

# The Way of the World

September 1971



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

**Publisher: Young Whi Kim, Chief Manager: Won Pok Choi**

**Editor : Young Tyang Chang**

## CONTENTS

**September, 1971**

|                           |   |    |
|---------------------------|---|----|
| (EDITORIAL)               | New Prophet Urgently Required .....                                   | 5  |
| (SERMON)                  | Downright Devotee.....Sun Myung Moon.....                             | 6  |
| (REPORT)                  | Nation-wide Church Leaders Training .....                             | 9  |
|                           | 8th Principle Public Hearing for Established<br>Church Leaders .....  | 11 |
|                           | 4th Principle Seminar for Professors .....                            | 12 |
|                           | 7th General Meeting of Sungwha Students.....                          | 13 |
|                           | Memorial Service for Late President Eu Hyo-won...                     | 14 |
|                           | Mr. Paul Werner and Martin Porter Visit Korea...                      | 15 |
|                           | 4 U.S. Family Students Came to Korea.....                             | 16 |
| (PICTORIAL)               | Third European Conference.....  | 17 |
| (ARTICLE)                 | Controversy Still Rages Over Church Unity<br>.....Lester Grabbe ..... | 28 |
|                           | Three Words That Changed the World .....                              | 43 |
|                           | How Long Till Peace?.....   | 50 |
|                           | Letter of Fatima.....   | 55 |
|                           | Captive Nations Week .....  | 58 |
| (KOREAN HISTORICAL STORY) | Mun-hui Buys Unusual Dream,<br>Weds Royal Family Memeber.....         | 61 |
| (KOREA'S SPECIALTY)       | Ginseng Regarded as 'Elixir of Life'.....                             | 64 |
| (POEM)                    | I Saw God Today..... David Carter.....                                | 71 |
| (TESTIMONY)               | Being Born Into the Family.....Ken Weber .....                        | 74 |
| (OVERSEAS RELIGIOUS NEWS) | Church Unity Discussed at General Synod.. .....                       | 78 |

|             |   |     |
|-------------|---|-----|
|             | Will Unification in Practise Lead to<br>Unification of the Church?..... | 80  |
|             | Christianity and Atheism Today.....                                     | 81  |
|             | One Way Only to be a Priest? .....                                      | 83  |
|             | Carson Blake in Chile.....  | 85  |
|             | Number of Priests Will Decrease<br>by 1,000 Each Year .....             | 87  |
|             | Incompatibility of Temper?.....   | 88  |
| (LETTERS)   | Los Angeles, USA..... Jack Korthuis .....                               | 92  |
|             | Vienna, Austria.....Peter Koch.....                                     | 94  |
|             | Brussels, Belgium.....Anita Jasper.....                                 | 95  |
|             | Edinburgh, Scotland.....June Perrin.....                                | 96  |
|             | Essen, Germany.....Paul Werner.....                                     | 98  |
|             | Dublin, Ireland.....Barbara Zaccarelli .....                            | 100 |
|             | Luxembourg ..... Robert Brandner .....                                  | 102 |
|             | Oslo, Norway.....Ingrid Schneider .....                                 | 102 |
|             | Stockholm, Sweden.....Friedhilde Bächle .....                           | 104 |
| (BOOK WORK) | The Ten Commandments (VIII)<br>.....A. Powell Davies.....               | 106 |

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

**71-3 1st Ka, Chungpa-Dong, Yongsan-Ku,  
Seoul, Korea**

**Printed in Seoul, Korea**

**(Registered No. Ra 1262, Jan. 28, 1970)**

(Editorial)

## New Prophet Urgently Required

We have been fed up with a lot of conferences, fruitless discussions and compromises, and been tired of hearing dogmatic criticism, so not any other time may more urgently covet prophet than now.

When and where shall we find such a new prophet as can drive mannerism and diffidence out of current religious world?

It has been once said that there should be man for God and not God for man, but nowadays there are so many who insist upon man for God as well as God for man that may surely be by-product of materialism, rationalism and humanism. Be that as it may, one should serve God in sincerity and truth and it may be, in a sense, a repentance of sin. In religious viewpoint, there may not be true service unless it is observed in truth and sincerity.

The current religious world seems to be far from the collective sense of sin and redemption. May it be really possible for any denomination or sect to remain disconnected with perilous and disastrous national situation? A religion can and should find its starting point in taking care of neighbors. This is the reason why we persist on the second reformation.



(Sermon)

## Downright Devotee

Sun Myung Moon

This sermon was given at the Headquarters Church,  
Seoul, in the early morning of July 4th, 1971.

As you see, today is the 4th of July, the first sabbath of this month and coming six months ahead. Especially sixteen years ago it brought about heavy burden of sufferings and disasters to the Unification Church, and the historical fact the church has stood to face with since the day will be reevaluated by all those willing to follow the Divine Principles. None is without his history and disconnected with its purpose and direction. If your historical process is right and true, your way of life to come will also be right and true. However, neither future nor past can make such a historical motive but reality and nothing other than terms, actions and feelings can be the element.

Unless there is consensus between words and action, they may be necessarily result in bad. If harmonized with all sides the actuality keeps us balanced, whereas when it loses its balance, it is hardly possible for us to set it right easily. There may be said the same as in our faith — tending to one side owing to the loss of harmony, none can easily make it recovered with the effort of hundreds of thousands of times. So as to keep you from turning aside, you must be right and true in your audio-visual and behavioral feelings and define the boundary between profits and loss in your religious life. In other expression, just

like as weight of a balance, even one hundredth of second will make or break your fate. Since there are different directions and sincerity by person, there may be different direction toward the same purpose. Any difference of one's character, however, does not deserve to become difference of concern. What is required in reducing angles and coinciding the direction towards the final object is frankness. We are invited to try to be open-hearted in religious life—heart praying "If my action be to result in harmful after effects, please let me be judged!" When you make ten mistakes and pray to God for passing you by because of your making inexcusable hundred mistakes, you will be favored—that is to say, there may be no necessity of excuse to God. Particularly he who has had profound spiritual experience will realize that making a slip of the tongue will have to make an indemnity so long time. Asked why they discontinued to perform the promulgation from the rural area, the women make excuse. As you see, none can enter the kingdom of heaven by oneself but through family, tribe, race, nation and world, so any individual or racial viewpoints should be absorbed by the higher one. Korea can and should be the universal heavenly kingdom standing aloof from racial feelings. Since the world is one, from the providential viewpoint, you should be one with God's Will, and this is the final and unique way of our church. Therefore one must be humble and mild. Whoever departed making any excuse can hardly recover his original position no matter how hard he tries, and he is determined to be anxious in the world beyond, because there is strict gap between good and evil. You should bear it in mind.

The nearer you come to the true believer willing to live truly, the more you don't become him, and so as to make you out of such an unsuitable situation, you have to ask for his suggestion confessing yourself, in a praying heart you have to talk to him. What does prayer mean? It is leader

of our crossed direction to the right one and our life through it may be ever struggling one. How much have you been open-hearted to your family, tribe, society, race, nation, world and God? You should be more straight and honest to the higher ones, and man of conscience is discredited in talking pride in his deed. The sages or the wise could be no other than those who have tried to get out of conscience-stricken conducts in compliance with the way of Heaven. They have remained in the historical process because their ways of living and thinking have been universal. If two out of three persons are out of frankness, the judgement is unavoidable and who's the judge? Of course, the third one. No matter how conscientious you live, it is far from the absolute heavenly standard. There appears necessarily the third being such as morality, law or custom, in our lives between flesh and spirit and God is the master of such standards, so in case of difference in His providence, the standards may ruin and be judged. Our life in compliance with Him is so profound that even a bit of mistake can pull the long period of sincerity down. Everyone who has been imprisoned may easily find that boiled rice precedes one's parents, brothers, or husband and wife, so to hungry person nothing other than the cooked rice can be final object, and to the extent he is apt to have his food other person in the face of him, so finally comes to be accused. Likewise in indemnity of any mistakes, showing down with various wickedness, nobody can be out of the way unless he reach the deepest state of disastrous mind.

(Report)

## Nation-wide Church Leaders Training

During the periods between August 12th and August 18th, and between August 26th and September 1st, there were trainings for nation-wide our church leaders at the Chongpyong Reservoir.

On the first day, after registered the trainees enjoyed a special film and special lecture of journalism by Mr. Cho Byong-sam, vice chief editor of the Weekly "Religion" at the training center located at Sootaek-ri and headed for the Chongpyong Reservoir by macro-bus.



