable. They understand the racial persecution of Jews. I tell them that the three wise men were rich relatives who came to give presents and remind them of the church's need for offerings at this time of year. 'You wouldn't go empty-handed to your brother's house after a birth,' I remind them."

Virgin Birth

One aspect the priest barely mentioned was the virgin birth.

"There is nothing in African tradition that I can relate it to," he explained when asked. "The people have difficulty understanding this."

Christmas is only about 70 years old for much of Africa, which was extensively colonized by Britain and France of the century. It is a quiet, uneventful day, even for most Christians.

"I never realized before how dependent Christmas is on weather," said a European missionary three years in Africa. Bright blue skies and 75 degree temperatures characterizes Christmas here in the highlands along along the equator. "Most of the carols don't make any sense out here."

In cities like Nairobi, small groups of young carolers pop up in the more affluent neighborhoods anyway. They hurry through two off-key lines of Good King Wenceslas, and then besiege house dwellers for contributions with the Swahili holiday cry, "Sikuku," which means "Big Day."

Clumps of Tinsel

Small clumps of tinsel in store windows and parents shopping for toys give the cities a slight Christmas flavor. But in the countryside around Nairobi, where Christian families may mark the day by slaughtering a goat for a modest feast, there are few outward signs of the season.

Ethiopia, which has had an orthodox Christian church for more than 1,500 years, is the major exception to this pattern. There, elaborate ceremonies will take place on Jan. 7, the date on which Ethiopians celebrate Christmas.

Christianity claims 25 to 30 per cent of Africa's 300 million people. Another third of the population, concentrated around the Sahara Desert region and on a thin strip along Africa's

Indian Ocean coastline, are Moslems.

The remainder cling to the traditional African religions of their ancestors, which vary greatly from tribe to tribe and which were scorned as ungodly by missionaries when they arrived here.

But more intensive research in this area has begun to suggest that many parallels exist between traditional African religions, which usually remain unarticulated to outsiders, and other faiths of the world.

Unapproachable God

It is widely accepted for example, that most traditional Africans do believe in one supreme God, although they do not speak of or to him very often because he is far away as to be unapproachable.

Instead, they focus on the nearer spirits, who may manifest themselves in objects of nature such as clouds or the sun, or physical objects, such as trees or mountains. They also deify, to some extent, their ancestors.

In most traditional religions, strong parallels exist with the Biblical story of the creation, the original innocence and bliss of man and the fall from grace that separates man from God.

The fall, for example, is told by West Africa's Ashanti people this way:

God, (often called Borebore, which means the carver) lived in the sky very close to the people. But a woman pounding yams for dinner with a large stick kept jabbing Him. Angered by this woman, as God was by Eve, Borebore withdrew far away so that he would not be bothered by humans again.

Thus, man is left to placate and seek help from the lesser spirits and deities as best he can. Traditional religions and rituals are ways "of trying to make society run smoothly in

the almost complete absence of God," says David B. Barrett, an Anglican professor of religion living in Nairobi.

No Parallel

The story of Christ, however, seems to have almost no parallel in any traditional religion. The concept of redemption and being admitted back into God's grace, through the sacrifice of God's son, does not seem to have a natural one for Africa.

This in part may help explain the missionaries' automatic discarding of African religious thought as having little of value. But, in the view of Mbiti, the Kenyan theologian, it may also provide the key to developing true African Christianity.

In his recently published book, "African Religions and Philosophy," Mbiti suggests that, as the Old Testament did for the Middle East and Europe, traditional religions have been preparing the way for Christianity in Africa.

"African religious background is not a rotten heap of superstitions, taboos and magic," he recently told a religious workshop held near Nairobi. "We must allow our rich heritage to make a contribution to Christianity. Christianity has spoken too long and too much, perhaps it has listened too little."

Mbiti urges as a beginning a study of ways to combine traditional Africa's religious celebration of life and active rituals with Christianity's more contemplative aspects.

The mission churches grew quickly partially because they provided education, the passport into modern society for many young Africans.

