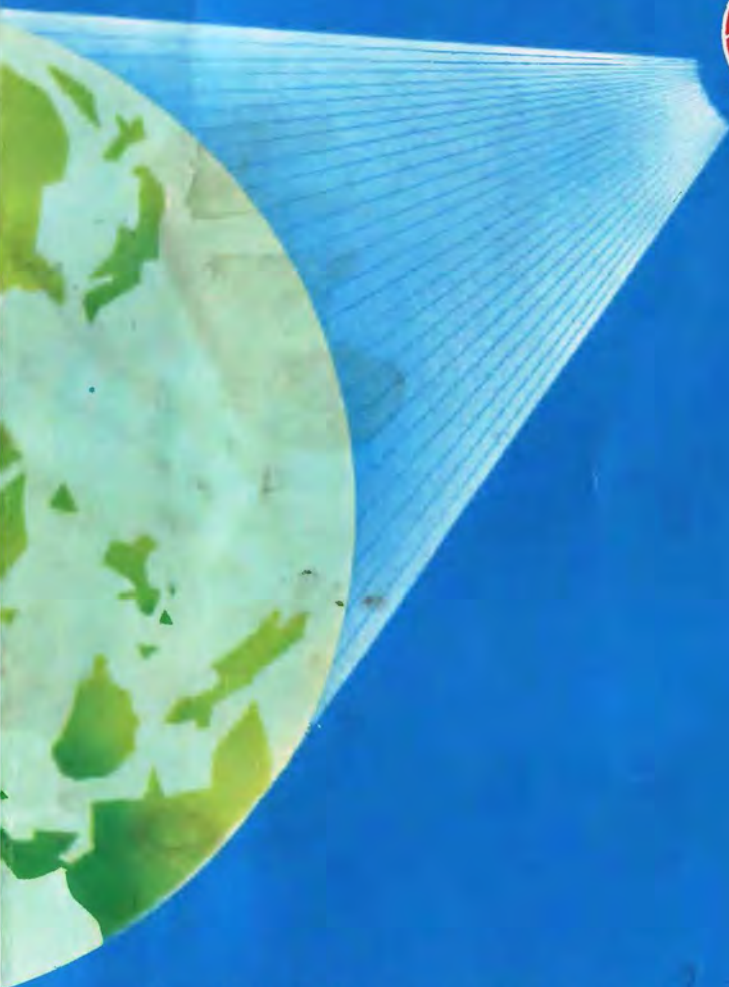


# The Way of the World

May 1973



The Holy Spirit Association for the  
Unification of World Christianity

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## THE WAY OF THE WORLD

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## Heavenly Education

As it says in the Principle, fallen man fell into ignorance, and human history is the providential course of overcoming that ignorance through religion (internal truth) and science (external truth). Through this providence, God has been guiding man's understanding of himself and the world toward the goal of restoring man's true dominion over creation, and establishing the true relationship of love between man and man, and between man and God.

However, God's providence has been greatly hampered by the fact that Satan has often been in control of the very "seats of learning" through which knowledge was supposed to be given to man. Thus, universities, academies, and schools of learned men have often perpetuated rather than overcome human ignorance and folly.

For example, that clique of self-righteous academicians known as the Pharisees condemned Jesus on the basis of studying the very scriptures which testified to Jesus' coming—so Jesus condemned them as being "blind guides" and "hypocrites."

Nowadays, universities in the Western world teach a materialistically biased, negative and often destructive view of the world in the name of "objectivity." The fashion among intellectuals these days has been to play "the Devil's advocate;" but how many professors and scholars do we see standing up for God?

Also, in the Communist world, they have extensive training establishments, such as the "Lenin University" in Russia, for training young radicals in the techniques of spreading propaganda, subversion, and terror throughout the world; but how many count-



ries support schools for spreading truth, harmony, and love throughout the world?

However, we are now living in the Latter Days when goodness has finally risen to take an aggressive stance—thus, new heavenly educational bodies have come forward to challenge Satan's hold on the world's intellectual establishment. Several of these are introduced in this issue, namely: The Professors World Peace Academy (P.25) the International Pioneer Academy (P.20), the International Cultural Foundation (P.32) and, of course, the Heavenly training center at Belvedere (P.58).

We must enlighten the world to the fact that the goal of education and the goal of religion is the same—to bring man to live correctly. Because God is the author of life, the study of life and life's problems is folly without the knowledge of God. Therefore, we must strive for the goal of education put forward by the prophet Isaiah: "For the earth shall be full of the knowledge of the Lord as the waters cover the the sea." (Is.11:9)

### **In This Issue**

If you've noticed a different type-style in this issue, it's because WW is now being printed at the Family printing shop at Sootaek-Ri after several months of being printed at a professional firm. Because of the change-over, we didn't have time to do this month's Special Feature, so we put the 'Special Report' of the 100-days' training at Belvedere in its place. Also, please forgive us if the WW is a bit late in arriving this month.

The Overseas Center Report section is filled with exciting stories this month, particularly about the Dutch Family's great victory over Dutch television. Also our prayers should go out to several new missions starting up in Portugal (Izilda Lima), Brazil (Paul Perry), Peru (Lisa Hunt), Cyprus (George Robertson), Liechtenstein, and Malta. At last count, that makes about 37 nations in which our Family is active. Mansei!

(Sermon)

## Parents' Day Address

April 3, 1973, Belvedere

(Translated by Mrs. Won Pok Choi)



As you well know, today is the 14th Anniversary of Parents' Day. Today I am going to speak about the significance of Parents' Day. In this world there are many days to be celebrated. Nations have their own days of celebration. To the people of each nation, those are happy days for them, but there have not been such days to be celebrated under God. For God, the day of creation of His first son and daughter was a day of hope and happiness. The day of Adam's fall was the day that caused misery and grief to God, instead of happiness. God's hope and ideal were nullified on that very day—that was the day of grief and sorrow, and more than anyone else, God was grievous and sorrowful. Ever since the day of grief, God has been developing His Providence of Restoration in order to have His children back to His bosom.

In order for Him to have that happy day back, He had chosen the nation of the Israelites and prepared them to receive the Messiah. As you read in the Bible, at the ford of Jabbok, Jacob



won over the angel. At that moment God must have been happy, but that happiness cannot be compared to the happiness if Adam had not fallen. When Moses led his people towards the blessed land of Canaan, there must have been happiness, too; but that also could not excel the happiness God could have enjoyed if Adam and Eve had not fallen. God wanted to lead His people out of the land of Israel into the blessed land of Canaan, but by the disbelief and rebellion of the people, Moses could not carry out his mission; and at that time, God's grief was so great. The chosen nation of the Israelites ended up in a failure that caused God's grief again, deeply carved in His heart. Moses was a failure because of the disbelief and disobedience of his people, but God then had to choose Joshua and Caleb in his place to lead the second generation into that land. But God was grievous of the fact that He had to do those things over again.

We know too well when we read Israelite history, that even after they entered the land of Canaan they repeated being rebellious against God. Then God had to have Gentile people go against His own people. But God did not and could not discard His people all through history. Over several thousand more years, God had to prepare His people to receive the Messiah. After having prepared His chosen people, God would have the Messiah restore those people back to His bosom; and through Jesus as the mediator, He wanted to enjoy the happiness of His own people. God had set His hope on the day to come when His people would be united into one with the Messiah—so as to glorify Him—and for Him to be proud of His people. The day could have been a proud day for God, not only for God but for the Messiah himself and for the people, also. But, because of the rebellion of the people Jesus could not accomplish his mission and God's grief was so great as to excel the grief of when He first lost His children. For Jesus' part, he understood God's Heart, so he was grievous of the same fact and he had to meditate over how



to soothe God's Heart. While he had to restore happiness to God and make Him proud of His children, his mission was nullified and grief was caused in God's Heart. So before the crucifixion, before the fate in which he had to die, he was so serious and grave and full of heartache.

Jesus was there for his family, nation and for the whole world, but because of the disbelief of the chosen nation and especially the disbelief in his own family he could not fulfill his primary mission. So after his mission having been nullified, he was so grievous, and with a consoling heart had to turn to God and God had to put him on the cross; but He would provide resurrection for him to make his mission even a partial success. Jesus knew that if he would die, there would be no one else who could really return joy and happiness to God. The chosen nation of the Israelites, which God had so long prepared, disbelieved; and there was rebellion among his own disciples. So finally he had to take his three main disciples to the Garden of Gethsemane. We remember that Jesus was so serious as to kneel down before God in prayer, but what did his disciples do? Three main disciples of his were there, near him in slumber. All the Israelites who were supposed to return happiness to God were gone and his disciples, too, were rebellious; and then Jesus felt that he was left all alone. Jesus told his disciples to sleep and relax, and he proclaimed that there were days to come in darkness. This was at the end of 4,000 years in history in which God had prepared the chosen nation of Israel. But, Jesus knew too well that God had to realize His providence, and even upon death he remembered that and would leave this earth with that in mind.

While all the rest of the people were in utter darkness, the Messiah had to cling to the ideal of God and could not give it up. So even after his death, resurrection could come about to raise him from death. Would you imagine that God was happy to see the resurrected Jesus? He could have been happier to see Jesus,

the newborn baby, with full hope and mission ahead of him. God was not happy at all to see the resurrected Jesus. The fact that he had to die was a grievous one and God's Heart was torn in two. God's intention was to have Jesus accomplish his mission both on the physical and spiritual levels, but the physical level of things being unaccomplished, he had to die on the cross with only things on the spiritual level accomplished.

In Jesus' day, there was the chosen nation of the Israelites on the physical level, and they had the nation under God, but these people failed in being cooperative with God. After his death Jesus accomplished his mission only on the spiritual level and after that the Christian people of the whole world had no foundation for the family or nation. Having been deprived of a foothold, the Jewish people had to scatter all over the world without having their own nation. God's intention was to have His chosen people succeed in their mission both on the spiritual and physical levels, but now that they had failed, He had to rely on the Christian people scattered all over the world; and they were doing things on the spiritual level only, and God was not pleased with them, or pleased to see them. In the Christian world, any family, any group of any church, any nation should have to strive for the day to come when it could return happiness and joy to God. But, in the Christian world never such a thing has taken place. At the close of the age in the latter days, God would want to have His chosen people and have them accomplish that mission left unaccomplished by Jesus, by His working through this group. The day is what we call the Day of the Second Coming of the Lord. In that day, the Lord of the Second Coming will be here to locate his bride. He would look for his bride and find one—but before doing that he must fight against all the Satanic power and after having repelled those powers, he can erect his home, his family—being the central one in the whole world.



Why are we here? What are we here for? We are here to eradicate the failures caused by the passed-away saints and prophets and by the people in the Christian world, and we are going to erect a world in which we will have accomplished our mission, left by Jesus. Up to the present moment, God has been a grievous God; and there are many particulars to have caused God to be grievous. But, do you think that we have welcomed in and ushered in the day in which God can be happy? In order for you to be able to do that you must be greater and better than Jesus himself and all the passed-away saints and prophets, and better than Adam and Eve before their fall. But are you situated in that position, better off than Adam and Eve before their fall? Never so, but it is because you are in the fallen world besieged by the Satanic power.

We are in the place of Jesus, but we are going to carry out our mission, which is greater than Jesus; therefore, we must have our people obey the command of the Lord to come and make our mission a success at all costs. Even at the risk of our own lives, we have to erect the nation of our own and nation of God's choice and have them be cooperative with our mission and help carry out the mission as a success. If we are really children of God, with filial piety and knowing God's grievous Heart, we cannot celebrate our own birthdays in happiness. We cannot celebrate the days for the nation, for the family, for the whole world. We can take no pride in those things. In celebrating those days, we are always having God meet grievous days all over again.

In the simple history of mankind, we have gone through so many difficulties under God's providence and we have set up several holy days to be celebrated. Above all others, the fact that we have established a Parents' Day is of historical importance. This is the day to be celebrated with your whole hearts, because this is not like any ordinary day to be celebrated. We are still



far below the standard of God's expectation of us, but for us to be celebrating this precious Parents' Day is a great joy and privilege. After going through the days of curse and unhappiness, we are here to enjoy the day in happiness and joy. We must know that we could not have erected this day—set up this day—if we had not been able to fight against national power to erect a nation of our own, even on the spiritual level. With these particulars and contents, Master could erect the day, despite all the objections and persecutions by the outside world. At that point, we could inherit what the Christian people have accomplished on the spiritual level and extend it to the physical level of things and we are at the starting point to enter the New Age as the 3rd Israel. We must be awakened to the fact that we are the chosen people of the 3rd Israel and we must realize that our mission is great.

The first Adam and second Adam have both been failures—well, Jesus being the failure on the physical level is what he means—and we are now entering the age in which we have the 3rd Adam as the central figure and we have to make this mission a success, under his guidance. We are here for that mission, both on the physical and spiritual levels. There are Satanic powers still around us—both physical Satans and spiritual Satans—but we are in the battlefield to fight against that dark force and our mission must be made a success by us. We are warriors on the front line. Satan has hitherto tortured our ancestors, our predecessors, and would accuse and try to nullify their mission. We must be ready to win over Satan, saying to them, “well, you have been torturing our predecessors in this way and that, and you are here to come against us, but we will never be defeated by you. We will reclaim happiness and joy from you and leave everything belonging to darkness to you and you cannot win over our group.” We have been going through such hardships and struggle in the fight against the dark force. In the

battlefield, we cannot be overwhelmed with the darkness, we cannot be defeated by the darkness, but we have to be determined to overcome all those powers, conquer and win over Satan. Even though we are on the verge of life or death, we must be thinking of how to bring joy and happiness to God. You must be ready to die, because you know too well, that even if you are dead, even if you have to die, you will have accomplished your mission both on the spiritual and physical levels, to a certain extent at least. So, you are not going to be a failure, but a success. It is a wonderful fact that while Jesus did not have anyone left behind him who could inherit what was accomplished by him, we have our descendants, our group, who are going to inherit what we accomplished while in life even if we may have to die here.

As you well know, this is the first occasion in human history that the world has seen blessed couples. Up to the present, there have been many religions where they advocated celibacy but not one encouraging blessedness in marriage. It means that even though one of a couple may have to die—there is still his or her half, to accomplish the mission that was left unaccomplished by his or her spouse. Have you ever stopped to think of that? Are you ready to carry out your spouse's mission, when he or she would have to pass away? If you have not been contemplating over that, you must repent it and be prepared for that. Then alone you can be qualified members to be present at this celebration.

We must be happy over the fact that there is a dedicated group in this world, in which the children, instead of being grievous over their parents' death will be determined to fight to accomplish the mission victoriously.

Then you will have won over the power of death and from then on New Life will be animated and activated. Even if your parents would have to die, you will still inherit the things of



virtue from them and you will still cherish the hope and happiness.

After the first 7-year course, the 5th or 6th years in the second 7-year course, 1972, we have moved to the United States to work and develop our Providence to reach out to the whole world.

Korea was in the position of the nation in Abel's position, but he was going to inherit, or connect, Korea to the United States, the leading nation of the whole world. That signifies that he is going to inherit what is accomplished in Korea, as the chosen nation, to the whole world. What Master is going to do here is to elevate the spiritual standard of this country to that of Abel's position, responding to what Korea has; and, from then on, to start our mission to reach out to the whole world to bring them to the same level. It is almost too late for him to come to the United States now, when he is in his 50's, but the battle was so fierce in Korea, and he knew that only having made this battle in Korea a success and victory, could he come to this country to reach out to the whole world. He had to recover or restore the things undone in the past history, left unaccomplished by the chosen people and saints of God's choice. He had to do so many varied things to accomplish those things left unaccomplished by his predecessors. That is what made it difficult and late for him to come to this country to develop this project here. Between our group and the chosen nation of the Israelites, there is an historical relationship. Centering on the Christian World, our group has something to do with the United States—we have relationships of historical importance here.

The fact that our members came from so many nationalities from Europe, corresponds to the fact that the forefathers of the American people came to this continent in search of freedom of religion, freedom of worship. Well, it is not a coincidence that we have many Jewish members here. Then, we will have many Christian people coming into our movement. How many Jewish



members do we have? Hold up your hands.

On the horizontal level, we can connect first the Israelites (the Jewish people) and members of the Christian world, the established church Christians coming into our movement and the newborn members from other circumstances. With those three connected, we are somewhat like three brothers harmonious in oneness under the love of our Parents. The United States being the melting pot of many people from many nationalities, this is something like the descendants of the first Israelites, second Israelites and third Israelites connected with us. We want to unite these people or bind these people into harmonious oneness, and then train them and dispatch them to every corner of the world, to reach out to every man.