The trainings were proceeded with Director Whang Won-jin, Department of General Affairs in the chair, address of President Kim Young-whi, lectures of Principles by Rev. Lee Yo-han and Director An Chang-sung, of Education Department. They enjoyed also boat-race, volley ball match and after the training 61 leaders were reassigned.

Liberty is a word to conjure with, not to vex the ear in empty boastings.

## 8th Principle Public Hearing for Established Church Leaders



There was 8th Public Hearing of Principles for the established church leaders at the Training Center at Sootaek-ri with the presence of 53 reverents between August 24th and 26th. As usual, the lecture of Principles was made by Rev. Lee Jae-suk and Director An Chang-sung, Educational Department, H.S.A. During this period, the leaders got in touch with members from Japanese Toitsu Sangyo Company.

## 4th Principle Seminar for Professors

35 prominent professors from the country took part in the 4th Principle Seminar between August 24th and 26th, on the Chongpyong lakeside under the auspices of K-CARP (Korean Collegiate Association for Research of Principles).



Lectured Principles (by Rev. Lee Jae-suk) and spoken on the subject of "Philosophical Value of Principle" (by Mr. Lee Sang-hun, Vice Chairman of Board of Directors, IFVC), all the attendants including Prof. Hong Jong-hyuk (Tonggook University), Lee Jung-shik (Tonggook University), Kim Byung-wha (Seoul National University), Kim Yung-sam (Choongbuk Univ.) and Lee Bae-am (Kongook Univ.) set a high value on the Principles.



## 7th General Meeting of Sungwha Students

During the period between August 19th and August 22nd, there gathered 560 middle and high school students from all over the country for the 7th General Meeting of Sungwha Students at the Training Center under the supervision of the Student Department, HSA with Mr. Hong Yun-pyo, chief of student division in the chair.



Master is encouraging student members.

Our Leader encouraged and delivered speech on the subject "True Young Generation", and special lecture of the theories for victory over communism by Mr. Choi Yong-suk and of religious life by Rev. Lee Yo-han followed. For the activity of the latter part of this year, the students made resolution to develop consolidated promulgation making use of the nation-wide system.

## Memorial Service for Late President Eu Hyo-won



Master is talking about President Eu.

At 9 a.m. August 11th (June 21st in lunar calendar) there was held a memorial service for the late President Eu Hyo-won at Seoul Church with the presence of about 300 family members in order of singing hymns, prayer by Chairman Kim Won-pil, report of his outlined career by Director Yoo Kwang-yul, Cultural Department, HSA and Our Leader's talk. After the service, most of the participants visited his tomb.

## Mr. Paul Werner and Martin Porter Visit Korea



From left to right: Mr. Werner, Mr. Porter, President Kim

Presidents Paul Werner (German HSA) and Martin Porter (Italian HSA) paid a visit to Korea during the period between August 8th, on their way home from participating WACL Conference in Manila, Philippines.

Staying in Korea they had report on the mission in Europe to and consultation with Our Leader and on August 15th, they made report on their activities in Europe to the Seoulite families.

## 4 U. S. Family Students Came to Korea



From left to right: Miss Leslie Elliot,  
Miss Adrian Dellas, Mr. Gary Fleisher, Mr. Richard Hunter.

Invited from Korean Branch, FAYA (Free Asian Youth Alliance), 32 American collegiate students visited Korea during the period between August 8th and 16th, and 4 of them were our Unified family members named Richard Hunter, Gary fleisher, Adrian Dellas and Leslie, Elliot.

While trained, they visited Seoul Church on August 15th, and greeted to Korean families.

(Pictorial)

## The Third European Conference

Vienna, 1971



Conference Hall



Sunday Service



Social evening, Austrian folk Dancers



Norwegian Family



Dutch Family





Mr. Kuboki's speech



Singing song



Visit to the Austrian training  
center which is being constructed





At the dinner table  
"Good meal?"



Left to right:

Martin Porter, Italy  
 Dennis Orme, England  
 Doris Orme, England  
 Dawn Porter, Italy  
 Bernhard Maierhofer, Swiss  
 Elizabeth Biro, Turkey  
 Teddy Verehyen, Holland



"The youngest delegate?"

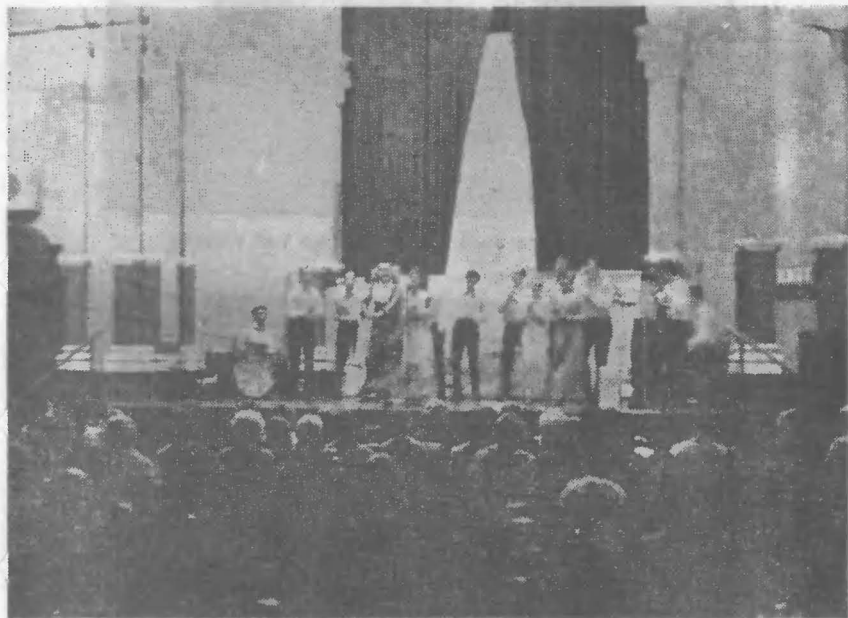
Timotheo Porter from Italy

## Captive Nations Week



On the platform speakers and flags of all captive nations. Meeting was held on Sunday, July 25th, 1971 at the Fulham Old Town Hall in London.

## Family Night



With the English Unified Family Singers, show was held on Saturday, July 24th, 1971 at the Eastbaurue Town Hall, London

## Open Day with Unified Family



These boards are used for campaigns for Victory over Communism



The Unified Family Singers entertained their guests with songs and dancing during the afternoon, July 10th





The Ambassador of Vietnam, His Excellency Le Ngoc Chau held a reception on July 18th at his residence in Wimbledon, South West London. Mr. Dennis F. Orme is speaking.

(Article)

## Controversy Still Rages Over Church Unity

By Lester L. Grabbe

The United States alone has more than 250 separate denominations. Major ecumenical movements are afoot to bring all differing and conflicting sects and denominations together. But what are the chances for success? Will the near future see all Christians united?

"Holy Father, keep through your own name those whom you have given me, that they may be one even as we are one," prayed Jesus Christ, the founder of Christianity, just before His crucifixion.

Later, the Apostle Paul, in writing to the early church at Ephesus, stated, "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism" (Eph. 4:4-5). But is there really one faith, body and baptism in Christendom today? Hardly.

Today Christians are anything but "one." The divisions of Christendom are blatantly obvious for all to see. With more than 250 conflicting, contending sects and denomination in the United State alone, church leaders sometimes appear and feel like Madison Avenue merchandise hawkers, trying to prove that their "brand" is better than the one down the street.

No wonder a "solid majority" of Catholics and Protestants recently told American Gallup pollsters they were in favor of some kind of church unity.

Perhaps that is why the decade of the 60's saw more spectacular ecumenical moves than any other: Vatican II, Uppsala, Consultation on Church Union, not to mention the many small-scale church mergers.

With the flurry of publicity over the ecumenical movement, are strides really being made toward effective church unity?

Just what are some of the problems involved - and how likely are they to be overcome? Can we expect church unity even in this century? Are Protestants and Catholics - or even the major divisions of Protestants - too incompatible to ever get together?

Perhaps even more fundamental is to ask how and why did church disunity begin. Certainly the One who said He would build a united Church is not the author of the current confusion.

### **Why Disunity?**

If the New Testament Church had unity of belief and unity of Church structure, why are churches divided over doctrine and organization? Did the early Church "go bad"?

Protestants as a whole claim to take their beliefs and practices directly from the Bible there is little agreement either on what the Bible says or what it means.

The Catholic Church does not appeal to the Bible alone but its history to the Apostolic Church. However, the present-day Catholic Church is far different from the Catholic Church of Justin Martyr, Origen, and Eusebius. And, according to church historians, that early Catholic Church of the second, third, and fourth centuries differed greatly from the original New Testament Church of the first century A.D.