Influenced by mission teachers and wanting to escape their rural backgrounds, many young nominal converts react with bitterness and derision against their elders' traditional beliefs. Integrating the two religious spheres might not only relieve generational pressures, but according to Mbiti's ideas, make better Christians, too,

Some established churches have taken hesitant steps toward introducing an African flavor into their services, such as liturgies in vernacular languages and African music.

Perhaps more important in the long run is the increased emphasis on getting more African clergymen into the church, a difficult but important task.

The Catholic church, for example, has been able to staff a high percentage of its top position with Africans, but it still lacks black priests. Of the 1,500 Catholic priests in Africa, 60 per cent are white.

Expanding the African clergy is likely to increase communication in African Christianity.

Baptism Rite

Nairobi's Father George Gathongo, who is a Kikuyu, eases the anxieties of mothers who bring their children to be baptized by comparing the ceremony to a Kikuyu rite that takes place just before circumcision, the tribe's most important ritual. "It is entering a new life, it is part of growing up," Father George explains to them.

The search for a black Christianity does not spring from a need for a black Christ, Father George and other African clergymen in both established and breakaway churches assert. Father George is lukewarm even to drawings and paintings that depict Christ as black.

"People will stop and ask themselves, 'Was he really African?' They know he came from Bethlehem. We know the Pope is an Italian, why would we paint him black?"

Another African minister said: "Do Americans have to believe that Christ was an American so they can worship him? Foreigners should not insult us by saying that black men have to portray Christ as black in order to believe in him."

Change centers instead on the shedding of a rigid, forebod-

Christ's Image

ing image of Christ and, for some churches, the shedding of white control, especially where mission churches appeared to have sided with white colonial governments before political independence came.

"Some of these missionaries did a good job of putting across an image of a little white Christ who didn't smoke, drink, dance, or ever laugh," says the Rev. Victor Lamont, a Methodist minister from England working in Kenya. "I have a hell of a time getting the people to believe it is all right to have drums at services."

Christianity in some places produced an alienation of the people from their own culture, some experts contend.

Like others, Father George Gathongo is quick to stress the valuable work many of the early Christian missionaries to Africa did. But he also is frank about the damage some priests did Christianity locally by openly siding with the colonial government during Kenya's struggle for independence in the 1950s.

"The Irish priest in my area gave mass with a revolver strapped around his robes," Father George said. "One of the chaplains at the detention camp where my people were kept proudly wore a police uniform. The people still tremble if you mention his name."

White Control

The pressures to make Christianity more recognizable and relevant to Africans, and the resentment over white control of churches, has produced a religious explosion that is shaking Africa.

According to the best estimates available, more than seven million Africans have walked out of the established Christian

churches and formed their own religious bodies, with their own priests, prayers, symbols and treasuries. Their only common bond is that they still accept Christ as Lord.

The flags that most of these churches use to make their independence fly from Ghana's Cape Coast to the African township of Soweto in white-ruled South Africa. The independent churches, as they are called, are one of the few phenomena that transcend Africa's tribal, national, linguistic and other divisions.

"We thought it was just a bunch of local fanatics here," says Prof. David Barrett. "What we didn't realize, and what 'our local fanatics' didn't realize either, was that there were thousands of other groups all over the continent doing exactly the same thing."

Barrett's book, "Schism and Renewal in Africa," is the most authoritative work yet published in this field. He estimates that there are 5,000 independent churches in Africa, and another 1,000 just barely inside the establishment church ranks.

Prophet Kimbangu

Last year, the World Council of Churches admitted to membership its first African independent church, the Church of Christ of Earth Through His Prophet Simon Kimbangu, which is based in Congo (Kinshasa) and which claims up to three million members. Impartial estimates place membership at a half million to one million persons.

Simon Kimbangu, a former Baptist Sunday school teacher, is the best known black prophet in Africa. According to Kimbanguist belief, their leader received visions from God in 1921, and began performing miracles by healing the sick, blind and aged. Christ appeared to him in a dream and asked him to carry the evangelical message to his black brothers.