The first Israelites symbolize the Formation Stage, while the second Israelites represent the Growth Stage and the third Israelites represent the Perfection Stage. In another sense, the first Israelites symbolize material and the second Israelites represent man and the third Israelites, God and True Parents. The fact that the United States has been blessed with abundance by God and this abundance is the target of worship, respect and envy from all the people of the world, has something to do with God's providence. There is also providential significance in the Jewish people having tremendous wealth under them. Then, what do we as the Unification Family have different from others, or what is characteristic of us or our virtues? We have God's love here and because of that, we are going to be respected, envied and worshipped by other people, because we have love of God and all of mankind are brothers and sisters with the common True Parents. We are going to occupy the world of heart, the world of love. This is the only thing that can make us the sons and daughters of God, and we must make it the mainstream of our thought, the core of our ideology. It is a wonderful thing to have Parents in common. We have a new concept, new conscious-

ness—up to the present moment we have thought highly of our physical parents, physical family, physical relatives and clan and physical nation and world. But those ideas and concepts fade away from us and there is a new family, a new tribe—born out of God's love, and we are strongly connected with each other in harmonious oneness. This is what makes us a most wonderful group. This is miracle of miracles which history has never seen. Do you believe in that? (YES!)

When we look into ourselves, we must cry out to God, soothing His heart, saying, "Father, you don't have to worry about us." You can say to God, "after having gone through such bitterness to eradicate the sinful power in past history, we don't feel like looking back to our past—but we are headed for the future, to the goal you have set before us, and we are the warriors on the battlefield and we will not rest until we obtain the goal—so don't worry about us." If any power would come and want to drag us back and hold our arms, we would be willing to cut off our arms, but be headed for the goal.

We must know that Satan is still active and works day and night. So we must not be frustrated, we must work day and night, in more strength and in more zeal until we can win over the last one, Satan. With this done, the passed-away saints and the people of the Israelites would smile at us and rely on us, saying "You are a success in place of us" and all the Christian people who have once been against our movement and been persecuting us would try to come and belong to us. Now to see us, our group, being so active and being so dedicated to carry out our missions to glorify God after having fought against Satan and won over him, then He will smile at us and be pleased and take Sabbath.

During this tour of mine, which is the 4th one, I am sure that God will bless us with material abundance. He will provide for us, provide manpower for us. More and more people will be coming to our movement. Can you feel that? (YES!) More than



these two things, you want to become the heroes of God's love or the occupants of God's love. You want to monopolize God's love, don't you? (YES!)

One thing you must know is that however hard you may ask for people, you will not be given them and even if you may be given those things, it will not last long, without love there. With love the material abundance will be yours through eternity and the men you earn will be your people through eternity. We must put love before material, before men. If you are with wealth in which there is love planted, if you are with your spiritual children with whom you associate with love, then God will welcome you back to His bosom and you will be consoled and He can be consoled by you. Have you been doing that and are you determined to do that? (YES!) Well, it is easy to answer in the affirmative.

Well, in setting up the days of celebrations, Master had to do that in the reverse order, in the reverse way. He set up the Parents' Day first and then Childrens' Day and World's Day—which is all things day—and then Gods' Day. It means coming down on the vertical line, but we must spread it out on the horizontal level. You must have your own Worlds' Day which is the day of all things and your own Childrens' Day, your own Parents' Day, to be celebrated in your own family—do you have that? Only after having done this, you are victors both on the vertical and the horizontal level. You must be able to celebrate this day both on the vertical line, inheriting things from our Leader, but you must have your own way of celebration, so as to spread out the things on the horizontal level, too.

If you are well aware of the fact, you must always think that what you are wearing is not yours, but God's. Your children are not your own, but God's. You, yourselves must returned be God and after returning all you have back to God on the vertical level you will be elevated to that standard, and there again you are going to be given those things which you can enjoy as your own. Then,



alone, your own Gods' Day, your own Parents' Day can be celebrated in your own family. Then, what we are here for is to inherit the tradition of the Parents' Day from Master on the vertical line, too, and have it celebrated on the horizontal base. You have to be able to do the same with Childrens' Day, the World's Day and God's Day, or else you are not qualified enough to be present at this celebration. Then, if you have done this... if you are in such an attitude, in such a mood, what we have to do here is to sing glory to God in praise of Parents' Day, in praise of Children's Day, World's Day and God's Day. On this foundation, you must be able to celebrate those days on the family level, tribal level, national level and worldwide level and then you correspond to the Israelites who should have accomplished their mission on the family level, national level and entering the age of things on the worldwide level in which Jesus would not have died, but would have realized those things while in life. Without your even knowing this fact, I have gone through so many things to make it possible for these days to be established. To you, it is even difficult to understand what I am saying to you, I am afraid, but I have gone through such a difficult way to establish those days. There may be many Americans who are proud of the highways, paved with asphalt that links some 5,000 miles in all directions, but that is nothing before us. We are paving the way, connecting the east and west on the spiritual sense which is in a way more than physical things. You are automobiles and God is there as the driver and you are going to move at His will. Don't you want that road? (YES!) "So, that He have wonderful time here!!!" (In English— followed by applause.)

Have you ever stopped to think—so many people have died in paving this way. Then, would they cry out against you saying, "you are passing through the way paved at the sacrifice of our lives, don't you think about us?" Would they cry out like that?

If they are good spirits, they would know that their purpose of paving the way was for you to dash on the way with full speed. They would be overjoyed to see you dashing on the road, instead of blaming you for not being thankful. Things are just the same with me. What I have gone through —the bitterness I have gone through is to pave the way for you to go. Instead of thanking me, I want you to dash forward at full speed. I am anxious to have you obtain the goal at the soonest possible date, without having to spend so many years, but at an instant, if possible. And, would you blame me for that? (NO!)

Well, time has passed...would you want me to stop? (NO!) You see, I am perspiring all over, inside, everywhere. This is Parents' Day and you are not sympathetic with me...I am joking. I have done that because I saw some dozing up here. Now you are awake. I will start again. (Applause) I will conclude section one. (Laughter)

In other words, history has seen so many days celebrated by the people, but God has never seen one in which He takes delight and happiness. We are determined to erect the days to be celebrated in happiness—to return happiness to God with our own hands. If we fail to do that in our lifetime, we must be determined to bring up our own children to be able to celebrate those days in full qualification; or we must influence our relatives and friends to be able to celebrate the days in full qualification. If we cannot have the people of our nation to do that, we can have the Gentile people to do that. If we fail to do all those things in our life-time, even when we pass on to the next world...we do the same in the spirit world. Then, sooner or later the core workers and fellow men on earth will pass away to the same world and in that place, you can be active in the same way and you can come to the earth, the second time, to help to do the things through individuals. We will go through those things on the individual level, family level, national level



and worldwide level and if we fail to do that one time, we will try a second time, third time and we will do it so many times until success is brought about. If you are determined to make yourself a success and return glory and happiness to God, you must reawaken yourself. We know well enough that we have not been able to establish a nation of God's joy. Would you want to have God see that kind of nation? (YES!) Our one day corresponds to thousands of days in value...we have to work it out our whole being into this project. We have got to make it a success...to be returned to Him, God. Are you ready to dash forward to that goal? Would you be relaxed and in retreat? Would you wait for the day to come...in eating and merrymaking or would you dash forward, even though you have to fast. Can you, at all, be self-centered in this movement? You can never be that. Day or night, sleep or awake, you must realize that you are for this, this alone.

This is the 3rd of April, 1973—the 14th Parents' Day—and on this memorable occasion, on this historical day, if you are resolved to carry out your mission with all your might, with all your energy and your being hold up your hands and pledge before God. **LET US DASH FORWARD!!** Where, where are we going? First of all, we must dash forward to the battlefield to the front line, where there is hunger awaiting, sleeplessness. Only having won over and conquered those obstacles (dark things) can we see the light of victory. Let us advance forward, let us go straight forward--those alone are our cries, battle cries. We must see the day in our lifetime, even if we may have to die we want to see this day being realized—or if God would seen even 1/10th of our members here would be so dedicated as to carry out their mission to make it a success, He will be overjoyed and happy. So **THAT WE CRY OUT, MARCH ON!!! (YES!!!)**

## **Our Leader's Activities in the U.S.**

Taken from 'Director's Newsletter', April 13, 1973

Thursday, April 5, Our Leader flew to Washington for a brief meeting with President Nguyen Van Thieu, President of the Republic of Vietnam. (See following report). Mrs. Choi, Mr. Neil Salonen, and Mr. Michael Leone accompanied him. Our Leader opened the discussion with President Thieu by alluding to the similarities between their two countries in that both had suffered greatly from Communist aggression. The 25-minute meeting left all concerned grateful that they had communicated on this vital problem.

### **April Conference at Belvedere**

Members of H.Q. staff and leaders from almost every state gathered at Belvedere on March 31 for the second conference with our Leader and to celebrate Parents' Day. Also attending the conference were Mr. Osami Kuboki (President, Japan HSA); Mr. Oyama, (HSA International Business Director); Mr. and Mrs. Dennis Orme (English HSA); and the 50 young men involved in the 100-day training program also participated in parts of the conference. April 1 and 2 were devoted to lectures by Pres. Kim and to preparation for Parents' Day. The lectures were resumed for members of the Western States on April 5 and culminated in an examination that evening.

On April 4, our Leader spoke movingly on the subject of "Heart and Love." He described "heart" as the element which unites subject and object on the individual, family, clan and



national levels. This unity gives the subject—mind, individual, clan, or nation—the central position and calls God's presence there.

Our Leader heard reports from H.Q. staff, State Representatives, Mobile Unit Commanders, and Itinerary workers. Other topics discussed were; our Leader announced that future national conferences will be held every 45 days, beginning May 15 at Belvedere. He also outlined the goals for 1974—four centers of 40 members each in each state. He mentioned that, in regards to training at Belvedere, anyone who has been in the Principle at least three months will be eligible, and that he wants all men to go through such training to be qualified as leaders.

### **Pioneer Academy**

The International Pioneer Adademy, San Francisco, is now approved by the State of California to offer courses in World Leadership Development and World Service Training. The San Francisco Family will produce a descriptive brochure to attract people to the Academy. State Representatives and Center Directors will then find college graduates (not necessarily Family members) from their state for admission to the Pioneer Academy, where they will receive advanced education. (See the article in this issue by Tibor Uskert, prof. at the Pioneer Adademy, Ed.)

### **New Foreign Missions**

Our Leader announced that by April, 1975, missionaries will be sent to 120 countries. Many new missionaries will be sent to the country of their ancestry. As a first step toward that goal, Miss Izilda Lima (S. R. , Arizona) will go to her native Portugal as a missionary at the end of this month. Also Miss Lisa Hunt left for Peru on April 5, the day after the conference.

### **Parents' Day Celebration and National Musician's Contest**

The opening of the National Musician's contest at 8: 00 PM

on March 31 marked the beginning of the celebration of Parents' Day. An enormous sun, giant flowers, flowering trees, and paper mache animals transformed the stage into a colorful Garden of Eden.

Approximately thirty of the fifty-six contestants performed before our Leader and Mother, special guests, conference members, and trainees. Mr. David Kim was master of ceremonies for the contest.

At 9:00 AM next day our Leader spoke on the significance of Parents' Day. He described God's joy at the establishment of this day, and yet the limits of that joy until the whole world celebrates this important day. (See the sermon in this issue, Ed.)

The contest was resumed at 2:00 PM and the performances concluded late in the afternoon. After a delicious turkey dinner, everyone reassembled for the evening entertainment. The judges announced the contest winners, and our Leader presented a cash award to each for the use of their centers.

Skits and songs were then presented to our Parents by the H.Q. staff, and leaders. The celebration ended with prayer and refreshments.



## Our Leader Meets Pres. Thieu, U.S. Senators, Congressmen

Taken from "The Rising Tide"



On Capitol steps with Sen. Strom Thurmond. S. Carolina.

President Nguyen Van Thieu, a number of Senators and Congressmen, and other Prominent People have recently met the Reverend Sun Myung Moon, founder of the International Federation for Victory over Communism. Rev. Moon met with President Thieu during the President's recent visit to Washington, D.C. Meetings with Rev. Moon in late February were Admiral Bender, Commandant of the U.S. Coast Guard, and Sen. Edward Kennedy of Massachusetts. Rev. Moon returned to Capitol Hill in mid-March for meetings with Senators Jesse Helms (R), North Carolina; Hubert Humphrey (D), Minnesota; Strom Thurmond (R), S. Carolina; William Brock (R) Tennessee; and Senator James Buckley (Conservative) New York. He met at that time, Representative

Richard Ichord, (D) Missouri; and Republican Representatives William Mailliard, California; Earl Landgrebe, Indiana; Guy Vander Jagt, California; Floyd Spencer, South Carolina; Philip Crane, Illinois; and Trent Lott, Mississippi. Mr. Cooper Holt, Executive Director of the Veterans of Foreign Wars also talked with Rev. Moon.

"The meetings were very, very successful," commented Mike Leone, Special Assistant of FLF. "All ran over their allotted half-hour, many lasted for an hour." Rev. Moon discussed national and international problems, stressing the danger of Communism. "He often mentioned that the United States is still the main target of the Communists—that, although their methods may be different, their goal of domination has been the same as it has been for years. Pres. Thieu and Rev. Moon were able to share very deeply their concern for their two countries which have both been attacked and continually threatened by the communists."

Rev. Moon also discussed the activities of the Freedom Leadership Foundation, as well as those of the One World Crusade, an international organization he has created to work for spiritual rebirth and regeneration among young people. According to Mr. Leone, Rev. Moon offered the help of FLF members to each of



With Senator Jesse Helms.



the Congressmen and was in turn given their support and good wishes.

Rev. Moon, well-known in Asia for his religious activities, is the founder of the Holy Spirit Association for the Unification of World Christianity, an international organization having branches in many countries and in forty-nine states in the U.S. Many of Congressmen visited by Rev. Moon have previously received Mr. Osami Kuboki, president of the Japanese chapter of the IFVC and chairman of the 1970 World Anti-Communist League Convention in Tokyo.

# Professors World Peace Academy Launched

Pioneering the study of peace as a new  
field of academic study



Newly elected PWPA Pres. Dr. Lee Hang-Nyong reads prospective constitution.

The Professors World Peace Academy, formed in February this year, held its founding general assembly meeting on May 6, 1973, at the Cosmos Room of the New Korea Hotel in Seoul. 163 professors transcending all disciplines and academic fields, gathered at 11:00 AM to elect officers, discuss the form of the constitution, announce future projects, set up a budget, and write a founding prospectus.

The idea for the PWPA grew out of the 2nd and 3rd Korea-Japan Friendship Seminars, sponsored by IFVC and CARP in July and August, 1972. The role of intellectuals and the necessity for



a new ideology were emphasized by the professors of these two countries, and so they discussed the need for a world academic research organization to search for world peace. "With the full understanding and support of Mr. Sun Myung Moon, who has contributed to the cause of world peace all his life, this hope and dream came to be realized," the conference program said. After three preliminary foundational meetings, this Founding General Assembly was held on May 6 to establish the final form of the Academy.

### Election of Officers

The meeting began with an opening address by Dr. Chang Ki-Kun, Seoul National Univ. Then the officers and heads of the various committees were elected. The officers' names and positions are as follows:

President: Dr. Lee Hang-Nyong, Pres. of Hongik Univ.

V. Presidents: Prof. Shinn Dong-Wook, Konkuk Univ.

Dr. Chang Ki-Kun, Seoul National Univ.

Chairmen of Committees:

Political Science Committee: Dr. Paik Chull, Dean of Graduate School, Choongang Univ.

Social Science        ♪        : Dr. Han Tae-Soo, Dean of College of Politics and Economics, Hanyang Univ.

Physical Science   ♪        : Dr. Yoon Se-Won, Dean of College of Industry, Kyunghee Univ., (member of C.U.R.E.)

Art                       ♪        : Dr. Kim Dong-Ni, Dean of Sorabol Arts College.

Publications        ♪        : Dr. Park Kwang-Sur, Choongang Univ.

Public Relations   ♪        : Dr. Lee Joung-Sik, Dongkuk Univ.

Managing Committee:

Dr. Kim Eun-Woo, Ewha Women's Univ.

Dr. Lee Kun-Sik, Yonsei Univ.  
Dr. Baick Dai-Hyen, Konkuk Univ.  
Prof Yim Yin-Young, Sookmyung Women's Univ.  
Prof. Choi Dong-Hee, Korea Univ.  
Prof. Choi Kwang-Pil, Dankuk Univ.  
Prof. Bae Dai-Sik, Choongbuk Univ.

Supervisors: Dr. Lee Kyung-Koo, Sungkyungwan Univ.  
Prov. Kim Ke-Soo, Hankuk Univ. of Foreign Studies.  
Secretariat: Mr. Kwak Chung-Hwan, Director of CARP and  
special lecturer at Meong-Ji Univ.