Notice what one church historian has written on the subject: "For fifty years after St. Paul's life a curtain hangs over the church, through which we strive vainly to look, and when at last it rises... we find a church in many aspects very different from that in the days of St. Peter and St. Paul" (Jesse L. Hurlbut, *The Story of the Christian Church*, P.41).

Let's take a look back into history.

Where did disunity start - and what steps toward unity

have been taken?

### **Schisms Early in church**

Even during the Apostolic Age, there were problems of apostasy and deliberate attempts by some to draw away followings after themselves. The New Testament gives broad hints of the problems, though few details. But with the completion of the New Testament about 100 A.D., as sudden silence falls over the early Church. The few writings during the next half-century tell little about the state of Christianity.

It is not until the time of Justin Martyr, writing about 150 A.D., that we again have statements about specific "heresies." Justin tell us that there were many different groups which bore the name Christian. He names anumber extant in his time. This first Catholic writer shows that "Catholic" Christianity was a misnomer in the 2nd century.

Justin places a major share of the religious confusion on one Simon Magus, whom he identifies with the Simon of Samaria in Acts 8. So we are told that heresy and schism in Christ's Church began even in the early days of the apostles!

### **The Catholic Church Divides**

It was precisely because of the many schisms and differences of belief that the Roman emperor Constantine called the Council of Nicaea in 325 A.D.—a conference to decide basic tenets of Christian belief. Constantine was not so much concerned about what was decided for doctrine, just so long as there was unity. Minority opinion was squelched in the council. "Heretics" (individuals and groups who did not agree with the decisions of Nicaea) were forbidden to meet together and, later, violently persecuted. Those who insisted on other forms of Christianity had to leave the Roman Empire or keep hidden. For over 700

years no great variance in religious belief was tolerated. Then came the great split in 1054 between East and West, giving rise to the Roman Catholic and the Greek Orthodox churches.

Several attempts were made in the following centuries for a reconciliation. The Second Council of Lyons in 1274 and the Councils of Basle, Ferrara, Florence and Rome (1431-43) made temporary reunions. But these were all repudiated after a few years.

Then came the Protestant Reformation. Once the idea of "protesting" got under a way, it was hard to stop. The original Protestant groups themselves subdivided, followed by further branchings of the subdivisions, followed by splintering of the branches.

This was the state of things when the great missionary activity to native peoples reached its height in the 19th century.

### **Beginnings of the Ecumenical Movement**

As missionaries of one denomination moved into an area, they found their counter-parts from other denominations already there or soon arriving. The "rivalry for souls" was a constant embarrassment for all concerned. As one writer noted, it was somewhat disturbing to ask a Hong Kong citizen what his religion was and receive the reply, "I am Canadian Baptist."

Such a state of confusion resulted in the first major step toward unity on an international level: the World Missionary Conference at Edinburgh in 1910. This eventually produced the International Missionary Council, founded in 1921; the "Life and Work" movement, 1925, which sought unity through mission and service; and the "Faith and Order" movement in 1927, designed to work on the problem of divisive doctrines.

An attempt to unite the latter two movements was cut short by World War II. But 1948 brought forth the World Council of Churches (WCC) in Amsterdam. Then the WCC merged

with the World Missionary Conference in New Delhi in 1961. The WCC has remained the main international movement for union among protestants. But there have been more localized attempts. Two of these in the United States are the National Council of Churches (NCC) and Consultation on Church Union (COCU).

But this history of ecumenical drives would be incomplete without some discussion of the historic Vatican II.

### **Vatican II—"Some Fresh Air"**

It was January 1959. Pope John XXIII was preparing for the termination of a prayer week for church unity. Suddenly a most unusual thing happened—he was told, according to one source, by a heavenly voice that unity of his church would be brought about through an ecumenical council: "As we found ourselves in deep prayer," he said, "we heard through the intimacy and simplicity of our spirit a divine invitation to call an ecumenical council."

Despite opposition from conservatives in the church itself, Pope John pushed ahead with his plans. It is related that, when asked by one cardinal what he hoped to accomplish by the council, he threw open a window and replied, "Let some fresh air into the church."

John presided over the opening of Vatican II (Vatican I was the council in 1870 which established the doctrine of papal infallibility), but he did not live to see its completion. The council began in October 1962; John died the next June, and his successor, the present Pope Paul VI, assumed the papal chair.

When the council ended in December 1965, it seemed that the Catholic Church had already begun a new era. Perhaps one of the most significant declarations, at least to non-Catholics, was that of religious freedom. Protestant "observers" had been pleasantly surprised in many cases at their relations with the Catholic delegates. An air of tolerance pervaded the council.

To most Christians, Vatican II was indeed a breath of fresh air!

### **Some Against Church Unity**

The majority of Christians are church union, but not overlook the vociferous minority opposed to it.

One of the major charges against the World Council of Churches (and the National Council of Churches of the United States) has been that of Communist sympathies, Communist influence, or some similar charge relating to Communism. One does not have to look far to realize why such charges are made. A good example can be found in the Fourth General Assembly in Uppsala, Sweden, in the summer of 1968.

An observer from Christianity Today magazine later wrote a "deep current of anti-Americanism ran beneath assembly deliberations" (August 16, 1968). Another magazine editor at the assembly pointed out thrust of deliberations was more concerned with political and economic issues than with traditional religion.

There seemed a general preference for socialistic ideas over those of capitalism.

Archbishop Nikodim definitely implicated the United States when discussing "victims of aggression" but said nothing of those Europeans suffering under Communism.

One well-known columnist and editor for several Southern farm magazines called the "most powerful and diabolical political organization in the United States" (emphasis his). Others have made indictments of the NCC and WCC.

### **The WCC and NCC Defend Themselves**

But these charges have not gone unanswered.

Many feel that disunity among Christians is itself of great benefit to the Communist cause. One widely published Roman



Catholic ecumenist Dr. John A. O'Brien wrote: "With Communism striving to complete its conquest of the world by pulling the remaining free nation behind its Iron Curtain. The need for Christians to unite is imperative. Unable to present a united front, we are losing one battle after another in the underdeveloped countries."

Some feel church unity---a united crusade of Christians--is the only hope for world peace. They see the national governments and feel only a religious organization-transcending national boundaries---can effect that elusive goal of peace and harmony among nations.

There is no doubt that a union incorporating the majority of Christians would have great power. It is just possibility of immense political power which some fear. They can, of course, point to the actions of the powerful medieval church and its not always-benificent influence over the known civilized world of that time. So the charges and countercharges go back and forth. Leaving the question of politics behind, let's consider the more pertinent question of religion, the biggest consideration for many. Must churches willing to compromise in order to together? Is church unity contrary to the Bible?

### **Compromise and the "Superchurch"**

Dr. Paul A. Crow, General secretary of the Consultation on Church Union, has pointed out that one of the major fears about church union was that of the "superchurch." People are afraid that a church union would force uniformity of belief and worship through a bureaucratic structure. They envision the new church as too much of a social agent.

Dr. Crow stated that "church union is either the work of the devil or the excitement of the century." There are many who would agree with the first alternative, it seems!

One of the big "bug-bears" is that of compromise. In order to bring about church union, many feel they will have to compromise belief and traditional forms, which they are unwilling to do.

One writer on church union disagrees that compromise is involved. He has stated flatly: "Those who accuse ecumenical churchmen of compromising the truth are ignorant of what is taking place," and argues that dialogue and understanding, not compromise, are the issues.

Perhaps the problem is one of what is meant by compromise. But it is difficult to see how some kinds of compromise can be excluded from the situation.

The type of church conceived by some would require the abandonment of dearly held ideas of doctrine, structure, and worship—no matter you use the term "compromise" or some other.

As one delegate to a WCC conference in Canada said: "An emotional commitment to compromise is necessary." The fear of compromising what they feel is absolute truth revealed from God is one of the greatest of those questioning the ecumenical movement.

But those objecting to, or cautious about church union, have not prevented many significant strides from being taken. The amount of ecumenical work accomplished and being accomplished is hard to describe as anything less than impressive.

### **The Ecumenical Ship Sails On**

When the World Council of Churches was born in 1948, it took for its symbol a ship named Oikoumene. Looking at events just in the last decade, the ship of ecumenism seems to be growing both in tonnage and momentum. The only major Church could become a member within five years, according to a Reuters release in mid-January of this year. According to that report, the subject seems very likely to be brought up and discussed in

a Roman Catholic synod in Rome this coming October.