The movement grew quickly, despite jailings of Kimbangu

and his followers by Belgian colonial authorities, who fear the movement could grow into a nationalistic force.

In 1959, seven years after Kimbangu's death in prison and one year before they granted the Congo independence, the Belgians lifted their ban on the church, and membership has zoomed since then.

"The people know they have got an African man at Christ's side and that he can bring their prayers to Christ," Marie-Louise Martin, a Swiss theologian who works with the Kimbanguist church said on a recent Sunday in Kinshasa.

Collecting Donations

As she spoke, twisting lines of Kimbanguist followers shuffled by and deposited offerings into two large washbasins set up before two sons of Simon Kimbangu, who now head the church. The Kimbanguists were collecting donations for the seminary they plan to build.

The church already operates its own primary school system. The Congolese government, perhaps as wary as the Belgians over the potential power the Kimbanguists hold, contributed a million dollars to their budget last year, the Kimbanguists say.

This group broke away from Quaker missionaries in 1927 because "some people prayed too loudly, and others said they wanted to pray softly," Poter Nandwa, church elder, said last Sunday morning before services. "We are people who prayed too loudly and so we have our own church now to pray in."

There are 50 members of the church's Nairobi branch, and almost all of them have a title or function, from priest to secretary general to astronomer. The church has 8,000 members in Kenya.

Rented Schoolroom

Inside a one-room school house they rent from the Nairobi city council for about one dollar a Sunday, 25 men dressed in

the white prayer robes and turbans that most independent churches in this area require as dress sat on chairs.

A small number of women and children sat on the floor, across the room.

"African women don't like to sit on chairs," Nandwa told a visitor. "This is African custom."

Despite general approval of polygamy by African custom and modern African law, most Christian churches require a would-be convert to renounce all wives but one. No established church seems to have come up with very clear guidelines on what is to be done with rejected wives.

Independent churches, however, accept into membership the polygamous husband and his wives. Many of the churches will not allow him to take more wives once he has joined the church.

This swells independent membership rolls at the expense of the establishment churches, and has greatly increased the number and role of women in the movement. The majority of independent church members are women, and women have been among the movement's most important prophets.

Appealing to Africans

The independents can emphasize those portions of the Christian doctrine that appeal to most of Africans. One church, for example, does not dispute the traditional fear of withcraft; instead it tells followers that they cannot be affected by witches as long as they are good church members.

In many of the two dozen independent churches that have sprung up in a few years in a two-mile stretch in Nairobi's Pumwani slum area, the concept of being spiritually possessed by the Holy Ghost strikes a responsive chord.

"How can I tell you what I am going to preach about?" Bishop G.A. Okowa said on Sunday just before entering the

small storeroom where he presides over the Holy Ghost Church of Kenya.

"This is not like the Anglican church. We look around at the people and see what they need, whether they are sick or sad or happy. Then the Holy Ghost speaks to me and tell me what to say, just as he told our founder to establish our church."

Protestant Zeal

Almost all of the breakaways in Africa have been from Protestant churches. Professor Barrett attributes this to the Protestants' zeal in translating the Bible into tribal, or as they are often called, vernacular languages. Laymen then can read the scriptures, and discover what they feel are discrepancies between the message of the mission churches and the Bible's teachings.

"Soon many of them believe the Bible when it says Jesus loves them. But, because of the actions of whites, they cease to believe that the whites love them. So they go to find Jesus and love on their own," said Barrett, who is a Scot.

The 100,000 members of Legio Maria (Legion of Mary) Church in Kenya represent the largest independent offshoot from the Roman Catholic Church in Africa. They have their own pope, who wears ornamental colorful robes and a tall mitre.

At a recent service, Legio Maria priests spread out around the open field that is their Nairobi gathering spot and began to cast out devils from the knots of adherents who clustered around. A Vatican official observing the group looked on in shock as the priests squirted "holy water" onto the faithful from squeezable plastic detergent bottles.