A congratulatory address was then given by Dr. Lee Hi-Sung, former President of Seoul National University, followed by an encouraging address read by Dr. Lee Sang-Hun on behalf of Mr. Kim Won-Pil, Chairman of the Board of directors of HSA-UWC, which is the main financial contributor of the PWPA.

### Historical Significance

Newly elected president Dr. Lee Hang-Nyong remarked in his acceptance speech: "There have been two professors' committees before in Korea: one was formed after the student revolution of 1960 to solve problems involved in that revolution; the other was



Professors study text of PWPA constitution and prospectus.



in 1965 to resolve problems brought on by students involved in the demonstrations against the Japan-Korea treaty. This third professors' committee that we have established today is not to resolve any problems that came about by chance, but rather to purposely prepare for the future peace in advance through study and research. The former two committees were temporary, but ours is permanent." He continued by saying, "considering that the study of peace has never been undertaken academically anywhere in the world, it is most meaningful and quite natural that Korea, which has experienced the tragedy of ideological conflict, should come to take the initiative in this field of study. The great powers of the world have repeated their mistakes in destroying world peace, not using their greatness and potential for world peace and the welfare of mankind"

### **Future Projects**

The professors then decided upon future projects for the PWPA. Among the projects voted upon were publishing a newsletter every month containing the theses of professors doing research for the academy; holding seminars, collecting books and survey materials, international exchange of research materials, etc. The PWPA constitution emphasized that each research project must be directed toward the establishment of new educational ideas, improving social welfare, and encouragement of social morality. They also voted to extend friendship and cooperation with other educational and cultural groups; give scholarships to professors; and establish an award program for outstanding contributors to world peace.

After going over the budget, they then discussed and voted upon the founding prospectus, the text of which is given below:

### **Text of Founding Prospectus**

"Mankind can enjoy happiness only on the basis of world

peace, and the dedicated spirit and infinite intelligence given to man must be directed toward the peace and welfare of all mankind.

"Although we optimistically reflect that the history of mankind has gradually developed toward creation and prosperity by the wisdom and efforts of people seeking truth and goodness, we find that man, in the course of history, has hurt his own dignity, deviated from his true ideal and original standard, and has wandered in chaos, not fulfilling his true potential in accomplishing his responsibilities.

"Meanwhile, today's intellect and conscience are facing a real challenge. The human talents, resources and cultural heritage, which ought to be utilized only for the welfare of mankind, are rather being abused in some corners of the world as motivation for terror and oppression. The marvellous developments of scientific techniques have been degraded into an instrument of suppression and tyranny, and the civilization and resources from which all people should be benefitting have often been monopolized by selfishness and avarice.

"The self-centered, biased development which forgets the general welfare and harmony has brought forth unprecedented pollution in various forms, and fear about the destruction of the earth and Nature.

"Current human society is being drowned in serious contradictions and irrationality. Society is in agony from the mutual contradictions between benefit and loss, disharmony between egoism and altruism, individual and the whole, the people and mankind, nation and world.

"Furthermore, man, in both the East and West, is not harmonizing the mind and body, the spirit and body, the spiritual and material, the ideal and reality, being in spiritual crisis and confusion of values.

"Hereby, we professors, having the same will, with intellect



and conscience, have determined to search for the way which leads to truth and goodness, and have established the Professors World Peace Academy with this purpose: "To contribute ourselves to the development of national culture, and to establish a World Peace Ideology for the welfare of mankind and construction of a new civilization.

"We firmly believe that the final goal of every field of study, despite their differences, is united in the goal of world peace and happiness for mankind. Therefore we have a high determination to sincerely carry out our academic activities, exchanging widely and cooperating closely, connected with one another through this common academic forum of professors from all over the world. Also, we are going to demonstrate in a practical way to all mankind that investment in study and learning will bring forth the most instructive, hopeful, and abundant fruits."

Founding Meeting  
May 6th, 1973  
Seoul, Korea

### **Prospects for the Future**

In the words of Mr. Kwak Chung-Hwan, secretary of the PWPA and director of CARP, "The future of the world is not only dependent upon politicians and statesmen, but also on the scholars and professors who represent the intellectuals of the world. For a long time, conscientious professors and scholars never had the opportunity to participate in a world peace organization with a firm financial, organizational, and ideological foundation." Mr. Kwak said that 80% of the participants in the foundational meeting had attended at least one of the series of ten Divine Principle Seminars for Prominent People, the last one of which was held in Dec. 27, 1972, (See Jan." 73 issue of WW), and all the members fully recognize and appreciate the leading role of Mr.

Sun Myung Moon and the Unification Church in this organization. In the future, according to Mr. Kwak, the PWPA will link up with other related organizations such as C.U.R.E (which is holding its next conference in Tokyo this November), the International Pioneer Academy in San Francisco, and other prominent scholarly organizations around the world. In this way the intellect of all mankind will be directed unwaveringly to the goal of world peace and unification.



## First Asian Professors' Friendship Seminar

The first Asian Professors' Friendship Seminar was held on April 13, 1973, in the International Conference Hall of the "Economic Groups Center" in Tokyo. Sponsored by the International Cultural Foundation (inspired by the Korean Cultural and Freedom Foundation which sponsors the Little Angels), fifty scholars and journalists from Japan, Korea, and Free China gathered to seek a common idea for bringing about co-prosperity, coexistence, and victory over communism in Asia. The conference was considered a significant event in history, the first ideological conference between scholars of the three major cultures in the Far East.

The keynote address was given by the Japanese philosopher Koro Muto on the subject, "Present problems and future prospects for Asia." Then a lively discussion ensued around the conflict between Red China and Russia, the dialogue between North and South Korea, and the position and security of Japan. The delegates drafted a joint communique proclaiming that they will carry on common study and research continuously for the common cause.

Before the main discussion, Mr. Osami Kuboki, president of the International Cultural Foundation, gave an address. He said:

"When I talked with Generalissimo Chiang Kai-shek last year, he agreed with my greatest desire to have a place where intellectuals from the three Eastern nations can gather to study about a common idea which may be able to bring forth peace in Asia. Because, unless we can agree on something of a higher dimension, namely higher thoughts and feelings, we cannot find a basic solution to the problems. It is really great that we can hold such a conference here, especially after having talked with

Gen. Chiang in that way. It is more important to study ideological problems than just politics and economics.

"This event might be regarded as one of the most valuable pages in history, because we have gathered together here from different countries to discuss the development of a common ideology. No matter how strong communism may be, we have to establish a stronger idea and a stronger strategy to overcome and destroy it."

After his speech Pres. Kuboki extended his thanks to all the delegates. He then introduced the joint chairmen, Shigemi Urushiyama (Kyoto Industrial College) and prof. Haruki Niwa (Kansai U.) and the rest of the delegates.

Then the chief delegate from Korea, Prof. Lee-Kun Ho of Ewha Women's U., gave a speech in which he mentioned the long-standing familiarity between the cultures of Korea, Japan and China. "They have even used the same writing (Chinese characters)," he said. "For this reason these countries should lead and determine the fate of Asia through their concrete cooperation."

Then the chief delegate of China, Lien Chan (Taiwan U.) talked about the reality in China, oppressed by the communist regime with betrayal, scheming and brute force. He emphasized, however, "we are very sure to win at last. In order to be triumphant against the enemy, the scholars and journalists in these three countries must unite and seek together for a common ideal."

From "*Siso Shinbun*," Japanese IFVC newspaper.



## Eastern Religious Group Attempts World Unification

by Joan Bednarz

*'Hatchet' Staff Writer*

Roy Morgan, along with 119 other people from Europe, came to the United States as part of the "One World Crusade" to spread the idea of the Unification Principle, an Eastern socio-religious concept.

Morgan, one of a team of ten people currently spreading the philosophy on campus, became involved in the movement because it embraces "an idea that could join people together, and give them a purpose in life."

The Unification Principle was formulated by Korean religious leader and scientist Sun Myung Moon. It is described in a Crusade brochure as "religious, social and scientific thought joined together by new insight giving answers to many of the deep questions each of us has—new tools for personal growth, understanding and finding God."

From this basic philosophy, a world-wide organization has evolved, now known as the Unification Church.

According to Morgan, the campaign in the United States has had "very good success in the colleges." There are now community centers in every state and throughout Europe, he said.

The national headquarters of the Unification Church are in Northwest Washington, and D.C. is a frequent point of departure for the "peace buses" that the group sends across the country to gather converts.

The current campaign is not the first introduction of the

philosophy on campus, which has had a chapter of the Students for World Unification (SWU) for over a year. SWU is a nationwide college group associated with the Unification Church.

The SWU chapter at GW is headed by senior Jean Greenwood.

Morgan was introduced to the ideas of The Unification Principle ten months ago, and has since been active in the movement.

After hearing about Moon's teachings from a friend, he attended a workshop weekend, and became so enthused with the ideas discussed that he joined a week later. He described the philosophy as "truthful."

The thesis of this group, basically of Christian membership, centers around the family unit. Once harmony is achieved in the individual family, this peace will spread to societies and nations, and will lead to a unified world, said Morgan.

The followers of Sun Myung Moon state that man is now living in a "pivotal time" during which his spiritual evolution will be stimulated. This conclusion was reached after studying the philosophy of spiritual evolution, man's present search for a better world, and historical example, according to Morgan.

Ultimately, the group hopes to bring people to understand that man is capable of reaching the "ideal world." As their brochure describes it, "Our hope is to pioneer that way to a unified world in which the full potential of each person, race and nation can be realized."

*From The Hatchet*

George Washington U. Newspaper



# One World Crusade in Germany

by Annemarie Manke

## People and the Principle

People are the most vital part of our work in the "One World Crusade". We work for people, with people and because of people.

Everything we do before going witnessing can be termed a prelude and everything after the climax of the evening teaching an epilogue to the big act in between.

We have big news for the people—all those thousands of running, scurrying people who pass us by every day. We must stop them in their tracks and tear them away from their "work-a-day world" thoughts. We must be father, mother or loving brother.

Just a little question or a smile can win a response that is enough then for the beginning. It is as if we would take them spiritually by the hand. We lead them away from the hard grey world of tar and concrete, of people with dull eyes and sullen faces. There are new worlds to be explored, half forgotten worlds almost crushed by loneliness, disappointment and disillusion. Some, to their own surprise find themselves laughing or even shedding a tear. Others enthused cry emphatically "that's it, that's it—that's exactly how I feel!" Then as if suddenly aware of the crowd they glance somewhat embarrassed at the passing pedestrians. It is not unusual for the conversation to end with a negative retort like "it's impossible, we can't change anything anyway!" "The world has been fighting for ages; don't tell me we can build Utopia today!"

Usually one can detect a slight lift of tone at the end of the statement which seems to inflect it with a wistful note, almost as if they wanted to provoke a contradiction—which they do, of course! This is where our unwavering assurance can win them over and act as the major motivation to their accepting an invitation.

All of us have been touched to see that happiness is truly made of little things. How easily the people are pleased, how appreciative they are of a kindly smile, a remembered name. Like children they can flush and glow if you just praise them a bit. It is all so easy, once you have pierced the outward shell. Unfortunately this first step is the most difficult of all. It is like trying to coax a bird out of its cage. Trust can't be won with mere words of logic, it needs to feel the heart behind the words. We must pour out our hearts to the people (as the Master says), before we can bring them to God. How true the words are—"Love Conquers All" one first realizes through experience,

In the evenings a mixed group of people is bound to arrive. If our accommodations are not large enough so that we are forced to teach the group collectively, the problem of finding a common denominator may arise.

Many young people come to us and they all come looking for something. Half the time they can't remember what was spoken in the street that prompted them to come. Probably if we told them it was the spirit of God inspiring their intrinsic heart they would not believe us. We, knowing of God's dispensation realize that only God's spirit working through us gives us the strength to captivate people and not our own spirit.

There they are then—most of them somewhat taken aback by the surroundings, having expected a lecture hall or the like. Instead they find brightly, but frugally decorated meeting rooms. This factor is a plus point actually because it serves to bring a more familiar atmosphere into the group.



The main work is still to be accomplished by breaking the ice. Being in unknown territory many are inclined to be intimidated. This insecure feeling often expresses itself in aggression or introversion or an exaggerated manner in the form of irrepressible giggles to chronic nervous fidgeting.

At such times we have learnt it is very important to make each person feel wanted and respected. We must make them feel that everything is perfectly normal; that it is not extraordinary at all that they are there. For many it took a good deal of strength to overcome ingrained inhibitions before taking the initial step to come. God always helps in these situations, especially if you really want to help these people with every fibre of your person. After a while you develop a sense for people. You find the right words at the right time and with a great deal of tact and sensitivity you can free the people from themselves.

If this breakthrough is made, the evening is a guaranteed success. A group of individuals are transformed into a family alone by the unifying force of "Principle". The word of "Divine Principle" has an incorporated factor which of itself seems to sift through the peoples daily life. Those people who reject the word do so because they fear the responsibility to this most definitely alive and dynamic God who could previously be so conveniently denied on the basis of Blind Faith. We can be and are very thankful for the great new truth of "Divine Principle" for which we have the privilege of being God's messengers to the people!

## FLF Participates in Mindszenty Meeting

The cardinal Mindszenty Foundation (CMF) held its 15th Anniversary conference from March 30-April 1 in St. Louis, Missouri, home of its national headquarters. Several FLF members were invited to attend the conference, which attracted over 200 people from all over the country.

The Cardinal Mindszenty Foundation was founded by concerned Catholics who realized the need to actively oppose Communism's aggressive nature and its atheistic ideology. The CMF is named after the famous Cardinal Mindszenty, who was imprisoned both by the Nazis and the Communists before being liberated by freedom fighters during the Hungarian revolution. The Cardinal, however, did not flee his country but continued his work against his country's oppressors while in exile at the American Embassy in Budapest after the suppression of the revolution. Only after the urging of Pope Paul did Cardinal Mindszenty leave Hungary and come to the West last year. He is still quite active in opposing Communism and ministering to thousands of Hungarian refugees all over the world. The Cardinal will be making his first visit to several U.S. cities this fall. Miss Eleanor Schlafly, executive secretary of the CMF, did an impressive job in arranging the program. Speakers included Gen. Lewis M. Walt, U.S.M.C. (ret.); Rev. Edmund F. McCaffery; FLF President Neil Salonen; and Dr. Fred Schwarz of the Christian Anti-Communist Crusade.

### The Drug Offensive

Gen. Walt led the program with an enlightening speech on "The communist Drug Offensive." There has been much speculation that the Communists, particularly the Chinese, have been a



major supplier of drugs to our youth in the United States. Gen. Walt was asked by the Senate subcommittee on Internal Security to make a fact-finding trip to Asia to determine to what extent the Communists were involved in drug-smuggling operations.

Gen. Walt claimed he had circumstantial evidence which indicated that 90% of all opium smuggled out of Asia is grown in Red China. The Chinese Communists use roaming tribesmen in bordering countries like Laos, Burma and Thailand to do the work of transporting the drugs to underworld dealers in the West. Walt added the Communist Chinese ships in Hong Kong are the only ones the British authorities are not allowed to inspect. In turn, a major amount of illicit drugs in New York are smuggled in by the Hong Kong Seamen's Union, an association controlled by the Communists.

Gen. Walt concluded that stringent measures are necessary to halt the use of illicit drugs, including stiffer penalties for drug traffickers and better anti-drug education in our schools. Subversive organizations involved in drug smuggling' he said, "must be dealt with."

### **A Spiritual Struggle**

Saturday afternoon FLF President Neil Salonen spoke on "Aggressive Atheism" along with several other members of a panel. [Salonen noted that parallel to the growth of atheism, satanism, and occultism, is the growth in popularity of radical Marxist ideas. He added that the heart of the struggle between Communism and the Free World "is not between Communism on one hand and capitalism or democracy on the other; it is essentially between the atheistic, materialist ideas of Communism and one's spiritual belief in God." Salonen concluded that "we cannot hope to win by dealing with the symptoms" but that we must go to the heart of the struggle to bring "ideological victory over Communism through the superiority of our own spiritual beliefs."

That same afternoon FLF members Gary Jarmin, James Cowin, and Judy Barnes conducted a workshop for about 50 students on how young people can work more effectively to combat Communist influence on campus.

FLF Pres. Neil Saloman, secretary-General Gary Jarmin and Research Coordinator James Cowin were also invited to make a 15 minute tape describing FLF's activities for CMF's radio program, "The Dangers of Apathy."

Saturday evening's guest speaker, the Rev. Edmund F. McCaffery, gave an inspirational talk on "The Ethics of National Security." Rev. McCaffery pointed out that power can be ethical when used to preserve peace and stability. Yet if the U.S. allows a totalitarian and aggressive nation to gain too much power, he said, we would be acting immorally.

The conference concluded on Sunday with an enlightening talk by Dr. Fred Schwarz on "Marcuse and Sex on Campus." Dr. Schwarz gave a concise expose of the so-called father of the New Left's theories and his views of the free-sex movement as a revolutionary tool to bring about the destruction of our society.