Previous overtures from the WCC to the pope, on his historic visit to Geneva in 1969, had been politely but firmly rejected. The pope had said that the "time wasn't right." But it seem now the time may be "right" about 1975.

### **Rome Leads the Way**

Strangely enough, as many would view it, the Roman Catholic Church is out in front and leading the way toward church unity. The climate since John breath of "progressive" Protestants (and not a few Catholics, it seems!). As Edward B. Fiske, writing for The New York Times put it, some protestants "have the uneasy feeling that the spirit of his (Martn Luther's) reform has outrun them and is now largely in the possession of Roman Catholics."

Right after the end of Vatican II, Lutheran bishop Otto Dibelius of Berlin commented: "If the Catholic church of 450 years ago had looked as it does today, there never would have baen a Reformation." Many protestants feel the same and are asking why the need for continued separaton. The well-known Protestant ecumenist Dr. Robert M. Brown expressed his feeling that "Protestants cannot indefinitely justify a situation of continued separation."

Speaking in January, 1971 to pilgrims in St. Peter's Pope Paul acknowledged that a great deal of the blame for divided Christianity lies with Rome. He lamented it was very strange indeed that the churhes "menaced by modern irreligion were disunited and often rivals."

Other papal firsts for Pope Paul idea of sharing clerical training between Protestants and Catholics (1970), the first meeting between pope and Greek Orthodox patriarch in 500 years (1967), meeting of the official delegation of Lutherans to come to Rome (1960), the first meeting between pope and the head

of the Armenian Orthodox Church since 451 A.D. (1970), and the order to unify all Catholic textbooks to give greater balance and fairness to the presentation of religious controversies (1970).

Even the Kinghts of Columbus and the Masons, traditional enemies for centuries, are burying the hatchet and encouraging closer rapport with one another!

But with all this activity on the part of Catholics, let's not assume that ecumenical Protestants languish in indolence. They have been hard at work, too.

### **Protestants Also Busy**

The nine denominations in the Consultations on Church Union are working toward a complete union into one church by the late 70's. This union would include such diverse groups as Presbyterian, Episcopal, Church of Christ and Methodist.

In April, 1968 an 11-million-member United Methodist Church was formed when the Methodist Church and the Evangelical United Brethren Church came together to make up the second largest Protestant denomination in the United States.

The Church of England and the Methodist churches in England are working on the initial stages of a union which is hoped to be effected by 1980.

The evangelical churches (sometimes called "fundamentalists") have been the traditional opponents of church unity. Around 40 million strong, they represent a solid majority of the approximately 70 million Protestants in the United States.

Yet less than a third belong to the National Council of churches. But even the evangelicals are working toward their own unity, whatever they may feel toward other denominations. This work is mainly being done through the white National Association of Evangelicals and the National Negro Evangelical Association, both of which had conference in Los Angeles in April.

This is only a sampling of the many operations for church unity now in progress. A review of all that has been accomplished is impressive. But how far has the ecumenical movement gone?

What work remains to be done? A great deal, despite advances already made. But can the obstacles to final church union be overcome?

### **Much Left to Be Done**

One of the first problems which comes to mind is that of a goal. Just what is the goal of church union? What form is the final product to take? Unfortunately, these questions have brought forth different answers from different theologians.

Dr. John O'Brien discussed this problem in an article in Saturday Evening Post. To some protestants, he said, the goal is "simply the unity of all believers in the lordship of Christ, transcending all differences in creed, ritual and church organization. They would establish unity by the simple expedient of removing denominational labels, with the differences still remaining. To Catholics, most of the Eastern Orthodox and many Protestants, unity means much more: a substantial oneness in faith and worship."

We mentioned the question of compromise earlier. If the goal is only the removal of denomination labels, then there is no worry about compromising one's traditional beliefs. But unity of faith and worship is going to require some serious soul..... searching and eventually a willingness to give up anything which stands in the way of unity.

This would be anathema to many churches. They point to the early New Testament Christians who willingly faced martyrdom rather than give up or compromise their faith. To barter about their basic beliefs would, to them, be a betrayal of their Lord and Master and the thousands of martyrs down through history.

## **An Uphill Struggle**

Catholics and Protestants alike admit the biggest single factor in the way of unity is the papacy. Pope Paul himself, in speaking before the Secretariat for Christian Unity in 1967, stated plainly that the Pope "is without doubt the most serious obstacle on the road of ecumenism."

A few Protestant leaders have accepted the idea of a single Christian spokesman and leader along somewhat the same lines as the Pope. These include Episcopal Bishop C. Kilmer Myers, who call on all Christian to accept the pontiff as "chief spokesman for the Christian community of the world," and the late bishop Pike. But even these men geneally balk when it comes to the question of infallibility.

Another great obstacle to Protestants is the adoration of Mary. In some ways this is almost as hard to accept as the authority of the Pope. The Assumption of Mary into heaven is rejected by almost all Protestants, yet this doctrine was established by an officially "infallible" pronouncement of Pope Pius XII in 1951. Is this question possibly resolvable without one side or the other giving in completely?

Many Protestant find a common point of meeting with the Catholics through the fact that they branched off from the Catholic Church during the Reformation. But a significant number of denominations claim a history totally independent of the Catholic Church. To them, Catholic church history is that of a false church-at least many have felt that way in the past.

For example, the question of reunion with Rome was put to Leslie K. Tarr of Central Baptist Seminary. His reply was: "Our ecclesiastical homeland...bears little or no resemblance to the modern Roman Catholic Church. The Baptist, or Anabaptist, movement predated the Reformation and looks back not to Martin Luther but to apostolic times for it's oirigins."

And the early Presbyterians, although friendly with other reformers, claimed descent from the Scottish Culdees, who had vigorously opposed Rome.

### **All Have Their Problems**

One question is sometimes quite embarrassing to ministers and theologians: How can the Protestants and Catholics get together when the Roman Catholic Church is split asunder and when there are 11 different groups calling themselves Lutherans in the United States alone?

How can the Pope expect Protestants to agree with him on such issues as birth control when his own priesthood is split and splintered over the same questions?

A leading U.S. news magazine titled an article: "Catholic Church Moves Toward Biggest Crisis in 400 Years, "soon after the Pope's pronouncement on birth control.

Pope Paul has had his hands full in keeping his own church united.

Just recently the issue of women in church offices has made headlines. How can the Catholics, Anglicans, and Orthodox, who refuse to ordain women, get together with the Lutheran groups who now permit it? This is just another one of the multitudinous problems.

The various obstacles tend to fall under four major headings which can be summarized as for

1. Lack of a clearly defined goal of union. Some see unity in "the Lordship of Christ" alone. But others are sure that nothing short of unity of worship and belief is acceptable.

2. Doctrine and belief. Some believe for example, that the only acceptable form of baptism is by immersion. They cannot tolerate such rituals as sprinkling or pouring which other religious groups use.

3. Structure and organization of the church. Protestant churches are generally founded on the principle of democracy and the sovereignty of the local congregation.

To accept the Roman Catholic structure of cardinals and bishops, with the pope over all, would be to sail their cherished tradition down the river.

4. Culture and form of worship. Part of the disunity in United States is the result of different national backgrounds. For example, group of Lutherans immigrating from Sweden would find themselves uncomfortable in the "culture" of German Lutheran immigrants. A Pentecostal feels very out of place at Roman Catholic mass, while an Anglican would find himself somewhat ill at ease in a Southern Baptist prayer meeting. In many areas, different churches tend to cater to different social group.

But can such innumerable competing and disagreeing sect, denominations and religious groups all make up the Church which Jesus Christ founded?

Can the disunited churches of today be the true Church of God? Note the admonition of the Apostle Paul: "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

These are all questions and thoughts which flood into one's mind as he views the contemporary religious chaos and confusion and the attempts at some semblance of unity.

### **What Are the Possibilities of Church Unity?**

Despite the significant steps taken toward unity, the end of the road is not immediately in sight. The differences are too great, and the willingness to compromise not strong enough. And in spite of majority for church unity, there is always the minority to whom the ecumenical movement is completely un-Christian.



So, the way things look now-- whether you for it or against it-- only some great, overpowering event could effect church unity. Only a miracle could unite Christendom.

The question is, who will perform that miracle?

For a further discussion of these question and their answers, write for our free articles, "Why So Many Denominations?" and "Should You Join A Church?" These and many many theological questions are also discussed in the monthly publication of the Ambassador College Graduate School of Theology, Tomorrow's World.