Church Flexibility

"We can learn a lot from the flexibility of the independent churches," said the Rev. Victor Lamont recently as he watched

members of African Israel Church Nineveh conclude a Sunday service by grabbing their flag and trotting off in a well disciplined formation to take their message on the road.

"They take their service to football games, where the people are, and witness for them right there," Mr. Lamont said. "We tend to get stuck in our big buildings and fixed institutions."

The claims of visitations from Christ and miracles performed by the independent churches' prophets and founders provoke charges of heresy and false messianism from some quarters in establishment churches.

In many cases, followers do seem to escalate their prophets into quasi-deities. But the claim most independent churches put forward is not that their prophets are Christs, but that they deserve to occupy the same positions as Christ's disciples, or the saints.

"Are we really to believe that God has spoken to men only in the Middle East? Can only Europeans have spoken directly to Christ and cured sick people with faith?" asks Cephas Oliech, an independent church member. "No. Black men believe in Christ, too, and we know that he believes in us."

From "The Washington Post"

Christian Responsibility for Society

by Danie van Zyl

Spro-cas is sponsored by the South African Council of Churches and the Christian Institute of Southern Africa. It thus has links with both the institutional Church and Christian bodies working in specialized fields. The work of Spro-cas is itself specialized and limited. It does not attempt to do the work of the Church, but to assist the Church in a specific way. It seeks some vision of what South African society could be if Christianity was taken seriously, and in what way churches, organizations, institutions, government departments and individuals can work towards such a society. The following five Biblical Principles underlie the work of Spro-cas.

The Principle of Change

II Corinthians 5 : 17. There is a new world; the old order has gone, and a new order has already begun.

Galatians 6 : 16. Circumcision is nothing; uncircumcision is nothing; the only thing that counts is new creation! Whoever they are who take this principle for their guide, peace and mercy be upon them.

Revelation 21 : 5. Then he who sat on the throne said, Behold! I am making all things new.

Concepts like 'a new world', 'a new order', 'new creation', 'all things made new', are basic in the Biblical Message. The good news is the call to change from evil to good, and the possibility of this change taking place. In the Bible both man and society are seen to be in need of redemption. Our society too needs continual renewal. Christians should not fear such renewal or change, but welcome it, and see themselves as active collaborators in change. This is the call that comes

to us through the Bible.

The Principle of Concern for Life

Matthew 11 : 4-6. Go and tell John what you hear and see; the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are raised to life, the poor are hearing the good news.

Matthew 25 : 36. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home; when naked you clothed me; when I was ill, you came to my help; when in prison you visited me.

Matthew 15 : 32. I feel sorry for all these people; they have been with me now for three days and have nothing to eat.

When reading the Gospel narrative one clearly sees the deep concern Jesus had for life on all levels. Jesus is concerned about people who suffer from physical disability (sickness, cripples), economic deprivation (the poor), restrictions on their freedom (those in prison), alienation from society (lepers, mentally disturbed and prostitutes). While the Gospels focus on the situation of the individual and how his plight can be relieved, sociology, economics and political science today give us insight into the forces that shape our society. It would be plainly irresponsible today if we still confined our concern to providing relief for the individual, rather than changing those forces in society which cause deprivation and suffering.

The Principle of Christian Participation

Luke 10 : 1. After this the Lord appointed a further 72 and sent them on ahead in pairs to every town and place he was going to visit himself.

John 15 : 15. I call you servants no longer; a servant does not know what his master is about. I have called you friends, because I have disclosed to you everything that I heard from my father.

Matthew 23 : 8. But you must not be called rabbi; for you have one Rabbi, and you are all brothers.

Jesus saw men as brothers, and as brothers they were called to share together in the Christian community. Man must not dominate nor exploit other men, politically, economically, spiritually or psychologically.

The Principle of Stewardship

Matthew 25 : 14. It is like a man going abroad, who called his servants and put his capital in their hands.

I Corinthians 4 : 2. Well then, stewards are expected to show themselves trustworthy.

I Peter 4 : 10. Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms.