From all observances the CMF conference was as successful as it was educational. FLF is looking forward to attending such future conferences as a base to exchange each organization's experiences and ideas, thus advancing our common goal in bringing victory over Communism.

(From *The Rising Tide*)



## Australian Family

### Sydney

We now have two more members accepting the Principle and they wish to move in to a house with us. They are a married couple and have a child of eight months. Others have come and heard the Conclusion, and are now reading deeper at home for themselves. Our Chinese boy from Seoul is helping to interest others and has met an American lady who was a missionary for the Family several years ago. She wants to help us. Father is definitely giving us a big push and our witnessing is bringing people, also many have heard indirectly through the 1970 blessing or through overseas news.

Last Sunday we began speaking publicly at Speaker's Corner in Hyde Park. We have a blackboard and intend teaching Chapters with diagrams.

We know our movement will advance and feel positive about the future. Parents' Day we celebrated on the beach and went swimming and also on a harbour cruise. Even so, people came at night to be taught. We are grateful to live such a way of life and we'll do our best to bring in more people. Mansei!

*Carl Redmond*

### Melbourne

During the Easter holidays...we went witnessing the whole day through and we could bring several boys and girls right from the street into the center. They came from all over Australia. For example we took home two girls who have been students in Adelaide and they showed a great interest so that they bought

the book. A young man we also took home from the street just arrived from the Southern part of Australia, and felt how powerful the Principle is. A girl from Malaysia showed a deep understanding although she has been brought up in a Moslem Family. Our experiences are so different with all our visitors and daily we learn more and get a deeper understanding of their mentality. In so many ways the Australians are original people. The history of Old Europe and the history of a newly discovered continent are mixed.

Since the 20th of April Frielke has been helping. She came from Germany to assist the mission here and within a short time she liked this country, too.

*Christa Jensen*

## Austrian Family

by Julia Mittermüller

A few months ago, when we heard that 20 Austrian members should leave for America, we grasped very little of the importance of this mission. Then we received the first news from Belvedere, and our consciousness began to grow. With the return of Peter and Gertrud from their rich and eventful stay at Belvedere we were supplied with courage and confidence, new ideas, new songs and with the strong determination to find many good people who were also ready to join Father's "One World Crusade". At the end of February three more brothers were called to the States for a special training-session. Of course it has not been easy to fill the gap all those brothers and sisters have left in Austria, but we know about our task of serving the world-wide restoration, and we are happy to report that we found a number of good members in the last months who promise to



become strong fighters. Through the letters from America we got a much better idea what it means to create the cosmopolitan family under God, and we feel a great longing to build His united world as quickly as possible.

We can experience so often how necessary it is to have a strong inner unity; it is necessary for the spiritual growth of everybody, for the witnessing to new people and for all the attacks from outside. How are we contacting new people? Of course the method differs slightly from center to center but we all stress personal witnessing from man to man. We have a booklet ("Hope of the World") which tells something about the discrepancy between the existing world and the ideal world and already includes some basic ideas of the first chapter of the Divine Principles. From time to time we distribute pamphlets which, besides some statements about the Divine Principles and about the Unified Family in general, contain a short testimony from one of our members, above all about his or her motive of joining the group. All the students of the D.P. who know two, three or more chapters are invited to our farmhouse where all the twelve chapters are taught at the weekends. Usually all the participants are attracted by the good atmosphere, by the spirit of brotherhood, by our songs and of course by the beautiful landscape. But after they have heard the conclusion we can soon notice the separation between those who really want to do something for Father and those who just shrug their shoulders and don't care about the restoration of the Heavenly Kingdom. Of course there are also the groups of those who try to walk on the new way just a few steps, but who leave the path as soon as they realize that it is not an easy one. We had the experience that especially after the weekends, all the new people need strong support, much love, care and guidance, otherwise Satan drags them away immediately.

At this season Father really overwhelms us with His beaut-

ies, and we hope that the warm sunshine will open the hearts of many prepared people. Let me tell you a little about another sunshine: our bright Goon, the son of Peter and Gertrud. You should see how he can walk already, how his eyes are sparkling, how active, and many "outsiders" have been wondering why he is so conscious and awake. It is a wonderful experience to see Father's children grow.

## Cypriot Family

by **George Robertson**

Nicosia, April 18, 1973

The history of this island of Cyprus is one of colonization and trade; from its earliest times Cyprus has seen the continual coming and going of one nation or race after another. It is not surprising today then, to find Greeks, Turks, Armenians, Arabs, Australians, etc. etc. on this island-state presided over by Archbishop Makarios.

My first thoughts upon landing were concerned with finding rooms and a job to establish a Divine Principle foundation here in Nicosia, which is the capitol of Cyprus.

From the time of being called to go on this mission until the point of departure was a matter of three days, but in the Principle we can expect sudden change and variety. And so at one minute I had been drenched with English rain and at the next I was staring at the longest cluster of lemons and oranges I had ever seen under a sun where rain has not fallen for over a year! From the fish and chips of Britain to the citrus fruits of Cyprus involved a 5-hour plane ride. Cyprus may be hot and beautiful, but its problems are many.

Today I pray that our Father will provide the means by which



the heart of this land can be opened. The drought is more than just a physical phenomenon,— the people in this island are thirsty for truth. Already our Father has sent me good-hearted people and I long to teach Principle in its entirety instead of just feeding it in small bits and pieces over Turkish coffee and Kebabs (Greek hamburgers).

In the short time in which I have been here, already there has occurred two bombings and several assassinations. My black banjo case raises a great many eyebrows and speculation...hospitality has always been a tradition here in Cyprus and today people maintain this custom. Nevertheless, westernization is happening more quickly now and people day by day are increasing their give and take with Satan; as they seek after their own fortunes and happiness, then inevitably people become isolated and selfish... already this occurs.

Our Father will show me the way into the minds of the Turkish and the Greek people, of this I am sure. Both races tend to adhere firmly to their religion and it will need a principled atom bomb to shift them into several gears and teach them Chapter 1.

There are many European people here, Americans, Arabs, etc. In fact, Cyprus is so cosmopolitan that ideally one should know the Fall of Man in seven languages to be able to subjugate Satan properly. It is sad though that most of this variety of races is on account of military presence and there are more soldiers than civilians in some parts of Nicosia.

Today I teach English for several hours per week to Greek children—the spiritual world works very much in the classroom and many interesting examples have arisen. Soon I hope to give a comprehension lesson using parts of Principle as the material to be comprehended. In this way perhaps these children (aged 16-18) may slowly hear and know all of Principle.

When we are on our own on a mission for our Father, we

must pray and pray unceasingly, day after day, week after week. In this way we can experience in some minor degree the colossal spiritual battles which our Leader fought—he was alone but we have our Family across the globe to be thankful for and from whom to receive perpetual spiritual support.

I pray that this nation of Cyprus can serve this world and its brother and sister nations. Mansei!

## **Dutch Family**

**by Teddy and Pauline Verheyen**

This month has been spent mainly looking for new members. Many groups also have come to hear the introduction and have taken books with them to study.

It was so good to greet Mr. David Kim and Mr. Oyama. They came on ginseng tea business. They were able to spend only 24 hrs. with us, but David Kim inspired the members very much with his talk to them.

Satan has been most active also. The Bergen police have spent more time at Glory House than some of us do, because of the young people who leave their parents to come and live with us. 12 policemen put up a road block going to Glory house, searching every car looking for a 14-year old boy who had accepted our Family and had come to live with us. They caught the young boy. But he runs away and comes back to us. The police know us, and they say we are a good group but they have to go according to the law and do as the parents ask.

Anyway, out of all these problems we have been brought more and more to the public's eye, and now the T.V. station has become interested and did a big movie-film on the Unified Family. It was shown May 7 on T.V... people are wondering what kind



of a group we are to make the young people want to leave their own family and live with us. We see more when Satan attacks or people betray us, God can turn the victory to His side.

They did 2 big days of filming for T.V. We held a big rally in downtown Amsterdam, all in front of the T.V. cameras. Many people watched—all members had on the shirts with the big red symbol on them. There was preaching and singing. Later at 5 P.M the T.V came to Glory House with all the members. Movies were made of the House and all inside and outside, in the tower, with its wonderful view on a clear day at 7:30 P.M. Everyone gathered in the meeting hall. We did a complete service with singing, prayer and lecture, all the time the camera man was busy filming the whole thing. Later there were private interviews with the members, asking each one why he or she had joined the Unified Family.

Late in the evening they left and returned next morning at 6:30 to film and make sound of the birds waking up and the members leaving for the street to witness. Then they had a private interview with Teddy sitting outside among the trees. The sun is so bright and the trees and flowers are beautiful in the spring. Then the sun is shining on the Ocean waters, it looks like diamonds; everything went so well. But there was one big indemnity; the first cameraman who came with the others ran his car into a tree and died at once, and some of the film was destroyed. But it was the bad part, with the police taking away a 14-year old member; they had made a film of the police giving the boy back to his parents. Anyway that part of the film was destroyed, only the good part will be shown on T.V to the public.

The man who did the show said that the public is wondering what kind of people we are, so that after the show he said our house will be overfull; we pray this will be true. We have God on our side, we cannot lose, even though Satan demanded a life

for a T.V. show. We see there is much more indemnity to be payed by us and by the people of this nation.

## **Finnish Family**

**Ellen Kocher**

The first two weeks of April were occupied with teaching new members and to introduce them to street-witnessing. We could send one girl for training in Germany, and she will develop soon into a strong and active member.

In the middle of the month we sent a girl as our first missionary to the third university town in Finland, with 5,000 students.

In order to have more of a financial base we increased our cleaning work and changed our time-table to be more efficient. On Sundays we work physically, too, and use the second half of the day for studying, because in the week we almost have no time. We also introduced a daily 10-minutes gymnastics to give our body more strength and stamina.

At the first of May we are starting a new 40-day condition, that is to go to the Holy Ground at noon and to pray there for half an hour before going street-witnessing. We all enjoy this condition very much, and are thankful for having such a wonderful place for praying.

In the next weeks we try our best to find many spiritual babies quickly, as the universities are closing soon and the students are going abroad for the summer months.



## **Greek Family**

**by Corrie ten Bokkel Huinink**

Athens, April 6, 1973

As you perhaps know, Herman has left for the U.S.A. a few months ago. During this time I had concentrated upon finishing the Greek translation of the D.P. Two weeks ago I was able to send a few copies to the States. Now we are putting our efforts to sell the Greek D.P. to the people. Through one of our contacts we were able to give some copies to a bookshop that sells books on esoteric teachings, philosophy, etc. They had an English copy in their shop window and now they placed the Greek edition next to it.

These last weeks we had several sisters from abroad passing by. Feli (on her way to Israel), Patricia from the Dutch Family who is going to stay with us until summer, Elizabeth James from the French Family and Corry Blanchard from the Lebanese Family.

It is so good to see how we all can be united in Father's world. We celebrated Parents' Day with two persons who had heard the conclusion but who still are hesitant in following the truth. Satan puts all kinds of obstacles in their mind but with the Father's love and truth we will conquer.

In Gratitude to our Heavenly Father, we send our love and prayers to all of you.

## Guyanese Family

by Barbara Burrowes

Martin Porter's visit to Guyana highlighted the activities for the month of February. People became more aware of the magnitude and scope of the movement as we were given more radio time and press coverage. Our Sunday services were inaugurated by Martin and although at the beginning attendance was quite poor, we have now approximately forty people and more attending. Many are attracted by the sermons which are based on Divine Principle with the use of both Old and New Testaments. The spiritual power is quite evident and because people here are very spiritual, they are often moved to follow without hearing the entire Principle.

Our Family is increasing steadily, but many still live out. However, little by little the idea of living in a center is catching on. We have a lady lawyer who, after having accepted Principle, has been able to bring many people, clients and her staff, to accept Principle. There are many mediumistic people who have received deep revelations and visions even before listening to Principle. They express so much joy and cry in gratitude when they realize how fortunate they are to know how God is working at this time.

After our 21-day witnessing condition was over we embarked on a prayer condition at three every morning. Our center is now too small as our teaching sessions are very well attended.

Witnessing on the University Campus has been slow because 80% of the students attend evening classes, they all work during the day and because the standard is on par with the English Universities they are finding it difficult to cope. However, we are still hoping to be able to establish C.A.R.P. on the campus



in September.

In March we started having 'long sessions' fortnightly on Fridays. During these long sessions we give an outline of Principle, then people are allowed to borrow the text for further studies.

We have now run out of texts and have had to order more. The long sessions are scheduled to last for four hours and are aimed at encouraging business and professional people to listen to Divine Principle. Pastors and Priests are also encouraged to come and so far we have had two pastors who, however, only listened to Chapter I because of limited time to spare. The Catholic Church in my old Parish has been attacking us in their sermons so more people are now interested in listening to Divine Principle.

Our greetings and love go out to Unified Families all over the world.

## **Iranian Family**

**by Norbert and Rosi Boland**

Teheran, April 5, 1973

We have just come back after having been in Turkey in order to get a new three months visa for Rosi. This is already the fourth time that I had to move to another country. We have done everything that is thinkable to get this worker-stayer permit and have been running from one government building to another. So now, after all these things, something must happen. Mohammed has translated the first chapter into Persian and is now working to write it down more clearly. We have strongly suggested him to come with us to the European conference and we are also making fasting and prayer conditions specially for

that reason. It is not easy to get permission to leave the country for Iranians but when God wants him to go it simply has to be made possible.

We had a lot of wonderful experiences with God whom we feel is so strongly with us and who helps us in so many ways. We hope that we can realize oneness with Him very fast. We also have some more good but not too easy contacts and we really want to make every possible effort to get new soldiers into God's only True Family. Above all we really hope that Mohammed may experience living with a large family and may see our wonderful training center in Bergen aan Zee, Holland. We told him already so much about the Family and how we are living and what happens with you when you are living in the Principle Family.

Well, furthermore, with Rosi and me every thing is alright. Sometimes it is not easy to be separated from all our brothers and sisters but most of the time we feel very positive and we always know that this kind of separation is not the real one. We belong forever to God's Heavenly Family and will lead others to the same point as we are now.

## Lebanese Family

by Remi and Corry Blanchard

We are thankful for the love we received from Reiner and Barbara last month. Corry spent three weeks in Europe and could get many new ideas there to continue the fight.

Now some people from Lebanon are in the Family in Europe. We hope that they will get so much power there that when they come back they will be the ambassadors in their own country.

Now in Beirut we can see the people becoming more and more



sad in their lives. It seems that troubles are needed to make the people look for a savior, because Lebanon is so beautiful with such good weather that it makes the people forget everything.

Now we are contacting several foreigners with the great hope that one will join us in the near future. There are many Americans in Beirut and they seem to be very bound to Christianity (in fact the Jesus Revolution is active here). We are quite often in a theological school where we are beginning to know all the faces of the teachers and students there. Anyway God must guide us to his best children to carry on in the Middle East this wonderful message.

For Parents' Day three persons came to share with us this blessed day. Our Prayers are going to America that God will concentrate all His power there for the success of America and the Kingdom to come.

## Norwegian Family

by Ingrid Schneider

Oslo, 4, April 1973

During the last weeks our work has proved to be especially blessed as the scope of our activities was tremendously widened. We reached out to many more people.

For the first time we had information desks in different buildings of the University of Oslo. A big poster with the symbol and a table full with principle books and literature inspired the students to stop and ask questions. Some signed their names in order to receive regularly invitations for our lecture evenings in the Center.

This arrangement with a special lecture evening in the Center about every 10 days gives valuable experience to the members



Norwegian Family. Ingrid Schneider, center, in Korean dress.

and at the same time works as a fine method to follow up the many contacts we make in connection with our street-witnessing. We usually send out about 30 printed invitations and the response has been encouraging so far.

We also succeeded in securing a room for public lectures downtown, where we can seat about 40 people and where the rent is not too high. These lectures are meant to be more or less introduction lectures, and we are doing different advertising for these, passing out invitation-leaflets in the street, having posters around in the schools etc.

A most joyous experience for all the Family members was the information-stand we had in the main-shopping area downtown, for which we also had received police permission to sell study-material. Ever one of us was grateful for this new opportunity to give witness to the Truth.

There are people coming to the Center every night and 10 have been taught through to the conclusion lately. We have a deep longing for all of them that they might become our real brothers and sisters.

We also found a 3 room flat very centrally situated in Trondheim, the third Norwegian town, which was opened for the



Divine Principle here in Norway. We have already been doing especially well among the students there, and could distribute much material and talk with so many that we are well-known on the different University campuses there.

In the meantime we are eagerly preparing our weekend-training program for the coming summer months. For this purpose we have an ideally situated cottage about half an hour's car drive from Oslo. We plan the training programs for Family members and as intensive courses for people who have already studied the Principle for some time and are positive.