Prepare us for what thou hast prepared for us.

## Three Words That Changed the World

450 years ago Luther said 'Here I Stand'

By Albert P. Stauderman

Springtime was exciting in Worms in 1521. The watchman at the city gate, whose job was to blow a trumpet to signal the arrival of dignitaries, was kept on the jump. The townspeople crowded into streets so often to see princes and cardinals ride by that business suffered and housework was often neglected.

First came cardinals and bishops. Then the great princes of Germany. Then the young, newly-crowned Emperor Charles V, not yet 21 but already well equipped with both supporters and enemies. And finally, against the advice of friends who felt he would never leave Worms alive, Dr. Martin Luther, the rebel monk whose writings had stirred feelings of freedom in Germany as never before.

Worms was a favorite place for church assemblies and political meetings. From across the Rhine one could see forty church towers etched against the sky, for most of the land and buildings were owned by the bishops.

They were the landlords for half of the city's 7,000 residents, and like many landlords, not too popular with their tenants.

Each of the German princes—electors, dukes, and landgraves—brought a retinue of knights, councillors and servants with him to Worms. The palace, the inns and all the tile-roofed buildings were crowded with guests. There was important business to be transacted—the Diet (or Reichstag, as such governing assemblies were later called) was to set plans for the

emperor's coronation by the pope and make arrangements for the governance of German territories when the emperor was busy in other parts of his realm. The empire included France, Spain, Austria, Sicily and a dozen smaller territories.

Alongside these weighty matters of government a decision about some writings by a 38-year-old monk seemed very minor—except for one detail. The winds of freedom were blowing

though Germany and there was hope that Charles could be persuaded to provide some relief from taxation by Rome and imposition of laws by foreign bureaucrats.

The estates—the clergy, the nobility and the commoners—shared this great hope for liberty. And in the defiance of Rome by a stubborn and articulate monk they saw a glimmer of light.



This 40-pfennig stamp was issued by West Germany to Commemorate Diet anniversary

The Pope wanted the Diet to brand Luther as a heretic outlaw, but Elector Frederick the Wise of Saxony persuaded Charles that he deserved a hearing before such action was taken. Frederick ("Uncle Fred," his peers called him) was the senior member of the German peerage and Charles did not wish to offend him. The emperor needed every ounce of support he could get from the Germans in case war with Italy broke out.

So Charles sent for Luther offering him an imperial decree of safe conduct to Worms and back to Wittenberg.

Friends of Luther urged caution. John Hus had been given a similar decree by Emperor Sigismund a century earlier,

but had been burned at the stake at Constance despite it. There was no guarantee that Charles would be more scrupulous.

But Luther wanted to go. The Pope had 50 doctors of theology at Worms, led by the Papal Legate Aleandro. Luther saw it as a chance to argue for his position and perhaps to win over the Romans. "Even if they kindled a fire between Wittenberg and Worms that reached up to the heavens" he would go, he told his friends. "Even if there were as many devils in Worms as there were tiles on the roofs" he would enter the city.

So the journey started. The emperor's herald, Casper Sturm, rode ahead, bearing the imperial banner and the decree of safe conduct. Luther and three companions jostled along behind him over the bumpy roads in a two-wheeled cart. And all along the way people turned out to cheer. At Erfurt, the university faculty met the cart and escorted it into the city while thousands of townspeople lined the streets, singing and shouting.

There were still gnawing doubts. Luther's stomach trouble acted up on the journey, and there were rumors that the Pope's agents had poisoned his food. "Then they must be afraid of my coming to Worms," Luther exclaimed to his fearful friends.

He refused to be intimidated. Stubbornness," he said, should have been his middle name. On April 16, a Tuesday, the group neared Worms. Miles from the city they were joined by hundreds of mounted knights, cheering the last miles of their journey. As they reached the city gate at about 10 A.M. the watchman blew the trumpet and thousands of people crowded out to hail Luther. It was a triumphal entry—"my Palm Sunday," Luther remarked.

Details of Luther's days in Worms are available because Gialomo Aleandro, the Pope's legate, sent a lengthy daily report back to Rome. "Luther has spoiled everything by his coming," Aleandro wrote. "When he alighted, a priest threw his arms

around him, touched his garments three times with his hand, and went away exulting as if he had handled a relic of the greatest of saints.

I expect it will soon be said he works miracles." The representatives could not speak German, or they would have known that the people already were calling Luther "the holy doctor." He was their folk-hero.

"Then after dinner all the world ran in to see him," Aleandro finished bitterly.

The following day Luther waited in vain for information about the plans for his hearing. He stayed at the Augustinian monastery, talked with monks and priests and knights. One knight who was seriously ill made a request for Luther to come and bless him and give him the last rites.

In mid-afternoon word spread that Luther was to be summoned to appear before the emperor. The streets were so crowded and the city so tense that Casper Sturm and a detail of the emperor's men led Luther through cellars and back alleys to the bishop's place, where the Diet was in session and papal emissaries lodged.

After being kept waiting for two hours in an anteroom, Luther was then called into the meeting room. It was small, dark, low-ceilinged, and so jammed that there seemed hardly room for one more person. On a table before the emperor was a pile of books, with one of the papal theologians, Dr. John Eck of Trier, standing next to them. Dr. Eck posed two questions, repeating them in German and Latin. Were these Luther's books, and was he ready to renounce them? Luther's legal counselor, professor Schurpff of Wittenberg, alertly shouted a demand that their titles be read. This consumed moretime as the chamber grew stuffier and darker.

Luther seemed overawed. He took a long time to answer, and then said softly that the matter "touches God and his

word, as well as the salvation of souls. To say too little or too much would be equally dangerous. I beg you, give me time to think about it." The hour was late, the tension high. The emperor spoke only French and Flemish, so the comments of the Germans and Italians had to be translated several times. For two hours opinions were expressed, but then the emperor had enough. He dismissed Luther with the stern demand that he have an answer ready in 24 hours and that he deliver it without manuscript or notes.

The next day-Thursday, April 18 the sessions were moved to the Great Hall of the palace, but again every inch of space was taken. Against all custom, Luther and his advisors had to rub shoulders with princes and cardinals. Summoned for four o'clock, Luther was again kept waiting and it was dark by the time he came into the hall. "It was very warm on account of the crowd and the torches," he later wrote. Again the tall, stout Dr. Eck repeated the question. Would Luther renounce any or all of the books which he had confessed to have written?

Those who expected a simple "Yes" or "No" underestimated Luther. This time he was in excellent voice and he spoke loudly and firmly, first in German, then repeating the entire statement in Latin. The books fell into three classes, he said. First were the theological works, which had never been condemned and therefore were not an issue.

Second were the attacks on the "evil lies and incredible tyranny" of the Pope in his dealings with the German people. These he could not retract without opening the door to even worse treatment. Third were personal attacks on his opponents, and while he was sorry for the violent language he used he could not retract them either. Dr. Eck came back at Luther. "Your early books were bad and the later ones worse. ...You parrot the heresies of Wyclif and Hus...You have called into question the holy orthodox faith...so make a plain answer without horns

or teeth... do you or do you not recant and renounce these books?"

Then followed the famous answer. Unless I am proved wrong by the testimony of the Scriptures or by sound reasoning—for I cannot bow merely to the authority of popes or of councils, since it is known that they have often erred and contradicted one another—my conscience is captive to the Word of God. I can not and will not recant, for it is neither safe nor wise to go against conscience. Here I stand, I cannot do otherwise. God help me."

Luther raised his arms in a gesture he often used to close his sermons, a gesture of blessing but also the German sign for victory. For a moment there was silence in the crowded chamber, but then uproar. "You have done well, monk," someone shouted.

The Germans raised their arms and cheered. The Spaniards, "To the fire with him." But the emperor motioned for Luther to be escorted from the room and the crisis had passed.

On the streets of Worms, even though it was late evening, the crowds roared as Luther made his way back to the monastery. They raised their arms in the victory gesture.

To his anxious friends in the monastery Luther said, "I have got through." He felt that he had withstood the test. It wasn't so easy. The next day the emperor pronounced his verdict. He affirmed his loyalty to the Church of Rome. "One single friar who goes counter to all Christianity for a thousand years must be wrong." He said he would honor Luther's safe-conduct for returning home, but forbade him to "preach or make disturbances." He called on the German princes to "declare themselves" and proceed against Luther as a heretic.

Now the knights and the people took over. A letter was sent to the Archbishop of Mainz declaring that 4,000 knights "would not abandon that just man" Luther but would take up arms against his enemies, particularly the Archbishop of Mainz.