Not only are we stewards of our own lives and abilities, but also of the land we live in, the soil, the water and the air. We are also stewards of the social processes under our control, whether it be as employer, committee member, or driver of a motor vehicle. It seems that westerners too often operate on a principle of ownership implying a responsibility only to self, whereas the Bible suggests rather a management principle where we are entrusted with resources and are responsible in using them to both God and out fellowman.

The Principle of Human Worth

Luke 12 : 6 Are not sparrows five for twopence? And yet not one of them is overlooked by God. More than that,

even the hairs of your head have all been counted. Have no fear; you are worth more than any number of sparrows.

Ephesians 2 : 10. For we are God's handiwork, created in Christ to devote ourselves to the good deeds for which God has designed us.

Galatians 3 : 28. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus.

Above all the Bible places a value on each person. Man has been re-evaluated in the death of Christ. The new man in Christ has been freed to devote himself to the renewal of the world. The freedom of the Christian is a freedom to be true man loved by Christ and free to love. Christian love overcomes the alienation between man and man. Christian love denounces as false all that humiliates man, all that restricts his freedom, all that oppresses him, all that exploits him and all that alienates him from his fellows.

(Letters)

It has been a most dynamic year

Bergen aan Zee, Dec. 21, 1972

It has been a most dynamic year with many ups and many downs. A strange experience to have visited the Homeland and then continue life again. However, I could see that it gives one a special kind of depth knowing so much about our Korean Family and Korea. But how to utilize this! Holland is such a small nation, no great confrontation between God and Satan on the spiritual, political or economical level, but just a small area which just has to be restored by daily witnessing, preaching, teaching, getting your three children, etc. Satan attacks you too, and much of that always continuing heavenly feeling disappears and with that what is left you go on and try to be an example for others, trying to share Father's Heart and habits with each other. We have had a European Conference, a television program and most all the blessing of our new home 'Glory' for which we pay to get it crowded with new children and to finance it. There have been many spiritual attacks, but also many wonderful experiences now that our Leader and Mother have traveled for the fourth time and are interested more and more in the Western nations. Of course I know already about the great transportation of members to American and I'm gonna be there myself. Feel great desire already since this is such an important phase in the Restoration.

Jaap van Rossum

Only in the Family does one have such an eventful Life

Bordeaux, France, Dec. 22, 1972

This letter was sent to Lynne Doerfler by her spiritual child in France.

On the 1st of February I started a new center here in Bordeaux. And since I have been searching for children for our True Parents and raising them—what a wonderful experience! One really becomes so close to our Heavenly Father's Heart! Tears for refusal, pain for their suffering, for seeing them so attacked by Satan, and anxiety; but also such great joy in seeing a heart opening, in seeing a childlike confidence. Now after 11 months 13 are living in the center (and four are outside). I honestly think that during that period I grew up. The best proof is that I've got white hair!! (Bernadette is 24 years old. Ed.) We have decided to be 120 more in France for God's day—and certainly very soon other members will come in. I begin to feel like a "mere de famille nombreuse." That is the most important thing I do, and nothing special is happening, no big event, just a continuous growth (more or less smooth); the only 'special' thing I did here was to be interviewed on the Radio about a special action this summer on the beach; One member has been found on a beach. Otherwise I have come to know all (or almost all) the priests, ministers or group leaders.

Two weeks ago Reiner phoned and asked who knows English and wish to go to America for training. Master is calling people from many countries in Europe. Fifteen French

members are leaving the 15th of January (so quick!) and I have now the great joy to go back to see my (spiritual) native country. I really do not know what Master wants us to do. Only in the Family does one have such an eventful life!

Bernadette Bellay

Jesus File

A book by Johannes Lehman

Since the discovery of the Dead Sea Scrolls, for the first time in 2,000 years, we have a means of comparison which is historically older than the 27 canon writings of the New Testament, and which is exterior to the Church system and to the Bible. One no longer depends on suppositions concerning the intellectual and spiritual origins of Jesus, but one can compare the origin and reality with real facts. It is the conviction of the author of Jesus File, Mr. Johannes Lehman, that there is definitely a deep contradiction between the historical Jesus and the Christ preached by the Church. The Church has deviated from its first meaning, and thus has not fulfilled its mission confided to in the New Testament.