We hope and pray that we will succeed to use all these wonderful possibilities to speed up the restoration work in this country and with this to give joy to our Heavenly Father.



Norway Family table on Campus.

## Swedish Family

by Friedhilde Bächle

Every day we go witnessing in the streets and in the evening sometimes in student's houses. There are many people searching whom we would very much like to reach. Many of them are bound to the theory of reincarnation and reject a personal God. It is a struggle about every individual who will then come to the centre for a talk. But it is a beautiful and a useful struggle.

This month we have tried to facilitate the way for new sisters and brothers by special conditions of fasting and prayer.

We also work to make a lecture out of each chapter of the Divine Principle in order to train teaching and to get a deeper understanding of the Principle.

At Easter we borrowed a 70—minute film about the culture and development of Korea from the Korean Embassy. We saw it together with some invited friends. All of us were enchanted by the beauty of the country, the diligence of the people of Korea and of the energy with which they rebuild their country, destroyed by Communism. We members of the family were very proud of our spiritual homeland.

All communist groups are now busy making preparations for 1st of May. The infiltration of the communist doctrine in Sweden is very intensive, partly because most young people have only a materialistic view of life, partly because most people are unsatisfied in one way or another. Economic and social problems are getting bigger and bigger which is very skillfully utilized by the Communists.

One evening a week we study the theory of Communism using publications by Dr. Fred Schwarz (Christian Anti-Communism Crusade), Rev. Wurmbrand (Christ to the Communist World), and Mr. David Kim.



(Special Report)

## **Report on 100-Day International Training Session**

**by Jonathan Day Slevin**

May 5, 1973

We had a feeling at first. After some days it blossomed into an understanding and now in these later days of our training session, our hearts sing and sometimes are sad, because the love of God pierces deeply inside us and will reside forever within. We know that the members of the first ever '100-Day International Training Session' are truly blessed. Our Leader speaks, and we come to feel that we are God's temple; we seek to make ourselves His comfortable dwelling place. Our Leader and other beloved leaders of our training session develop our heart, and our mind, and we grow from 'green onions' into the promise that each new day brings: The Kingdom of Heaven on Earth and in the Spirit World.

After our first 40 days president Young Whi Kim said, "You were in the incubator, but now you are hatched," And in his prayer before us on that day, Our Leader explained that we are in the last battle, against Satan. The first battle, in Korea, was formation stage and the second battle in Japan was growth stage. This is the third battle, the final battle, in America, and this is perfection stage, on the world-wide level. The goal of our training session is to prepare the needed leaders for this last battle. So we wish to speak about our course, from infancy to the dawn of happy responsibility in leadership.

Forty-eight strong, we arrived at Belvedere on March 1, 1973. After a three day leadership conference ended, in which we

participated along with American OWC Commanders, State Representatives, Church Center Directors and IWs, we began to sort ourselves out and begin in earnest. We found that the first-place leaders among Americans stayed to fight on the front lines, and that we are entirely men, with no sisters participating. Most of our European brothers are in America for the first time, and some may think that all America is either an airport, a highway or Heavenly Belvedere, since upon arrival they were whisked directly from their airplanes to the Training Center, where they began to mingle happily with the other trainees and conference members.

Europeans were not the only ones wearing smiles of eagerness and anticipation. Some American brothers were intoxicated in these early days, because we were so many fine people together, and Belvedere is the most holy place in America.

On that first day after the leadership conference participants returned to the front lines, our Leader spoke to us about our course. He said we would begin with 40 days of training in Divine Principle. This includes six or seven cycles of Divine Principle, with the last cycle being in greater depth. President Kim will teach us. Our Leader then chose Henri Blanchard from France to be our Group Commander, and selected two Assistant Group Commanders to work with Mr. Blanchard. Then right after lunch, without any delay, President Kim began lecturing Divine Principle, and for six hours each day, he spoke Heavenly wisdom to us. We gradually began to practice teach and later we enjoyed teaching ourselves while President Kim and trainees offered criticism of the content and manner of presentation. In order to have the best contact with the audience, we do not use notes. We concluded our 40 day period with a wonderful experience: Most of the trainees gave one-half hour lectures; we now feel prepared to lecture any part of Divine Principle at any time.

We are almost 60 days into our training session, and we have



just heard two members of the Freedom Leadership Foundation conclude six days of Victory Over Communism training.

We have learned to be very flexible in our lives, dropping in an instant a planned activity because a new priority has arisen. We heard one morning that we would begin Victory Over Communism. Ten minutes later we were hearing the first lecture, feeling very privileged to be the first Unified Family Members in America to be given this high standard of education.

We can give an idea of the nature of our day through the standard daily schedule; we often adhere rigidly to our schedule and sometimes we keep Satan guessing with sudden changes.

#### A.M.

6:00	Wake-up
6:05	Exercise
6:25	Wash-up
6:55	Prayer
7:30	Breakfast
8:00	Clean-up
9:10	Sing, Lecture
11:30	Team Study & Questions, Discussion
12:00 Noon	Lunch

#### P.M.

12:30	Garden Work
1:30	Clean-up
1:40	Study
2:40	Sing, Lecture
5:00	Team Study
6:00	Dinner
6:30	Study by Teams
7:40	Singing, Lecture
10:00	Holy Ground
10:30	Captains' Meeting & Individual Study
12:00	Midnight Lights Out!

In the middle of March, Our Leader asked us to keep diaries while we are at Belvedere. He said we will be glad to have such a remembrance of these days, and that a diary will serve as a valuable record of our training session. We often write in our diaries at the end of long and full days, when even inspired fighters for God should probably be resting for the next 24 hours. Sometimes in the last breath of day, we sit with pencils in hand and our heads sink like lead weights down onto our chests. Our diaries fall from our laps onto the floor, so we lay down our pencils and lay down ourselves, into bed, to taste the sweetness and contentment of Heavenly sleep.

We are pleased to share our diaries with our brothers and sisters throughout the world, to explain to you the structure and the atmosphere of our training session and convey to you our activities and the development of our heart.

March 7, 1973

"Today is the first day of regular lecture studies. Our Leader surprised us with a visit. Mother was so radiant. They are becoming closer to my heart. This is as I realize the great responsibility we have.

Saturday, some of us had a picnic with Our Leader and Mother, Mrs. Choi, Mr. David S.C. Kim, Lady Dr. Kim and her daughter Hyo Ban, and Daikan. Six of us were gardening away this afternoon when, out on the knoll, the party of our Leader waved us out of the bushes and trees. How excited we were! They motioned for us to sit with them for fruit and chips; while they would converse in Korean or Japanese, we tried to fully appreciate the event. The scenery, the warm sun, a melodious mockingbird keeping us entertained, the treats, cookies and drinks and most of all their shining faces: How touching was their hospitality, such simple generosity—a mile deep. Our Leader kept passing us the cookies! And he was so inquisitive as to whether or not we had snacks between meals and enough to eat



at the meals. (We have too much to eat, of course). We joked lightly and shared conversation for about 50 minutes. After awhile, our visit was over and we left, bowing. So close to them, to see them outshining the afternoon sun.

Mr. David S.C. Kim often shares his time with us. In conversation, he soars from a compelling whisper to an energizing shout, warbling all over the tonal scale without even missing a B flat.

The mornings become extra special times for us because of our singing and group prayer. And now Mr. Kim begins to come and inspire us for one-half hour, one hour, two hours...for as long as President Kim will let him have us.

March 27

There does not seem to be enough time to do all the things I want to do. We have been working on the orchards to get the trees pruned on time. And Mr. Kim says that learning Divine Principle is not enough, we must know ourselves and learn to develop our true nature. All the team captains had a meeting with him, and we learned how very perceptive he is. He already knew of a problem of mine. Mr. Blanchard gave very accurate descriptions of the character and abilities of different members.

March 31

I was asked to lead the candle-selling team the next day. When I awoke in the morning I was very excited and confident inside, and I knew that we would succeed. We rode in the van to the area we had mapped out, singing and praying and reading 'Master Speaks' on the way. When we arrived at the site we paired off together and off we went. Selling was a little slow for me at first, until I sold four candles at one house. By the half-way point in the day I had made about \$31.00. When our team met to replenish our supply of candles, we sang some songs on the sidewalk. Children gathered around us, singing and doing little dances, and some men in a bar across the street invited us

in to sing. We did this, and sold them \$18.00 worth of candles. And then we went out and sold from 4:00 p.m. until 7:00 p.m. When we met again we all felt we could do more, even though it was raining: So we sold for one more hour. It was quite successful. This day we made \$865.00, a \$56.00 average per man.

April 15

The whole day is a good victory for Our Father! The day began well with prayer and song, with everyone in very good spirits. We sold candles in Staten Island and by the third hour I had collected \$53.00! I was so determined and excited about helping our Father. I could feel His presence. I talked to everyone and anyone, no holding back. I really faced each situation with firmness, urgent sincerity and courage, and it really paid off. This will be my standard from now on: At least this much, with nothing less than my full application of mind and body. Donations were difficult in coming but with my persistence, people really felt moved to help. Spirits were really high. We knew we had been successful, and we were happy that we could be of service. Nothing really helps the confidence and growth of a person like a good success. We enjoyed the brilliant patterns of night lights of New York City as we crossed the Varazzano Narrows Bridge and traveled up the West Side Highway seeing the Statue of Liberty, "The France" ocean liner pulling out of the docks, and the Empire State Building as well. An hour later we pulled into the gates of Heavenly Belvedere, weary, but with peaceful spirits because of our day's service. We are learning to lead with our hearts as well as with our minds."

We are given so much and we are eager to go out to the front lines and put into action the training we are receiving. Whenever we have an opportunity to serve, such as candle-selling or witnessing, beautifying Belvedere or serving dinner to the new people that the New York City Church Center brings for weekend



workshops, we jump at the call. Together we are like a harnessed steed, a stallion champing at the bit, ready in an instant to burst forth from the security of Belvedere into the Cosmos of Heavenly responsibility. And we serve with good humor, in the spirit of love and sacrifice. We have therefore learned patience, and persistence, and we do not become discouraged when a Dutchman teaches English to a Frenchman who knows German but does not know Dutch and the Dutchman knows English but does not know French, so they both end up using their hands to communicate. The Unified Family is right here, at Belvedere, with so many of us from different nations and different backgrounds sharing, learning and growing together. One of our Dutch brothers is our early morning alarm clock: He sometimes wakes us up with one of his favorite arias, for he has opera training. He might even put to music a verse of the Bible or a section of Divine Principle. We find it pleasant to wake up to 'The Principle of Creation' sung over three octaves. Mr. David S.C. Kim so inspires us, and President Kim shines out as a man we all strive to emulate. We remember one afternoon when he came to us with some instructions about the Divine Principle Study Guide he works over tirelessly, always striving for perfection: "So, we have just a few revisions this time and I think that this seventh time of revisions will be the last. Please return 40 pages of the 66 pages of Chapter One: And change page number 42 to 46 and number 11 gets changed to number 14 while page number 14 is destroyed because I left out an explanation after the diagram in the fifth section of the first chapter: We have decided to add to the 33 pages of Chapter Two, pages 82 and 83.

"Now, too many of you are sleeping during lecture time. You must sleep during sleeping time. And you need more studying time, and you need more sleeping time, but you need to sleep less. Tomorrow we will practice lecture for one-half hour each on whatever I call on you for, and I will call on you at random

so you must be prepared. This is very important so study hard. And get a good night's sleep so you will be wide awake tomorrow. This is very important."

President Kim is diligent and precise in compiling the highest standard of The Divine Principle Study Guide. He takes care over every word and every phrase and every idea, as he creates this powerful and effective instrument for spreading God's truth and bringing new children into the Unified Family.

We will carry with us forever many wonderful memories of our training session. We remember the inspiring, heart-felt prayer of our Group Commander, Mr. Henri Blanchard, who had such little training in the English language but found beautiful words to express his heart and the Heart of Our Father; we remember a brother from the English Family telling the Parent's Day audience that actually the three members of the English Family come from Scotland, Ireland, and Australia; and our various Korean leaders stand before us, sometimes stern and sometimes smiling, always loving and bringing us a wonderful spiritual blessing. We remember it all, nothing is forgotten, and most of all we remember Our Leader speaking and praying, in pleasure and sadness, every cell of our body into the depth of our spirit has deeply embedded the most valued thing in all the universe, the Heart of Our Father.



(Pictorial)

## Activities in America



Our Leader receiving the Key of the City of San Francisco from Chief Administrator Thomas Mellon, on behalf of Mayor Alioto, on Feb. 14, 1973.

Our Leader discusses world problems with Edwin O. Reischauer, former ambassador to Japan, now prof. of History at Harvard University.





Our Leader and his party on a tour of the West Point Military Academy near Belvedere.



European trainees at Belvedere.





Speakers at the O.W.C. Rally in Wall Street, New York City on March 8, 1973. At microphone, l. to r.: Hiroshi Matsuzaki; Center Director Joe Tully.



Japanese, European, and American Family members at New York rally.



Peter Mullen speaks at N.Y. rally.



New Yorkers watching the rally. An estimated 10,000 stopped to listen.



(Articles)

## Why There is No Delinquency in Switzerland

by Nino Lo Bello

One of the most refreshing scenes in this land of glittering glaciers and peek-a-boo mountains is the sight of hundreds of unchained bicycles parked overnight and weekends around train and bus stations. Rarely do you hear of any of these unguarded bikes being swiped, for Switzerland is a country with no crime on the streets at a time when juvenile delinquency and lawbreaking are on the increase everywhere else.

The Swiss are probably the world's most honest people. After a while, a tourist comes to learn that when a storekeeper hands him some change, he can bank on the fact that every centime is there.

How have the Swiss managed to keep crime down to near-zero when society's fabric in every other country is strained? One answer can be found in Swiss family ways.

Mothers and fathers retain a loving authority over their children. The youngsters, right up to and including the sometimes-oversized adolescents, have learned, willingly, to show respect for their parents and for grown-ups. Each child is expected to extend courtesy to his seniors, no exceptions granted. Such deference comes not out of fear for older folks but out of esteem for an adult's maturity and his knowledge and experience.

During my stay in Kippel, a lovely Lotschental mountainside hamlet sketched with whipped cream clouds, I came to know well the Murmann family whose seven children range in age from four to sixteen. The father, Otto, a woodworker, is the final word of authority—and the children never challenge his

position nor squawk about any of his commands. Because they accept his love and kind guidance in all matters, there is rarely any conflict over the day-to-day tasks.

The Swiss family has a solid sense of solidarity. In the home or on farms Swiss youngsters are expected to do their share of the work.

This pulling together makes the family unit almost impervious to outside lures like the automobile, the friendly saloon and television. Since the family here is a work-and-play team, in which every participant makes his contribution, kids do not generally suffer from psychological problems. Every child knows exactly where he stands and what he should do. He also knows he's loved.

Pitching in with the parents are the schools which hold that a minor should acquire in the classroom more than just academic knowledge. Consequently teachers make the effort of instilling in their students the idea that society's interests are important and that respect for others and for the law is paramount.

Because the Swiss honour their school teachers by holding them in esteem and paying them well, children here regard them as successful human beings, having negated money or wealth as a standard for judging success. Good teachers, the Swiss believe, help keep juvenile crime at the zero level and inspire pupils to study and reach a high level of achievement.

Given that life in this Alpine democracy of 6 million citizens is somewhat simpler, the country has nevertheless had its share of woe, economic, political, and otherwise. Yet, unlike other countries, the people, who are of German, French and Italian stock, half of whom are Protestants and half of whom are Catholics, have stuck rather rigidly to their family way of living which emphasizes hard work and parental authority.

Out of these have come the teen-ager's good manners, the basic courtesies, honesty and an attitude of respect for other



people's rights and property. And out of this has emerged the virtual absence of lawlessness, in a nation that has fewer policemen proportionally than any country in Europe.

Perhaps this is why Switzerland is a country to be admired, not because of its number of magnificent square miles but because of its significant number of "square" people whose homes are bedecked with wall-to-wall discipline.

"We don't have a problem with teen-agers," explained one dairy farmer to me. He was watching his wife administer a spanking to their five-year-old son. "You see," he added approvingly, "we teach our children by starting on the bottom."

From *The Cape Times*, S.A.

## Two Masters Meet

From the autobiography of Tibor Uskert,  
*'Son of the 20th Century'*



Dr. Tibor Uskert, prof. of political Science and Law at the International Pioneer Academy, and a trial lawyer in San Francisco.

It was the day of the Russian offensive. Many German soldiers in our house were firing on Russians who were approaching from the snowy countryside. Most of these Germans were young boys about 20 years old. Two of them were discussing the situation while shooting from the window.

"What are you going to do if the Russians get in?"