Placards in the streets bore the word, "Bundschuh" —the tied shoe, emblem of the peasant and of peasant revolt.

The archbishop promptly sent word to the emperor, asking that Luther be given the hearing he wanted before the theological experts. The emperor brushed it off, but within hours he was presented by similar petitions from many of the German princes. The six electors whom Charles had asked to join him in proceeding against Luther were in no hurry to sign his verdict. So Charles had little choice.

He delayed action until Luther had the further hearing. Nothing came of it, of course. Luther was well received by the theologians and treated as an equal. They joked and studied together, but always the Roman side fell back on papal authority to prove its point, while Luther held to the Bible.

On April 26 the period at Worms was over. Luther started back for Wittenberg. In the eyes of the church and of the emperor he was a heretic, doomed to be burned at the stake. In the eyes of the Germans he was a hero, who had confronted the powers of Rome and of the Holy Roman Empire and come away alive.

On thy way back to Wittenberg the famous "kidnapping" took place as a group of knights took Luther into protective custody as "Knight George" at the Wartburg Castle, where he spent his time on a translation of the Bible into German. Ten months later he left the Wartburg and returned to Wittenberg.

Time and history were on his side, Charles was then gathering forces for a long and costly war against France and Italy in which he eventually took the Pope prisoner. Any idea of carrying out his verdict against a German monk had long since passed.

Throughout Germany, the story of Worms and of Luther's declaration had been on every tongue.

The Reformation had begun.



## How Long Till Peace?

By John Wallace

Northern Ireland has this year been commemorating the 50th anniversary of its founding—the result of the Anglo-Irish settlement which divided the country—with a summer festival in Belfast.

Well over half a million people have been to the site on a bank of the river Lagan to see an exhibition of Ulster's progress down the years and to enjoy the fun of the accompanying sideshow.

Elsewhere in Belfast hundreds of homes have been razed to the ground in a repetition of the bitter sectarian rioting of two years ago, shops and factories have gone up in smoke, and gunmen of the IRA are waging a vicious war with 12,000 troops of the British Army. At least 75 people civilians, police and soldiers have died by bullet and bomb in two years of fighting.

And the big question facing Ulster now, in its golden jubilee year is if it is to continue at all as part of the United Kingdom with its own Stormont Parliament as a subsidiary to Westminster.

The continued rioting and the emergence of a ruthless and efficient IRA which has brought guerrilla warfare to the streets of Belfast have opened up again the whole issue of the partition of Ireland.

The British government, says Jack Lynch, prime minister of the Irish Republic, should declare its interest in encouraging the unity of Ireland by agreement, in independence, and in harmonious relationship between the two islands.

But the reply from London, in the words of the Home Secretary Reginald Maudling, is that can be no setting aside of

the Ireland Act of 1949, which was a pledge of the British Parliament that there can be no change in the constitutional position of Northern Ireland without the consent of the Stormont Parliament.

Lynch will press his claim again when he has two days of talks with Edward Heath in London in October. The British government, however, has made its position clear on two fronts. Its army will put down the IRA guerrillas in Northern Ireland, no matter how long that may take, and it will not shift on partition.

More and more, though, politicians of the governing Unionist Party in Northern Ireland and their supporters are worried about significant changes in the attitudes of Labor Party leaders in Britain.

Michael Stewart, former foreign and commonwealth secretary, has said he can see no solution to the Irish problem, other than in the context of Irish unity. James Callaghan, home secretary in the Labor government and the man who came to Ulster during the 1969 riots with a peace formula of substantial political and social reforms, is urging talks between London, Belfast and Dublin.

Callaghan is not advocating overnight reunification of Ireland, but he is proposing the setting up of a Council of Ireland, where the leaders of north and south of the country can talk.

It is an idea which stems from the Ireland Act passed by the British Parliament in 1920, the legislation which created the Northern Ireland state but which also provided for a Council of Ireland. It would, the British politicians then hoped, be the stepping stone for reconciliation in Ireland, bringing a gradual coming together. The council has never met.

Even in the fairly innocuous form envisaged by Callaghan a forum for discussion of mutual problems the chances are that

it never will.

There has been a on-and-off cold war between north and south since 1969. Currently it is on. No Northern Ireland prime minister would dare meet his opposite number in Dublin now or in the foreseeable future.

Even if he wanted to, which is doubtful, he would know it spelt political suicide.

### **Political Solution**

Can there, then, be a political solution to what must be one of the world's most intractable political problems? British army chiefs in Ulster have said publicly that they cannot provide the answer and that in the long-term it lies with the politicians

But the Unionist government of Brian Faulkner must contend not only with the fanatical IRA and its frightening supply of guns, ammunition and explosives. It faces the prospect of an almost total breakdown in the system of parliamentary democracy at Stormont.

Twelve of the 13 opposition MPs in the 52-seat House of Commons have said they will not return to Stormont when it reassembles after the summer recess.

For the most part, they have been regarded as moderates, prepared to work for the reunification of Ireland by agreement, and within the existing constitutional framework. They were ready a short time ago to take up an offer by premier Faulkner which would have let them exercise more influence on government policy.

But when the army shot dead two young men in a Londonderry riot these MPs, led by Gerry Fitt who also has a seat in the British Parliament and John Hume, the civil rights leader of 1969 decided to boycott Stormont.

It was an action in which they have since been reinforced

by the government decision to use its special powers and imprison terrorist suspects without trial for an indefinite period.

Opposition abstention, more than anything else, could persuade the British government that some kind of new political initiative is needed

Will London support, for a prolonged period in which one-third of Northern Ireland's population is not represented?

The British government could, with the support of Parliament at Westminster, abolish Stormont and rule the six counties of Northern Ireland directly.

It has been a much canvassed step, and there are those, including a section of the IRA, who see it as an obvious move towards reuniting Ireland. Britain, they argue, would eventually have to try to negotiate a new political settlement involving all Ireland.

I have asked present British Home Secretary Maudling, and his predecessor, Callaghan, about the likelihood of such a move. The Labor government prepared a contingency measure for such a step, but in Callaghan's phrase, it would have been a last resort.

The "last resort" has not arrived for Maudling. But he has warned that the present constitutional arrangements which keep Northern Ireland at of the United Kingdom, and with its own Stormont government, could be endangered if Ulster should retreat from its 1969 pledges of equality and fair treatment for all citizens, Protestant and Roman Catholic alike.

Faulkner is not the man to try to turn the clock back in this respect. The "last resort" for the British government will not come while he is prime minister. If he were overthrown, however, by the Rev. Ian Paisley, who has now told the Northern Ireland people he "will not shirk his duty" if he is voted premier, it could be a very different matter. He would seek to re-establish the "B" specials, the Protestant police

auxiliaries disbanded on the orders of the British government after the riots of August 1969.

A general election in Northern Ireland to bring Paisley to power could be as far off as the spring of 1974. But that sort of situation could bring a constitutional crisis leading to, and arising from, direct rule. It is a step British politicians know well could bring even greater bloodshed in Ireland. Militant Protestants would regard it as a move towards reunification a sell-out by Britain and would resist it by force. In the words of one political leader in Ulster it would make what has gone before look like "a Sunday school picnic."

Political peace in Northern Ireland looks far away today. No terms put forward by the British and Northern Ireland governments will make the IRA lay down its arms. In the long run, it may be defeated.

But to many it seems Ulster's only chance for a future will come with internal political change which will give the one-third Catholic community the share of power which, from the level of the executive down, they have been denied for 50 years. It is in this direction that the thoughts of British statesmen may now be moving. The opportunity of breaking up the Unionist power monopoly could come when Lord Crowther's Commission on the constitution which has been examining the relationships of Ulster, and the Isle of Man with the Westminster Parliament reports next year.

Yet whether Northern Ireland itself would be ready to grasp this last chance is doubtful. There is no sign that the majority of its people are amenable to change.

## Letter of Fatima

This is the text of the third letter of Fatima, transmitted by Mary, mother of Jesus, to Lucia on the 13th of October, 1917.

Do not be afraid my little one, I am the mother of Jesus Christ, and I ask you to make this message public to the world. Doing this you will have great resistance, listen to me carefully and do what I say.

Mankind must change: they must ask for pardon for their sins past ones and present ones.

You would like me to give you a sign so that people will know that these are my words, that I am transmitting to you for mankind. You saw the great miracle of the sun that happened only a short time back. Everybody saw this, believers, unbelievers, peasants and citizens wise men, journalists, layman, priests.

Now I speak to you in My name.