According to the author, based on the evidence of the Dead Sea Scrolls, if the Church had remained faithful to the historical facts about Jesus, they would have described him otherwise. He would have been a man whose search for God brought him closer to an ascetic and orthodox sect of the desert, who changed his conception and was baptised in waiting for the action of God; who canvassed the countryside and called his compatriots to repent, and whose partisans considered him as the King of Israel chosen by God and liberator from the Romans. The Church would have informed men that this mission of political liberation (which could only take place if they followed the commandment of God) failed because of the imprisonment and death of Jesus, and that his disciples,

desperate, had fled.

Instead, the Church announces a "Christ," obscure and deformed, born of History and tradition, which Jesus would recognize with surprise and horror. They speak of Savior, Redemptor, Son of God, and Jesus would say each time: "Yes, but not like that." The doctrine of the Church, consequently, has to be corrected and reviewed, detaching itself from the wrong views of being the representatives of the true original intentions of the man whose name they carry. Then, "religion" would be no other than the reflection of man on his origins, his life, his death, and his meaning.

The life of Jesus as we know it passed through two filters. The filter was obscured from the beginning of his life because the real motives of his mission were not known. There has only been one historical brief description of his life, given by the historian Flavius Joseph. Furthermore, the Gospels, written one generation after the death of Jesus, contradict each other. Certain questions are raised. How is it that a man who taught conversion could come into conflict with Roman authorities who condemned him to death as a political criminal? What is true is that Jesus sought refuge outside of the city and after the purification of the Temple was condemned to death by Roman occupation forces who accused him of passing as King of the Jews. His failure would explain the cry of despair: "My God, My God, why hast thou forsaken me?" For the Jews, Jesus was a national liberator acting in the name of God. As this liberation by the Messiah was a failure, the Christians introduced the idea of the suffering Messiah.

But this was only the end of his life. Jesus was also attacked for his moral and religious teaching. Why was he sought after to be eliminated at any price? If he taught a new doctrine, this doctrine must have had aspects which justified the struggle against the Pharisees. It is thought, through the Dead

Sea Scrolls, that the doctrine that Jesus taught has its origins in a third religious group, the Essenians. This religious sect preached the end of the world, repentance, conversion to the Kingdom of God, which was in contradiction with the doctrine of the Pharisees who no longer preached the end of the world. The Essenians were awaiting a New Covenant with God; they believed that God would recognize the Chosen People and deliver them from slavery and foreign domination. It was not only a religious community, but a political and national community.

The second filter to Jesus' life came through the teachings of St. Paul, in which the Messiah of Passion replaces the Victorious Messiah of the Jews. A divine man replaces the Servant of God on earth. Paul showed a God that would sacrifice Himself for men—it was a new image of a God with a contestor, a God that was reconquering the world taken by Satan. Thus, Jesus became the Lamb of Sacrifice for our sins, and hope in a spiritual Messiah came into being. The failure of one life became the triumph of Redemption. Because of Paul, the doctrine of Jesus became universal; however, the author noted that there has been much reinterpretation of the life of Jesus through this evolution. The Church, consequently, should reexamine realistically the origins of its teachings, and present the reality of Jesus in light of new historical findings.

(Sent by Genie Larkin, WW correspondent to France)

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

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon who was born on January 6, 1920 (by lunar calendar). He was born at 2221 Sangsa-Ri, Tukeun-Myun, Jungjoo-Gun, Pyonganbuk-Do province, in what is now North Korea.

On Easterday when Mr. Moon was 16, he received a revelation from Jesus about his mission for the 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 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 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 on the Divine Principle" replaced the previous work.

From April 11, 1960 until the present there have been anseveral 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 unifica-

tion 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 Hyo-won Eu. 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.

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—