"I am going to shoot till my last bullet," replied the other. The first one did not answer. I had the feeling he would rather give up. Suddenly, the Germans received orders to evacuate. In about half an hour, I saw the first Soviet soldiers. They were shooting and shouting, "Davaj! Davaj!" a word they used for everything.

There were plenty of them all over the place. There must have been at least 50 Russians to every German in this region. The Chief of Staff of the Russian Army chose our house for his headquarters.

Our whole family, my parents, and we six children were allowed to stay and sleep in one room. The rest of the house the Russians took over



The General saw the chess board in his room. He asked me to come over and have a chess game with him. On the table were three maps of the region, and several telephones. Their communications people worked very fast. The general was a man of about 50 years. He was more short than tall, very strongly built with wavy grey hair and regular features. He looked very healthy. My school German was good; not so my Russian.

If you speak Slovakian you understand it, but it is not so easy to speak. Fortunately, we were all expecting the Russians, and studied some before they came.

He invited me to sit down and the game started immediately. He was a good player, but not quite strong enough for me. He lost one game after another.

During our game, the phones kept ringing. He would look for a moment at the map, and with rapid judgment give orders, speaking energetically. The game continued.....Suddenly he looked at me with attention.

"You play chess very well. You must be an intelligent fellow. Are you not a priest?"

During the past few months I had not shaved. My hair had grown long, so I looked like an orthodox priest to him.

"General, I am not a priest. I am a Catholic and the priests in Czechoslovakia, except for the black habit, look exactly like anyone else," I answered.

"What is your age?" he asked.

"I am 20 years old."

"You know, we need people like you. Young and intelligent. Do politics interest you?"

"General, I am young. I have not really thought of it."

"Well, you should do so. Very soon you will be obliged to decide."

"What do you mean, general? I hope that after the war is over, we are all going to have a democracy. There are enough

people to handle politics. I want to finish my law studies. As a good lawyer I can fight for justice."

"You think in a way," answered the general, "which belongs to the past. If you want to serve justice, you must become a Communist. The law as you understand it is nothing but a superstructure of the economic base. You should study Marxism."

"But I did, general!" I continued, "I am sorry to say I don't take it for granted. I admit there is a lot of economic truth in it, if you wish, but I don't believe that economics is the only thing."

"You believe in God, is that not so?"

"Yes."

The telephone was ringing constantly. We continued to play chess, but the conversation seemed to interest him more. His aide brought us some cold food. We drank vodka with it.

"General, it is already midnight. You had a hard day. I had better leave you now."

"Nicevo, nicevo. But if you feel tired, let me know." I calculated that we had been sitting like that for 12 hours, talking and playing chess. At the same time he was directing his military offensive. This man was to be really admired. His arguments about religion were the usual: Religion is an opium of the people. Belief in God, a naivete.

I did not want to make an enemy of him too soon.

"General, I would prefer rather to talk about the future of the world. I am very curious. How do you see it?"

"Sooner than you think the world will become Communist. We already have our plans how to do it. Do you see this identity card?" and he showed me proudly, his membership number in the Communist Party.

"You see, we need people like you all over the world. Young, courageous, and intelligent propagandists. With them, tomorrow this world will belong to us. I would like you to become a



Communist. I can send you to Moscow where you can get right political education. If you go with us and do a good job, you will have whatever you desire. It is a mistake to believe that the majority directs a country. It is enough for us to have a well-organized, capable minority, and the countries will fall under our system one after the other."

As I listened to him and his opinion of the role of the majority, I thought of Goethe's not very flattering definition of majority. But what a difference there was between the philosophy of Goethe and the philosophy of Marxism!

In the next room, my family started to wake up.

The general's cook brought us breakfast. I noticed that he was served with extreme respect. As I found out, he was a kind of demi-god to his soldiers.

When breakfast was over, he told me. "If you want to take a rest now, go ahead. I must talk to my officers. We will resume our conversation very soon. Have another glass of vodka. To your health."

In the next room, I tried to sleep, but I could not. I was tremendously influenced by this man, by his enormous vitality and faith in his world.

In two hours he sent for me.

"General, you never feel tired?" I asked him.

"I did rest for one hour. It is enough for me. I am used to it. I have a surprise for you. I talked to my officers about your chess game. Now they want to beat you."

I played against perhaps ten of his men. One or two games. That day I was really in excellent form. None of them could defeat me. As the game went on, I began to feel a mounting hostility against me. I suppose they took it as a national insult that a non-Russian could show such supremacy at their national hobby. Even the general felt a little uneasy about the entire situation.

I had to make the move.

"General, I don't think any of your officers can beat me at chess. I had the best teachers in the world."

"But," said the general, "we Russians are the best!" He was a little irritated.

"Exactly. I agree. Aljechin, Keres, Botvinnik, Smyslov, Bogoljubow and the others, I studied them day and night."

"You know our masters? Why did you not mention it sooner? Now we understand why you are so strong in chess!"

Everybody was congratulating me, and I got some pretty strong whacks on the back. We all became the best of friends. Vodka flowed. Russian honor was saved.

The general made a sign and the officers left.

"You are even stronger than I thought!" said the general. "I would really like you to become a Communist. And now, let's go back to our discussion."

"With pleasure, general." He started to talk about the end of the war and the victory of the allied forces.

"But don't be mistaken, Tibor, we are allies for the moment only to liquidate Hitler's Germany. It will not be too long. Capitalism is nothing but a form of Fascism. The capitalistic system must be destroyed all over the world. That will take some time. Our Soviet economy has suffered from Hitler's attack. Our most industrialized regions have been destroyed by the Germans. We need to rebuild them, we need a little rest. In twenty years we are going to attack the United States and England. The final victory of communism will then be complete."

I was watching with attention this general-model and prophet of communism. In the year 1945, he was already in 1965. That sentence: In twenty years! I never did forget it. I had studied a lot of philosophy and history. I did not take his words lightly and I knew very well that the human will can achieve miracles. I just felt it...



"General, I admit that the world might go socialist, or if you wish, Communist in the economic sense. But do you really think that everyone is going to think the same way you do?"

"As I see, you are getting back to religion," he said.

He spoke about science which is going to change the way of thinking with its new discoveries; he spoke about the naivete of the Bible and religious thought, which is not based on facts; he spoke about the large number of churches which never build a better world. Hours again passed. The Russian Army continued its attack. Telephones ringing, orders, discussion.

This man was made of steel. He wanted to win two battles. His military one and the one against my spirit, which did not want to accede to his arguments.

"General, there are many things on which I agree with you completely. For me it is not important if man developed from an orangutan or if the earth and life was built up in six days or otherwise. I am as critical about the society in which we live as you are. But, general, I refuse to believe that man is an orangutan; I refuse to believe that the economic situation is going to change everything, that science can explain everything. Look at science today. What does it promote? The mutual killing of people. Do you really believe that if tomorrow the world should become Communist, everything would be alright? People are going to kill each other, even in that society, and for the same reasons: power, jealousy, passion, misunderstanding, even for love ... Religion and the belief in God, as I see it, is nothing but the constant search of man for the first reason, the first cause of our life. Why? What are we here for?"

The general looked at me for a moment before saying anything.

"You see, I was not wrong. You speak like a priest. You may be right philosophically," he said with a sudden sadness, "but I will remain a Communist," he added proudly.

"When the Revolution started in Russia I was only a simple worker. Today I am a general; I have the Communist Party to thank."

We looked at each other for a long time. He knew I respected him very much. I knew he had the same respect for me, and I think, my courageous frankness.

We belonged to two different spiritual worlds.

The next day, the general was leaving. A few minutes before his departure, an old woman from our neighborhood came to the house crying:

"Mister Tibor, could you not help me? The Russians stole my husband's gold watch."

I knew that for this old woman, the watch was a part of her life, the real memento of her dead husband. It had for her great sentimental value.

I went to see the general and asked him if he could do anything about it.

"I will certainly try, but it is not going to be easy."

About a week passed. Then one evening a military jeep stopped in front of our house. To our surprise it was the general with his driver and an attractive woman soldier.

"I brought you something," and he gave me the gold watch.

"The soldier who stole it is out of circulation. I hope your old lady is going to be happy again....."

We were all very much touched by his gesture. He had driven back 100 miles from the front, only to bring me personally that watch. I wondered if that soldier was still alive.

The general stayed only long enough for a cup of tea. The war was still on.

I will never forget this man.

### About the Author

Dr. Tibor Uskert is a professor of political science and law



at the International Pioneer Academy and a trial lawyer in San Francisco. He was born in Czechoslovakia where he was during his student years a ping pong and chess champion. In 1948 he was the youngest law school graduate, the leader of Slovak Democratic Students and a Slovak poet in Bratislava. After the communist takeover in 1948, he was expelled from all universities in Czechoslovakia and was fortunate to be able to escape. From 1949 to 1951 he lectured all over Germany and was publishing a periodical "The New Man." He went to Paris in 1952 where he was a radio commentator for six years. From the University of Paris he received a Doctorate in International Law and a Diploma from the "Institute of Advanced International Studies." Professor Uskert speaks eight languages and is a Bridge Life Master in the U.S.A.

*From The Universal Voice*

## Soviet Political Theory

**"promoting the same bitter struggle...  
since World War II"**

*by James Cowin*

Although many people in the west feel that, at long last, Cold War differences between Communist and non-Communist nations can be settled, a scanning of well-known Communist political journals reveals a tone of hostility and mistrust toward the United States and her allies.

Many have felt that this hostility has arisen only as a result of actions by the Western nations against the Soviet Union and other Communist states, beginning with the Allied intervention in the 1917 Russian Revolution. Ample evidence exists to indicate that this is not true, and the Communists themselves provide the best source material.

The article below, "The Crisis of Imperialist Foreign Policy," by L. Vidyasova, was written in the January 1973 edition of International Affairs. Published in Moscow, this journal is probably the best known Soviet analysis of foreign affairs published for foreign readers.

Communists feel that capitalism is undergoing its final crisis before it is overcome by the socialist system, according to Miss Vidyasova, a Soviet journalist. Capitalist states find that this imperialist foreign policy has suffered heavily as a result, as "expansionist ambitions" have been thwarted. Miss Vidyasova explains how this has happened. She writes that imperialist foreign policy practiced mainly by the United States is built around "militarism" and "economic penetration," or "neo-colonialism." Of greatest importance is the "role played by the armed



forces and the war-industrial monopolies in mapping out long-term foreign policy." The imperialists, especially the United States, make use of armed might as a "Key instrument" in foreign policy as they "coerce" or "blackmail" other nations to do their will. She condemns this "diplomacy of violence."

The imperialists can no longer fight their aggressive wars with impunity, however. The Vietnam War enraged U.S. and world public opinion, caused a U.S. money crisis in the late 1960's and led to the "dissolution of bloc solidarity" among NATO nations. Since direct military action seems too dangerous, the imperialists have pursued a policy of economic penetration. Imperialist economic policy has two aims: to tie together the Western bloc so that all are dependent upon the U.S. and to prevent newly independent Third World nations from breaking away from the capitalist system.

To accomplish their aims, imperialists seize key economic positions and work from within to keep new nations weak by playing on nationalist feelings and tribal differences. By being integrated economically, these nations would be tied to the imperialist bloc and could be prevented from receiving aid from socialist countries.

The author asserts that colonialism has also failed because of the growth of the national liberation movement. Spreading throughout the world, this movement takes the form of popular uprisings against the imperialist governments. With "moral and material support" from socialist nations, the movements have stood up to the U.S. and "imperialists" are unable to take effective countermeasures. The "abortive demonstration of strength by U.S. militarists against Bangladesh" serves as evidence. The British imperialists have also been forced to leave the Arab states east of the Suez because of revolutionary activity.

Since both cornerstones of foreign policy have failed, the capitalists have adapted to the new world situation in which

socialism has taken the lead, and have "renounced their policy of direct confrontation." To Vidyasova, the transition from "balancing on the brink of war" to "an era of negotiation" is a "convincing indication of the change in the relationship of forces in favor of socialism" ... The "pioneering spirit" exhibited by the French in seeking closer relations with the Soviets and German Chancellor Brandt's Ostpolitik are indications that Western Europe sees the writing on the wall.

But the imperialists are to be guarded against, warns Miss Vidyasova, as they try to turn the socialist states away from their ideological orientation. They do so, she says, by maintaining that the Cold War is a battle of nations, which can be resolved by agreements, not of ideologies. She sees this as an attempt to "soften up" the socialist community with subversive propaganda created by the CIA. The policy of peaceful coexistence has also been the victim of an attempt to further imperialist ends; the imperialists have demanded ideological concessions as a condition for relaxation of tensions. For instance, Western political leaders maintain that an all-European conference should not deal with problems of security and cooperation but should "open the door to free ideological penetration into the socialist countries."

The West, however, has not completely abandoned its militaristic stance, according to the author. She asserts that "militarist ruling circles...and die-hard reactionary groups are trying to revive the Cold War." The arms race continues as the imperialists use their weapons as bargaining chips in negotiations. Secretary of Defense Laird is described as arguing that "the favorable outcome of the talks was due to the U.S.A. having acted from positions of strength," and that he "urged that this be the policy in all future talks."

The author also condemns the West for "crisis diplomacy" and for the policy of "selective peaceful coexistence" according to which Western leaders promote peaceful relations on one



continent while pursuing war on another. Western relations with Communist China are condemned as a means of dividing the socialist bloc.

The socialist nations have been able to thwart imperialist moves because socialist foreign policy "coincides with the general course of historical development, while imperialist foreign policy upholds the interests of a society that has been doomed by history." Because imperialists have acknowledged the futility of their "frontal attacks," the Cold War is being transformed into an era of peaceful coexistence, "the only reasonable basis for relations between countries with differing social systems."

The policy of "peaceful coexistence," as explained by Gus Hall, Executive Secretary of the American Communist Party in *World Marxist Review*, October 1965, "has never been a policy based on the acceptance of the status quo in world relations. It has been and remains a weapon of struggle...With one hand, the aggressive forces of world imperialism and world war are held back (by the Soviet arsenal); with the other, full support is given to the forces fighting for national independence and...moving toward a socialist goal."

(This "support" includes such measures as the massive arms supply of the North Vietnamese army, training and arms for Arab terrorists, and rockets and guns for the Irish Republican Army in Belfast.)

The article ends with the acknowledgement of the "contribution of the Soviet Union in advancing toward the creation of favorable conditions for the construction of socialism and communism...and for ensuring a peaceful life to all peoples."

The tone of the article indicates the author's feeling of a gigantic struggle on a worldwide front in which arms, mass communications, trade, and high-powered diplomacy are weapons. The struggle sways back and forth in accordance with dialectic method; it is, however, undeniably headed in one direction,

toward victory for Communism. The capitalist tide is receding, as the capitalists are continually repulsed no matter what tactic they try, since they are less able to force other nations to do their bidding. Through force of arms or economic leverage, they have turned to trickery. But this approach is failing because the nations of the world easily recognize the moral and technical superiority of Communism over capitalism.

The author is confident of victory. The U.S. appears as an enemy whose strength is deteriorating, and, if left to fate, will automatically fall apart in the future. The author seems to regard the "imperialists" as powerful game caught in a trap. They remain dangerous until they have thrashed about and exhausted themselves. Then they can be captured very easily.

The author implies that the U.S. and other Western nations have been thrashing about against Communist bars for some time. They are exhausting themselves against the increasing military, economic, and ideological power of the "socialist" system. Eventually, the continued economic and military crises caused by the weaknesses of the capitalist system, magnified by pressure from the Soviet Union and other "socialist" states, should cause its surrender.

This pressure is the real "contribution" of the Soviet Union in "advancing toward the creation of favorable conditions..." The "peaceful life to all peoples" can come only with the overthrow of Western democracy. Although the words of the author call for peace, the real meaning behind the phrase is very militant.

Thus, the Soviets appear to be promoting the same bitter struggle which has characterized East-West relations since World War II. To use Communist terms, the Communists have "adapted to the changing world situation," but their aim is the same and poses as great a danger as ever for the West.

*From The Rising Tide*



## Does an International Morality Exist?

by Dr. Theol. Thorleif Boman

"Proletarians of all countries, unite!" was the slogan of the Communist Manifesto of 1848 by Karl Marx and Friedrich Engels. The idea was tried to be put into reality, and succeeded to a certain degree in the ranks of the workers' unions, their political and professional organisations. Four "Internationals" were founded, and the one of 1889 turned out to be the most important.

However that one got a serious blow in 1914, when the great majority of the members broke with the principles of the International and voted for their own countries grants to war. This gave proof to the fact that the worker felt closer to his own country and his own people than to his colleagues in other countries.

After the First World War, political consequences followed when one had to admit that love for the Motherland was stronger than class-solidarity. It was then that national forms for socialism began to exist. Mussolini's fascism and Hitler's National Socialism (Nazism) are best known.