A great judgement will fall on the earth and on all mankind, not today, nor tomorrow but in the second half of the 20th century. What I revealed at La Salette (France) in 1846, to the children Melania and Massimo, I will repeat to you today. Mankind has sinned greatly and has trodden on the gift that it was given. In no part of the world is their order.

Satan reigns in the highest places and controls the situation: he is succeeding to introduce the situation of his doings even in the church. He will be able to seduce the great spirits of some scientists, to create more powerful arms with which half humanity could be destroyed. And he will make leaders who govern the world make a great quantity of these arms. If the

great men of the earth, and the Church do not oppose to this, I myself, will have to ask God my Father, to let the judgement fall on humanity.

Then you will see God chastizing humanity even more severely than at the time of the flood. The great men will die together with the weak. There will be also a time of great trials for the Church. Cardinal will oppose cardinal, bishop will oppose bishop and Satan will be amongst them. In Rome there will be great changes, that which is rotten will fall and will never rise up again.

The church will rise up no more and the world will be shaken with terror. A great war will start in the second half of the twentieth century. Fire and smoke will fall from the sky. The oceans will become vapour, and the spray will rise up to the sky, and all that is in it will sink. Millions upon millions of people will die horribly and those that live will envy the dead. Everywhere there will be anguish and misery on all lands and countries.

Look, the time is approaching and the abyss is opening and there will be no hope. The good people will die with the evil, the important people with the weak, the leaders of the Church, and the faithful, the leaders of the people and the people, will also die.

Everywhere there will be death due to the errors committed by man's senselessness and by the partizans of Satan who in that time will reign on the earth.

The time will come when no king, emperor, cardinal and bishop will be expecting He who comes to punish and vindicate according to the plan of the Father.

In the end those who will again proclaim God's word and His glory? These will serve God like in the beginning before the creation was perverted.

I am calling all the sincere disciples of my son Jesus Christ,

all the true Chrstians and apostles of the last days.

The end of the world will come if humanity does not repent and become converted.

Help me my little Lucia and proclaim this. I will be with you to help you.

Thy sea is so great, and my boat is so small.



## Captive Nations Week

This is the speech of Mrs. Doris Orme, which was given at the meeting entitled "Captive Nations Week" held at Fulham Old Town Hall, London, on July 25th, 1971.

We are gathered here commemorating Captive Nations Week. This nation, England, which has been a refuge for those who have long been persecuted by various tyrannical regimes, I feel, threatened at this moment in history more than at any other occasion since 1066. If you can remember, that was when William the Conqueror invaded this country.

The people of this nation, I am afraid are not awake to the subversive activities of the Communist Bloc, and have through various means of propaganda been lulled into a state of sheer complacency. Particularly the youth of today are the greatest victims of this gigantic campaign of paganistic theology, whose aim is to totally annihilate freedom from the minds and hearts of all mankind. But can we truthfully say that England here is from captive? No we cannot. We are not free from the vile, subversive dictates of men who plot day and night our downfall with the very computers we have sold to them. These men who differ in one respect only from Attila the Hun namely, that they attend the Bolshoi, in between plotting the destruction of our way of life, in the meantime pretend peace, whilst increasing their deadly stranglehold on us, their victims.

Though at this moment we are not at war, we are absolutely and totally at war with an ideology that will enslave the minds and hearts of every God-fearing person in existence. Then you may ask me, "What must we do about this situation?"

I believe we must flood this nation with the truth until it bows before the truth, then Britannia must rise again to fight the foe to its last drop of blood to release the minds and hearts of all men here in Europe and throughout the captive nations of the world.

I can only this afternoon plead with each one of you to rememeber England: she need you. For, I feel, that so many of you here in this auditorium who have suffered so deeply at the hands of these evil monsters, must be the saviours- but also you must be saviours of Great Britain.

Your young people specifically must express at every given opportunity to the youth of this nation the hideous nature of Soviet so-called liberation. They must convey constantly what is transpiring today in tne captive nations, because, believe me, the youth of this nation are not aware of this. You must show the English youth and all peoples in England that your love and concern lies here in England as well as your own nations. If I am not too bold, I may say perhaps it should here first and then I am sure that it will spark a love in the hearts of the youth of England and ultimately in the hearts of all English people a great and lasting love for all the captive nations. They will then take upon themselves the task of freeing those nations held in bondage.

I reiterate this fact through the words of one of the greatest emacipators this world has ever know-that man whom you all know-Jesus Christ, He said; "Do unto others as you would have them do unto you." I also recall in the Bible a story which may explain this to you more readily. You remember Jacob: he suffered under Laban, his uncle, in the land of Haran, for 21 years. However, he was never discouraged. Finally, after this period, hardship, he made his way into the land of Canaan to his brother Esau. Esau, if you remember, had been sitting at home living rather lavishly, having a comparatively easy time. Although Jacob had suffered much, he was still generous to

Esau and loved him and gave everyting he had to him. It was previously Esau who had sought to kill him, yet Esau in turn gave all his love to Jacob. You, here, in this audience- I feel- are Jacob, and England is Esau. I ask you to give your hearts in concern to England now for she is threatened by the same force that has dispersed you and your people.

Fight for her, as she need you: you people who keep the flame of freedom held so high and so close to your hearts. Then I am sure that God almighty will assist us all in freeing the people of the entire world from the Soviet oppression. Remember this, God is always on our side, together with all those who have gone before us. Many of them have died for the freedom we have today and have inspired us with their words and their deeds written and spoken many years ago. These souls are fighting along side of us in spirit and we cannot lose, for we are united in heart. We must win.

Lady Birdwood so aptly said the other evening, "It is not the possible we must do in this hour, but the impossible we must do." Let us make our motto: We shall do the impossible for the nation of England and for all captive nations of the world."

I would like to sing a song for you now which is very close to my heart, and it tells a story of a great champion: a champion by the name of Moses. He was up against man would call an impossible situation to lead 600,0000 people out of bondage-an eighty-year-old man; but he performed through his determination, with the help of God, the impossible.

(Korean historical story)

## Mun-hui Buys Unusual Dream, Weds Royal Family Member



If you would tell a nice dream you had at night to your friends and relatives, they might ask you to sell it in Korea.

They probably joke so because of the story of Kim Mun-hui of Silla Dynasty.

It was Mun-hui's elder sister who her relatives believed would marry Kim Chun-chu, a promising royal family member who was second in the line of succession to the throne.

But after Mun-hui bought a good dream from her sister Bo-hui, the whole situation was changed and she became the happy bride of Chun-chu who later became the 29th monarch of the dynasty.

Bo-hui and Mun-hui were daughters of Kim So-hyon, a high-ranking government official under the reign of Queen Sondok (632-646). His eldest son, Yu-sin has been ranked as one of greatest military men in Korean history.

Both of the two daughters were beautiful and well-educated. But the former was very conservative and intropective, while the latter had opposite characteristics.

On New Year's Eve, Bo-hui had a very strange dream: She urinated on a high mountain in the open and the whole city was submerged in her urine.

She talked about the dream to her younger sister as soon as she woke up. Evaluating that such a dream would surely bring good fortune to the dreamer, Mun-hui asked her sister to sell it.

Without thinking much, Bo-hui sold it and received several yards of silk, made in China, from Mun-hui.

With his trick to help Bo-hui become more intimate with Chun-chu, Yu-sin, one day stepped on a long ribbon trailing from Chun-chu's jacket and tore it while playing a ball game at his house. Then he asked Bo-hui to come to his room and mend it.

But conservative Bo-hui rejected his proposal to mend the jacket by saying that an unmarried young lady could not mend a man's clothes. But Mun-hui was very willing to do the job.

The scene of the young girl's sewing was picturesque enough to captivate Chun-chu's mind.

A few days later, he visited Yu-sin and confessed that he hoped to meet Munhui.

As time passed, their love ripened and Mun-hui became pregnant. The two felt so shameful that they dared not talk request an official wedding ceremony to their parents.

After being informed of their trouble Yu-sin exercised his wisdom.

When the queen went to the mountain for a feast, he burnt wood in his garden, thus making her notice a huge pillar of smoke.

The queen asked her court official what happened and discovered that Yu-sin was going to throw his sister into fire as a punishment for her illegal pregnancy. The queen asked who was the father. Chun-chu, who also accompanied the queen, lowered his head and his face became red.

Realizing that it was Chun-chu, the queen ordered him to save the lover and have an official wedding.

So Mun-hui and Chun-chu were wed without the objections of others.

Later, Chun-chu succeeded the throne and unified the Korean territory destroying Koguryo and Paekche Kingdoms.