But after the Second World War it became evident that Marxist socialism had also developed into a nationalistic direction. The Soviet Union glorified Peter the Great and Ivan the Terrible. Tito founded a Yugoslavian communism and tried to separate that from the Russian Communism. Stalinist Romania went its own way. Czechoslovakia tried to accomplish Communism with liberty of speech and liberty of press, but this attempt was killed in the process of its birth. It turned out to be incompatible with the Communist system. The breakdown of the international workers' unity came, when Mao Tse-tung established a Chinese form of

Marxism in China and in doing this created a bigger contrast to the Soviet Union than to the USA.

Marx' idea about the solidarity of the international working class is absolutely dead. Those who are talking today about class contrasts, class-solidarity and class war, are working with problems which found their final solution already many years ago.

But the idea in itself, the idea of an international solidarity was good. The idea is even a most necessary one, if mankind shall survive. It is up to us to find another base for this idea. Many of the most important and the most difficult problems with which the different countries are working today, are international problems: The ecology of Norway is destroyed by substances which are carried in the air from England and Germany. The oceans which were used as international dust-bins up until today, are so polluted that this cannot continue. The international natural resources can no longer tolerate the ever increasing demands. The earth will shortly be overpopulated, if this is not already the case.

There are other international problems which could disappear at once, with just a little bit of international co-operation, like the misuse of narcotics. In this connection it would be most reasonable to forbid growing those plants which are used to produce the drugs, (only those should be allowed which are used for medicine) but this cannot be accomplished because international solidarity is lacking. Instead big areas in different countries are used to grow these plants, whereas the police in other countries tries to arrest those who are selling these drugs.

Everybody knows that an atomic war between the big powers will bring mankind back to the stone age, if it would not destroy mankind completely. But nevertheless, nations are using more and more money to prepare for such a war, because they cannot trust each other enough to create new international laws.

In a political sense, nations have created two contrasting



society systems: Capitalistic states with democracy and personal freedom in the west, communistic states with dictatorship, lack of freedom, lack of private ownership of means of production in the east. (There are also a few political forms in between these two of course.)

I shall not try a comparison of these two systems now. But experience shows that the enthusiasm, unselfishness and will to sacrifice which had filled the socialist pioneers and which had given them strength to create a socialist-communist society, is not inherited by their children. Morality is not hereditary. The sons and daughters of those in power in the communistic countries have about the same qualities like those children who grow up in democratic countries. Human nature is the same in all countries and in all the different classes of society. Each person must work hard to make valuable ethical qualities to his own possession. The Soviet-Union has the same youth problems today as Western Europe and the United States. I have also heard from reliable sources that the same is true for North-Vietnam. The communist Chinese people have still a good portion of unselfishness, but in about fifty years' time there will not be so much of it left.

International laws and an international society are absolutely necessary now, if mankind shall survive. But these laws cannot be built on the morality of one class or one people. They must be built on the united moral strength of all people and all classes in society. Marx' slogan must therefore be changed to: "People of conscience in all countries, unite!"

And here comes the serious problem: Does an international morality exist? Maybe not, if we take the following example: A Christian shows his respect for the sacred in taking his hat off, a Jew with putting his hat on, a Moslem with taking his shoes off. Nevertheless we should not pay too much attention to things like that. Only the outer forms are different, and that in itself, can be difficult enough. But this can be overcome if one only under-

stands clearly that two opposite forms can be the expression for the same good intention.

But are the intentions the same? Is the morality the same with all people? Yes, both the morality and the immorality. The morality in Russian films (after what I have seen and after what well informed people tell me) is more in harmony with the Christian morality than the morality in most of the films which are produced in Western Europe and the United States. Many of the films produced in the West show violence and crime, they tell about empty and meaningless lives, and they deprive us of our faith and courage in life, instead of strengthening them. The books of the Russian A.S. Makarenko about the education of children could be edited by a Christian printing house in the west, if the word "communistic" could be changed into the word "Christian." If one reads Mao's books, one will realize that they glorify the same qualities as Christianity does, like unselfishness, self-sacrifice for the people as a whole.

Nevertheless, the practice is rarely completely in harmony with the theory. It is very often a striking contrast, and in this case the contrast is easy to find within the communist theory and practice because it's so much easier to find faults with others than with ourselves. But the contrast of the official Christian theory talking about absolute love, unselfishness, purity and honesty AND the Western world's practice of this theory in private and in public is about just as great. The really moral people are not gathered on the western side of the Iron Curtain or the Bamboo Curtain, and the immoral people on the eastern side of these borders, but they are found on both sides and in all the classes of society. If mankind shall be saved from threatening catastrophies, then all men of good will must meet in active cooperation and sacrificial fight. But can we mobilize Christianity for such an aim? This question needs a thorough consideration.

From *The Aftenposten*; Germany



## Crisis in Asia

Allah Dad and Sanab Gul begin cutting grass with their sickles each morning at about 6 o'clock after breakfasting on bread and tea and walking as far as four miles from their villages to where the grass and weeds grow.

For about seven hours each day, seven days a week, they sit on their haunches, cutting and collecting grass. Each then carries his bundle back to his village to feed to his buffalo. When the grass is green the buffalo will give about 10 litres of milk daily, which is sold for about 70cents. That is enough to survive on.

When Mr. Dad (43) and Mr. Gul (50) stand to stretch the stiffness from their legs, they can see the expensive painted residences and the buildings of Islamabad, Pakistan's decade-old national capital, where government workers and diplomats live and where goats and sheep are prohibited from grazing. They can see large, expensive cars, carrying men wearing suits and ties, going by on the paved roads.

They can see the wealth, but both say they know they will never have it. The grass is green only half the year.

'God has willed us to be poor,' said Mr. Dad, who is a Moslem, as are almost all Pakistanis.

A journey among Asia's poor shows not only that such old problems as poor health and illiteracy are still pervasive but also that population growth has compounded them and created new problems such as urbanisation.

There are more poor people than ever—people to whom even the poorest American would seem rich—and more of them than ever are born into malnutrition and disease. Physically and mentally stunted, they live wretchedly foreclosed lives in which the future means little more than tomorrow's struggle to

survive. They die young and hopeless.

They are largely untouched either by 20th-century progress or by postwar aid. Prosperous minorities among them push ahead in enclaves of opulence, increasingly preoccupied with the new hazards of affluence and consumption in a world with limited resources.

The two men cutting grass, Mr. Dad and Mr. Gul, were young adults when World War II ended and the industrialised nations, led by the United States, began thinking about the goal—called it the obligation—of lifting the world's impoverished majority out of its hopelessness and misery through a process called development.

More than a quarter of a century later, in an era of moon landings, four-day work weeks and instantaneous telephone communications around the world, the development quest continues—and a question arises: What has happened to the problems that the developers set out to solve?

Mr. Dad is one of those who make up the world's real silent majority. What does he have now that he did not have before?

"Not a straw," he said with some embarrassment. "I owe money. Prices keep going up. Ten years ago I felt a little better off than I do now."

Robert S. McNamara, president of the World Bank, put it another way. He said in a report to the United Nations Economic and Social Council that despite billions of aid dollars and millions of manhours, the postwar development effort had failed to have any significant impact on those it was designed to help.

That statement, coming from the head of what is now the largest single dispenser of aid to poor nations, capped a wave of frustration and pessimism that has swept through the ranks of governmental aid agencies, foundations and other organisations dedicated to development.

Widespread doldrums in those groups in recent years have



come with the recognition that their efforts have largely failed, even though many poor nations are dotted with showcase factories, modern urban areas, new universities, fields of miracle rice and wheat, and shops filled with consumer goods. Not only have they failed to give significant help to the poor; they have also contributed to widening the gap between rich and poor in many underdeveloped nations.

Many young American development workers interviewed throughout Asia in recent months said their gloom was rooted in three major frustrations:

The failure to curb the relentless growth of population, a problem that they acknowledge, with some tinge of guilt, they do not know how to deal with.

The inability and, in many cases, unwillingness of officials in governments plagued by inefficiency and corruption and preoccupied with other concerns to push social development with enough vigour to transfer some of the fruits of economic growth to the poor.

The inadequate commitment of the rich nations, and what appears to be a new trend among them toward isolation and self-interest, including emphasis on solving their problems of affluence, such as pollution.

Population growth in poor nations continues virtually unabated. There are more malnourished, sick, illiterate, jobless and hopeless people in the world than ever before. There are about 3.8 billion people on earth and, according to Mr. McNamara, about a billion are malnourished or go to bed hungry.

There are 100-million more adult illiterates than there were 20 years ago, when world population was about 2.5 billion.

When experts in development agencies and governments talk of progress, they are saying that the development effort, with its dedicated men and their technological breakthroughs, has only slowed the rate at which the overall situation is deteriorating.

They have learned much about the problems they are trying to solve, but at most they have done no more than increase the potential for solving them.

*The New York Times News Service*



## Is the End Near?

Jerusalem has been recaptured by the Jews. Soviet power threatens the Mideast. Communist China is working on an H-bomb delivery system. Nine nations are now in the Common Market. To growing thousands of U.S. Christians, these political facts are portents of doom, part of a detailed scenario for the Apocalypse.

These believers are concerned with Christ's Second Coming at the end of time, which they are convinced is at hand.

The believers are young and old, longtime Apocalypse buffs and recent converts. The newer ones include many members of the Jesus Movement. Bumper stickers (GUESS WHOS COMING AGAIN!) proclaim Christ's return. Jesus rock bands throb with it. A small shelf of luridly written, fiercely dogmatic books purport to document and explain it. "The Second Coming Bible," a warmed-over 1924 chestnut, has sold 50,000 copies since August; "The Beginning of the End" has sold 81,000 since March. Hal Lindsey's "The Late Great planet Earth," a compendium of apocalyptic prophecies, has sold more than 1,500,000 copies since its publication in 1970.

### Images

Many of the earliest Christians believed that the end of the world would come in their lifetimes or soon after. When Christianity's first millennium drew to an end, many believers thought that they were on the brink of the seventh day of Creation, and trembled in expectation of the Second Coming. German and Flemish painters of the 15th century turned eschatology, the study of "last things," into high art, epitomized by Jan Van Eyck's Last Judgment. The 19th century was rife with Second

Coming excitements: one movement, the Millerites, eventually became the Seventh-Day Adventists. The "Millennial Dawn" group expected the end in 1914; they are now the Jehovah's Witnesses.

Most Christians have to deal somehow with the Second Coming because tradition and Scripture seem to be so certain of it. Both the Apostles and the Nicene creeds attest belief in a returning Christ who will judge the living and the dead. There are mentions in all four Gospels, many of them tied confusingly to prophecies of Jerusalem's destruction. The Old Testament abounds with related prophecies in Isaiah, Daniel and Ezekiel. Most important, there is the Revelation of St. John, that stunning piece of apocalyptic biblical literature that has fascinated and frustrated interpreters for nearly 19 centuries. It is Revelation that has given art and literature the most vivid images of mankind's terrible last days; the Four Horsemen of the Apocalypse, the Scarlet Beast and Whore of Babylon, the monster Antichrist and in Chapter 20 the vision of Christ's 1,000-year reign, the Millennium. Oxford Scholar G.B. Caird, a modern interpreter of Revelation, calls Chapter 20 "the paradise of cranks and fanatics."

In modern times, much of mainstream Protestant scholarship has virtually dismissed the idea of a real Second Coming, preferring to view the apocalyptic literature as a metaphor, a prefiguring of an eventual victory of Christ's redemptive power over the forces of evil. Roman Catholicism, in whose theology the Second Coming is known as Parousia, generally tends to accept the ancient creedal statements at face value but in interpretation holds a multitude of views, ranging from the transcendent visions of Teilhard de Chardin to literal belief in the final terrors.

For those who believe in a literal Second Coming —most noticeably conservative, evangelical Protestants—there are roughly



three schools of competing thought.

The Post-Millennialists, as they are called, assert that the Second Coming will occur after the Millennium. To them, the Millennium itself is not a personal 1,000-year reign of Christ but rather the golden age of his church under which mankind would know unusual peace and prosperity. In the optimism of the 19th century, when this interpretation was most popular, many Christians felt that they were already in the Millennium. World history since then has convinced most of them otherwise, but a kind of modern Post-Millennialism has recurred among a few theologians who foresee mankind moving toward an era of greater secular perfection.

The Non-Millennialists are mostly those Lutherans and Calvinists who consider themselves closest to the founding reformers. They believe that the 1,000 years of the Millennium are symbolic, either of Christ's eternal heavenly reign or of the period between the First and Second Advents, in which the kingdom of God exists but is only partly realized. Non-Millennialists believe in an actual Second Coming that may occur at any time.

Pre-Millennialists are the most inclined to take prophecies literally. They generally believe that certain events such as Christ's coming will occur before the golden age of his 1,000-year reign on earth. Some, including the "Dispensational" school, hold that a phenomenon called the Secret Rapture (a plucking of God's saints out of the mass of mankind to rule with Christ) will occur before the series of calamities known as the Tribulation. They even have a dashboard sticker that warns passengers: IF I'M RAPTURED, TAKE THE WHEEL.

The Dispensationalists, who have as their doctrinal fortress the Dallas Theological Seminary, are at the core of the Second Coming brouhaha these days. They take their name from a belief that God acts differently in different periods, or "Dispensations" of history. *Planet Earth* Author Lindsey is a Dallas graduate, and his book predicts that the end will likely come within the

"generation" (40 years) of those who were alive for the 1948 founding of Israel.

Lindsey's book is typical of the Dispensationalist view that the events of history are inevitable guideposts on the road to the end, foretold with unerring accuracy in the Bible. In Lindsey's chronology, the restoration of a homeland to the Jews was the first step, and the recapture of Jerusalem in 1967 a second step. This makes the rebuilding of the Temple possible, and Jesus predicted sacrilege in the Temple as a sign of the end. Meantime, a ten-nation confederation will form under the aegis of Rome, as prophesied in the ten-horned beast of Daniel and Revelation. To followers of Lindsey, this sounds ominously like the Common Market even though it is not yet under the aegis of Rome. Israel will sign a pact with Rome, but the universally hailed Roman leader will turn out to be Antichrist and show up in Jerusalem to proclaim himself God. Lindsey's scenario goes on to forecast that Egypt, leading an Arab-African alliance, will attack Israel, and the Soviet Union, the "king of the north" mentioned in Daniel 11:40, will enter the act. The final conflict, of course will be Armageddon (Revelation 19), and Christ will appear just in time to rescue earth from the ashes.

Even moderate evangelical Christians like the Rev. Jaines M. Boice, minister of the Tenth Presbyterian Church in downtown Philadelphia, believe that there may be prophetic significance in such phenomena as the refounding of Israel and the rise of vice and demonism. But Boice warns: "The danger in prophecy is that you think about it all the time and neglect everything important; we can waste a lot of time on it while the rest of the world is going to hell spiritually and socially. It also leads to spiritual snobbishness—catering to a strong desire to be on the 'Inside'." The weightiest objection to the Second Coming speculations is made by Protestant Theologian G.C. Berkouwer of Amsterdam in his volume on church dogmatics called *The Return of Christ*.



The New Testament, argues Conservative Berkouwer, "rules out any attempt at calculation. To be curious on this score merely proves that one does not understand the events of history. The coming salvation can only be awaited in a state of complete preparedness." That would seem to be good advice. After all, the Gospels carry Jesus' own warning about expectation of the end: "Of that day or hour no one knows."

### From *Time*

## Poem

by Robin Kuhl  
Mobile Unit 6, U.S.A.

*When you get to the point  
Your thinking soon clears  
There's no length, breadth, nor height  
Even time disappears.  
Then just what's the matter  
You'll easily know  
For matter is the soil  
Wherin spirit doth grow.*

*The tree spread its branches  
And Heaven bore fruits  
Extensive as below  
It reached out its roots.  
The Kingdom within you?  
How much? What's the pearl?  
The price: nothing short of  
God's rule through this world.*



## Love Poem

Author Unknown

*I love you,  
Not only for what you are,  
But for what I am  
When I am with you.*

*I love you,  
Not only for what you have made of yourself  
But for what you are making of me.*

*I love you for the part of me that you can bring out..  
I love you for putting your hand  
Into my heaped-up heart  
and passing over  
All the foolish, weak things  
That you can't help dimly seeing there,  
And then drawing out into the light  
All the beautiful belongings  
That no one else had looked quite far enough to find..*

*I love you because you  
Are helping me to make  
Of the lumber of my life  
Not a tavern but a temple.  
Out of the works of my every day  
Not a reproach  
But a song...*

Sent by Katharine Bell  
Canadian Family

## Means Without an End

by Gary Jarmin

*"What a shame!" the lion-hearted cry  
with virtues not squandered selfishly.*

*"We only sought to do the right...  
knocking down the walls of night,  
looking out, not within, so needlessly  
did we murder that love and light.*

*"Too bright to see... we're blinded by  
the shadow of evil, not of good.*

*For truth cut through our souls to judge.  
Rejecting it still burned a hateful grudge  
against the hypocrisy. We firmly stood.  
Yet its reflection from our hearts would not budge.*

*"Why so hard to cancel sin so real  
which possessive self multiplied in history?  
Its appetite, not satisfied by power, hungers more.  
Only violence, we thought, would destroy its core.  
Its reins the masses would seize for liberty...  
But we found their hatred a silent, screaming roar.*

*"Oh deaf our ears to hear! Blind our eyes to see  
the truth we traded for ends, forgetting means.  
Men's minds to perfection we sought to bend...  
forgetting love of God, family, brother, friend.  
The free creative spirit knifed by our material dreams  
we cast down beneath the State, a means without an end."*



## News Briefs

### 'Positive' and 'Negative' Spiritual Forces Measured

Cape Times S.A.—The Energy radiating from the brain of a dying woman who was praying joyously to Christ was more than 50 times as strong as the 50-kilowatt signal needed to send a radio message round the globe, according to an American scientist.

This was the reported finding of N.J. Stovell, who said that after the experiment which revealed this, he abandoned atheism and found a new faith in the existence of a benevolent, all-powerful God.

He was working on the measurement of the wavelengths, power and radiation of the human brain, and decided to investigate what happens as a person crosses from life to death.

A woman suffering from brain cancer was chosen for the purpose. Although her physical condition had seriously deteriorated she was still as loving and lighthearted as she had always been.

Shortly before her death a very sensitive receiver was placed in her room and a microphone set up so that the team of scientists in the next room could hear her last words.

In her last minutes they heard her begin to pray. Her words were so full of love and joy that tears came to the eyes of the hardened observers.

The next moment they heard a click from the receiver, and saw that the indicator needle had struck 500 degrees, the highest positive measure on their scale. The 50-kilowatt radio signal would have registered only nine degrees.

To back up the intriguing theory that sprang to their minds,

the team then chose for their subject an irritable, plemented man, and asked the nurse to annoy him. His immediate reaction was to curse and swear at her, blaspheming violently.

To the shocked amazement of the scientists, the machine this time struck the 500-degree mark on the negative side of the scale. It could measure no further degree of negativity.

"We had achieved our ultimate goal," Mr. Stovell said. "By using instruments we could determine what happened in a person's brain when he broke one of the ten commandments.

"We had, without any doubt, found scientific proof of the positive power of God, and the negative power of the evil being. It speedily became clear to us that someone who lived according to Godly laws and in communion with God, radiated the power of God."

### **Israeli minister acts against Christian missionaries**

(From The Jerusalem Post)—The Israeli Minister of Religious Affairs, Dr. Zerah Warhaftig, has written a memorandum to the Prime Minister stating that missionary activity has increased in Israel and suggesting action to curb it. Dr. Warhaftig drew Mrs. Meirs' attention particularly to the "Jews for Jesus" organization, a movement of Jews and Christians with its center in Jerusalem, which is active among Hebrew University Students.

The missionary problem breaks down into three areas: Christian missionaries, Jewish-born "Jews for Jesus," and Christian "Jews for Jesus." The Ministry for the Interior, working in cooperation with the Religious Affairs Ministry, is taking steps to deport members of the third category by a strict interpretation of the Law of Return. The Christians will simply be asked to leave when their tourist visas expire. Jewish-born "Jews for Jesus" present a more complicated problem, because a number of them



have obtained citizenship and immigrant rights under the Law of Return (which defines a Jew as a person born of a Jewish mother or converted to Judaism). Dr. Warhaftig maintains that the Law even in its present form excludes by implication a Jew who believed in Jesus, although this is not explicit enough in the law to stand up in court. Therefore there is a move afoot to amend the Law of Return to make the implication more explicit.

Other ministers, such as Justice Minister Ya'acov Shapiro, opposes new legislation. He feels that "Jews for Jesus" is a passing fad which need not worry the government unduly. "If you want to rule Jerusalem you must accept this kind of thing," he said.

## Russ Step Up Religious Persecution

by James R. Peipert

Moscow(AP)—A Byelorussian peoples' court has imprisoned four evangelical Baptists in a continuing crackdown on small religious groups.

Other victims in recent months have been a Buddhist scholar who had followers from the Mongolian border to the Baltic and an underground group of Jehovah's Witnesses in Lithuania, Latvia and northwestern Russia.

The sentencing of the Baptists to "varying terms" of imprisonment was reported in the Friday issue of *Sovietskaya*. It reached Moscow Sunday from the Byelorussian capital of Minsk.

The paper, organ of the Soviet Republic's Communist Party, named the two men and two women sentenced as Yevgeny Silchukov, Ivan Trukhan, Lidiya Korzhanets and Nina Masyuk. It said their trial was held recently in the town of Soligorsk.

All were members of a Baptist splinter group called the "Initsiativniki" (Initiativists), which split in 1961 from the official church leadership, the All-Union Council of Evangelical Christians and Baptists.

The reform group said church leaders had betrayed the faith by allowing state authorities to exercise full control over the church and its activities.

The four Byelorussian Initiativists were accused at their trial of not registering their congregations with the authorities, giving religious instruction to minors and "forcing" them to attend services, and urging disobedience of Soviet laws.

*Sovietskaya Byelorussia* said the four preached "the sinful character and depravity of Soviet reality and hurled mud at



everything created by the Soviet people."

The charges were almost identical to those against nine Jehovah's Witnesses sent to labor camps earlier this month after a trial in the Lithuanian port city of Klaipeda.

They were also similar—but not as sensational—to the accusations made by the state against the Buddhist scholar, Bidya Dandarom. He got five years in a labor camp after a December trial in the South Siberian city of Ulan Ude.

Dandarom, 58, was accused of forming Buddhist sects in Ulan Ude, Leningrad, and the Lithuanian Capital of Vilnius. The prosecution said the sects performed ritual sacrifices, engaged in "sexual mysticism," and beat up people who left the groups.

The state also alleged Dandarom corrupted young people and preached "a cult of violence" and his own idolization as a demigod.

Friends of Dandarom called the charges absurd and said he had primarily an academic interest in Buddhism and the Sanskrit language. He taught those subjects at an Ulan Ude institute under the Siberian branch of the academy of sciences.

Sensational criminal charges are often used to discredit religious leaders. The head of the Jehovah's Witnesses, for example, was accused in a long press attack of black marketing and collaboration with Nazi occupiers.

The Jehovah's Witnesses and the Baptists were also accused of listening to foreign religious broadcasts. One defendant in the Baptist trial, Sovietskaya Byelorussia said, had her teenage son record the short wave transmissions for later listening.

The paper said the Baptists also asked a Canadian relative visiting the Soviet Union as a tourist to smuggle out "slandorous inventions" about repression of believers.

Concern over foreign broadcasts and sympathetic tourists has been displayed recently in the Soviet press. Several articles said such radio stations as the Voice of America and the BBC transmit

"purposeful propaganda of militant anti-Communists striving to undermine socialism from within."

Soviet customs agents were on a special alert this weekend for Bible-carrying tourists. A report from Copenhagen Thursday said 200 Christian youths from the United States and Western Europe would visit Russia over the May Day holiday and distribute Bibles in Red Square.

From *The Korea Times*



## The Relationship Between Scientific and Religious Truth

Speech given by Dr. Werner Heisenberg, Professor of Physics,  
after receiving the Romano Guardini Prize, Germany

Since the famous trial against Galileo people have been of the opinion, as you know, that scientific truth cannot be synthesized with the religious interpretation of the world. Although I am convinced by the unassailability of scientific truth in its domain, I have never been able to look at religion as a sort of antiquated view, i.e. something we do not need any longer in the future. So in the course of my life I have been forced again and again to reflect upon the relationship between these two worlds, for I never had doubts regarding the reality which they reflect.

Therefore, the following dissertation shall deal with:

- the unassailability and the value of scientific truth;
- the by far more vast field of religion as far as the Christian religion is concerned (about which Guardini had written so convincingly)
- the relationship between the two truths to each other (which will be the most difficult part to formulate)

When talking about the beginnings of modern science marked by the discoveries made by Copernicus, Gallileo, Kepler, Newton etc. people are often prompted to comment that in addition to the truth of religion—as described in the Bible and the writings of great churchmen which strongly influenced the thinking of the middle ages—there is a truth of physical experience. This truth could be experienced by anyone in possession of his sound five

senses (so that there cannot be any doubt).

But already in this first attempt of describing this new truth very decisive characteristics indispensable for its correct understanding are denied. Modern science, for example, on the contrary, leads away from direct experience.

Let us take for example the movements of the planets. Direct experience teaches that the earth stands still and that the sun rotates around the earth. But when we reflect upon the terms of "movement" and "standstill" we come to the understanding that "movement" is the description of the relationship between at least two bodies. Then, of course, it is possible to reverse the relationship and to make the sun the "fixed" centre of the solar system. This leads to a much more simple and clear idea of the solar system, the force of which later on was fully recognized by Newton. Copernicus added a new element to 'direct experience', which I like to define as "simplicity of the principles of nature". It has nothing to do with direct experience.

The same can be seen when studying Galileo's principles of gravity. Direct experience teaches that light bodies fall slower than heavy ones. Galileo said, however, that in vacuums all bodies fall at the same speed and that the movement of their fall can correctly be described by mathematically formulated principles, namely the said principles of gravity by Galileo. At that time the movement in vacuums could not be observed at all. Direct experience was replaced by the idealizing of experience. The verity of this idealizing was determined by the mathematical formulas which were discovered in all phenomena through this process.

There cannot be any doubt that in this early phase of modern science the newly discovered mathematic regularity was the essential basis of its persuasive power.

"The mathematic principles are the visible expression of the



divine will" wrote Kepler. He was enthused by the idea of having been the first to discover the beauty of the divine work. This new way of thinking certainly had nothing to do with turning away from religion. Although the new knowledge was in some points contradictory to the teachings of the church, this fact was of little importance since God's work could be experienced so directly in nature.

### **Modern Science—a Fraction of Life**

The God, however, whom we are talking about here is a God of order, and at first sight we are not sure if He is identical with the God we pray to when we are in misery and upon whom our life is founded. We might say, therefore, that perhaps this is one aspect of God's nature. To concentrate upon this aspect only could lead to losing our relationship to the whole. On the other hand, however, this was specifically the reason why modern science developed so fast. Many philosophers and theologians had theorized on life in general. People were tired of scholasticism, whereas the details of natural phenomena were hardly studied. So this was the start of the new era of making experiments. Scientists made the experience that whenever the conditions were the same, the regularity of phenomena could be nicely proved. There was no doubt left that natural phenomena is based on plain causal relationships. The belief in the causal order of phenomena became the basis of modern science.

This general direction taken by modern science indicates already the development taking place and resulting in "exact science". We only have to think of the enormous degree of precision, reliability and accuracy which is required for a landing on the moon, to see on what foundation of truth modern science is based.

It is important to question the value of the results based upon the concentrated study of merely one aspect of life. It is

known that there is no definite answer. Science can help, but science can destroy as well. It always depends upon the purpose for which it is used. The purpose is not determined by the natural sciences themselves, but other realms of society. If we do not want to lose our sense of purpose for the whole, these decisions should be made by taking all aspects of human life into consideration. This whole truth, however, consists of many factors of which we have not yet spoken.

First of all man can develop his spiritual and intellectual talents only in a human society. He must live with other talking and thinking beings so that the aspects of his person through which he distinguishes himself from other living creatures can be pronounced. History teaches that human society is not only an outer form, but also contains a spiritual structure. Only by this spiritual structure (i.e. by the presiding ethical or moral basis) does man have guidance for actions that are more than mere reactions to outer situations. We call this spiritual structure of a community "religion", and it is here where the question regarding values is decided. We have now come to comprehend religion from a more general point of view, i.e. the spiritual content of many cultures of different times, even if the word "God" is not specifically explained. Only in nations or cultures where people completely deny all transcendence do I have doubts that the expression "religion" can be applied.

To which extent human society or the life of an individual can be influenced by religion cannot better be described than by Guardini in his book about the figures in Dostoevski's novels. The life of these personalities is influenced by their search for religious truth. It is of little importance whether these people won or fell in that battle between good and evil. The essential thing is that they were aware of what is good and what is evil. They were guided in their actions by the examples which they took from their Christian faith.



The well-known argument saying that people of the Christian world commit as horrible deeds as people without faith is without force here; it is true, unfortunately, that Christian people behave badly, but religious people nevertheless can distinguish what is good from what is evil. Only when the ability of distinction between good and evil is there can we hope for betterment. If there are no examples and no ideals there is no standard of value nor purpose of life; at the end there is only negation and despair. Therefore, religion is the basis of ethics, and ethics are the essentialities of life. Day by day we make decisions for which we need a foundation of value.

There is an essential difference between religion (with its central spiritual order of things) and more limited forms of thinking especially of our time (based only on the physically conceivable form of human society). Although the latter talk about a moral standard, this standard, however, is merely deduced from the directly visible world.

Religion, the other hand, delivers examples and ideals which should be taken as guidance for own actions and which we should try to follow. These examples are not taken from the directly visible world, but from the world which transcends the physical one. Plato calls this "the kingdom of ideas" and the Bible says "God is spirit".

But religion is not not only the basis for confidence. We learn our language as children and consider it to be one of the most important factors for understanding and confidence. The pictures and symbols of religion (which is sort of poetic language) also give us confidence as well as giving life its purpose. The personalities described by Guardini again and again experience God's working in the world, and in this way their confidence repeatedly is renewed although the outer misery seems to be a pitiless barrier.

Finally religion is of decisive influence in the arts. If we

define religion as a spiritual structure of human society (as we did), it becomes a matter of fact that also art must be an expression of religion. Everything said about religion in this context sounds very familiar to you. I repeat these things in order to emphasize that even a representative of natural science must realize this vast importance of religion in human society when he attempts to reflect upon the relationship between religious and scientific truth.

The fact that these two truths fell in conflict with each other has strongly influenced the history of the European mind since the 17th century. The trial of the Roman inquisition against Galileo in the year 1616 generally is considered to be the start of this conflict. Galileo's disciple Castelli said: "The theologians must see now that they explain the Bible according to the discovered facts." This statement could be considered as an attack against the Holy Scripture.

(Heisenberg gives details of the course of the trial and then the following synopsis):

Basically, the conflict is not about objective questions but about two different structures: on one hand the spiritual form of a society which by nature has to be something static and on the other hand scientific experience with its steadily expanding and changing way of thinking, i.e. a dynamic structure. Even a society accustomed to revolutionary changes wants a solid foundation with a stable ideology for a new society. A variable standard of value would mean unbearable insecurity. Science, however, strives to widen the horizon.

In addition to this general conflict it was felt that modern science could bring about a dangerous change of view. Certainly there could not be any doubt that scientists had partly revealed the order of the divine world by discovering the mathematic formulas in all natural phenomena. It was precisely this view of fascinating segments of life that could dim the view for the



whole. As result of this limitation there is also a break-down of unity within society. The replacement of natural life conditions by efficient technical processes goes hand in hand with estrangement between the individuals of a society, which leads to ominous instability. In the meantime we have learned how great the dangers are.

Today we are perhaps in a position of readjusting the balance between these two truths which was shaken by the enormous expansion of science in the last hundred years (I mean the balance of importance we attach to the material and spiritual conditions of human society). The material conditions are important and it was the responsibility of society to eliminate the material misery of broad social classes when technology and science offered the possibilities. Even after material misery had diminished, misery and despair still remained in man. We can see, therefore, how urgently the individual needs the protection which can only be granted by the spiritual structure of society. It is here where our most important responsibility lies. The reason for so much unhappiness among the students is not material misery, but lack of confidence which makes it difficult for the single person to see the purpose of life. We, therefore, have to make all efforts to overcome this isolation. It will depend upon how far we succeed in revitalizing the spiritual values in every day life and how far we give them an illuminating power so that the individual looks for them for guidance. In the last hundred years science has made enormous progress, but other aspects of life have been neglected.

It is not known if we shall succeed in formulating the spiritual structure of our future society again in the old religious language. It is, however, important to come to a common basis with the younger generation. I am convinced that this can be achieved as soon as we have refound the true balance between these two truths.

From *Frankfurter Allgemeine*, Germany

## 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 to the new world 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 Association for the Unification of World Christianity officially in Seoul on May 1, 1954. College students and many adults responded positively to



the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to 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 several joint-weddings. Groups of couples had the wedding ceremony, called "Blessing," performed at the same time in order to symbolize unification of families into one church and unification of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

Since 1967 Seoul officials of HSA-UWC have visited Japanese

members, and members from Japan have come to Korea, uniting in the anti-Communist ideology to realize a universalism which can rise above the barriers of race and nation.

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported 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—