Needless to say, his wife and brother-in-law Gen. Kim supported him achieving the unification.

(Korea's Specialty)

## Ginseng Regarded as 'Elixir of Life'

Korean ginseng, better known as "the elixir of life" or "the cure-all herb," has played a vital role in the health of Oriental people not to mention the Korean people. It is no exaggeration to say that if there is one Korean product for which we can claim the best quality in the world, it is the Korean ginseng which is still widely favored and believed the best cure for all diseases.

The medical effect of ginseng has so far been based on accumulated experiences from olden times but it is about to be proved scientifically by local scientists. The scientists maintain that ginseng will prevail before long over the world as a prerequisite for the cure of the basic causes of all diseases.

According to historical records, the first practical use of ginseng as a medicine in Korea dates back to as early as the Three Kingdoms period (57 B.C.-935 A.D.) when the Koguryo, Paekche and Silla dynasties sent their ginseng products to the Wei dynasty (220-265) and Tang dynasty (618-906) in China, respectively.

Japan was unable to produce ginseng in ancient times. She had to import the herb from Korea and China to meet her demand. According to her own history, a government mission from Pohai (696-926) first introduced ginseng to Japan during the reign of Emperor Shobu of the Nara period (710-783).

Korea also exported her ginseng to Japan when Koguryo, Paekche, Silla sent their versions of Chinese classics, their

doctors, craftsmen and medicines there during the sixth century. An account of the Three Kingdoms period says that Japan first introduced Korean ginseng in 553, which was more than a century before she introduced ginseng from Pohai.

Accordingly, ginseng has been used in China and Korea almost since the beginning of their recorded history, whereas Japan has to rely on imported ginseng until modern times. The fact that the three kingdoms of ancient Korea exported ginseng not only to Japan but also to China implies the greater effectiveness of Korean ginseng as a medicine than that of Chinese ginseng. Undoubtedly, the Korean soil and climate is best suited for the cultivation of ginseng.

However, herb medicine in Asia was first developed by Chinese scholars and so was more advanced in that country than in Korea, where the herb was not pharmacologically studied in any way until quite recently. As a matter of fact, in China ginseng had been differently prescribed according to the nature of the disease while in Korea it had not been so but invariably used regardless of the difference in diseases.

Therefore, it is natural that the name of ginseng draws its origin from the Chinese terminology "Jen San." The Chinese character "Jen" means man.

Putting this character first in the Chinese name for ginseng is explicitly related to the fact that the root of this herb resembles the structure of the human body, which in turn tells of ancient philosophy in China worshipping anything natural that takes on the shape of man.

As for the character for "San," it was first recorded in the "Chiu Chang" of the Former Han Dynasty, as meaning ginseng. However, Yen Shinku interpreted this character as having the meaning of six herb such as Tansanx and Tzusan. Therefore, the "San" in Shin Yu's book can hardly be understood as meaning ginseng only although it is true that the character



includes the meaning of ginseng.

In Ching China (1644-1911) the herb was generally called "Jenchen" and in the Yi Dynasy of Korea it was called "Insam," both connoting the same thing. As such, though ginseng has been expressed by several character in different ages, they all have the same meaning-that its roots are similar in shape to the appearance of man.

Thus, in the Orient ginseng has been called by many different names and has not been called by any fixed name, which brought not a little confusion to the study of ginseng up until 1843 when C.A. Meyer first gave it an academic: *Panax Ginseng*. "Pan" came from the Greek word "pan" meaning all and "ax" from another Greek word "axos" having of the meaning medicine. The word "*Panax*," therefore, means medicine that can heal all kinds of diseases. The determinaton of a universal nomenclature for ginseng by modern pharmacology in the 19th century is undoubtedly due to the fact that the pharmacological value of the herb was so recognized that the study of ginseng had already drawn the attention of the world.

What is, then, the pharmacological effect of ginseng? It was first recorded as the best medicine in noted Chinese herb doctor Tao Hung-ching's book-a medicine of wonderful efficacy, increasing acuity, strengthening the heart and prolonging life, from which the nickname of "elixir of life" is drawn.

Another prominent Chinese herb pharmacologist Hsien Tao concluded after a long thorough study of ginseng that the herb is most effective in maintaining everlasting youth and unending existence. Partly because of its wonderful efficacy and partly because of its strong influence on Taoist, theory ginseng was regarded as a panacea by the Chinese until the Ching Dynasty (1144-1911) when the people undertook actively the pharmacological analysis of the herb.

Chang Chieh-pin of Sung Dynasty (960-1279) prescribed

some 500 ginseng medicines for innumerable diseases: mental disorders, epilepsy, muscular and cerebral nerve disorders, insomnia, digestive organ diseases, coughing, respiratory organ diseases, mouth and throat diseases, cholera, pest measles, dysentery, malaria, typhoid, influenza and other epidemic diseases.

But, many arguments, pro and con, about the reckless and excessive use of ginseng for too many different diseases began to arise during the days of the Ming Dynasty (1368-1643). Li Hsih-tsai warned in his book that before taking the prescribed ginseng, the patient should be examined in order to find out whether or not he had fever. He maintained that a patient with fever should be careful in using ginseng because the ginseng is often feverish diseases. Li's warning can be understood as a warning against ginseng addicts who are too much dependent upon for any disease only because it is said to be a panacea.

Some historical records say that ginseng was also good for wounds, tooth, eye and ear aches, alopecia and in moxibustion treatment, though a further study on the effectiveness of such cases is required. It is noteworthy that ginseng was more popular with the people as a tonic for physical rejuvenation during the Yuan (Mongol) Dynasty (1280-1367). Even today, ginseng is widely used as a remedy for fatigue in Korea.

There are a number of legends which implicitly demonstrate the cure-all nature of ginseng. During the Three Kingdoms, a 15-year-old boy named Kim lived in a dilapidated hut in Kangnung-gun, Kangwon-do, where his father was helplessly waiting to die. The boy who was faithful to his father, had done everything for the recovery of his father's illness but only in vain.

He realized that there was no way of reviving his dying father. So he decided to rely on the mercy of the mountain spirit by praying day and night and fasting. One day, he fell asleep while praying and had a dream. The spirit suddenly

appeared before him and ordered him to go a place where he was to find an elixir herb.

He got up surprised and started for the place without hesitation. It took him several days to reach the place located on a hilly spot at the foot of Mt. Paektu bordering Manchuria. When he arrived there in a state of exhaustion, he found many plants with three branches, five leaves and a stem growing straight upward-ginseng. He dug up all of them and returned home. He boiled some in a pot and served his father with the liquid. After taking it for a few days, the father miraculously recovered from his seemingly incurable disease. Months later he became the richest man in his village when the royal court bought the rest of ginseng at a high price shortly after the court learned of the efficacy of the elixir herb.

Another legend has it that a poor young man found a very old ginseng plant in a woodland near his village.

He took it to the marketplace in a nearby town. But he demanded so much money for it that nobody would buy it. Hearing the news, the chief of the town became very angry at the man's greed and put him into prison. The man hid the ginseng inside his jacket when he was hauled off to prison. At the young man's trial the judge demanded that the ginseng be presented before him as evidence.

But the young man said he had hidden it at his home. Guards were ordered to accompany the man to his home to fetch the ginseng. Before the man started for home, he thought, "The situation is such that it is better for me to take it," and he ate ginseng. Immediately after he took it, enormous strength flooded his body. He killed all the guards in the town chief's office as well as in the prison and went to his home free.

Scientific research on ginseng in modern times was first undertaken by the Western scientists in the middle of the last century. In 1854 an American scientist, Garriques and a Russian

scientist, Davidow, first extracted a glycogen element from American and Russian ginseng respectively.

In 1926 a Japanese named Yonekawa succeeded in extracting another glycogen element, which he maintained acts as a stimulant on the central nerve system of man. He also made intensive research on the effect of ginseng on the capillaries and reported that the glycogen extracted from ginseng contracts a frog's capillaries but enlarges a rabbit's blood vessel when it is given in a large amount.

Then again a Japanese, Inada and a Korean, Ko Yong-sun, jointly confirmed the fact that ginseng increases urination when it is administered in a small quantity. After further study, they agreed that after taking ginseng the amount of nitrogen in urine increases. The joint research on the medical effects of ginseng by a group of Korean Japanese scientists in 1920 reported on ginseng's effect on blood sugar, a hypoglycemic effects of ginseng, on diabetesmellitus, and also the experimental hypoglycemic effects of ginseng. In 1959, Dr. Petko made a report that in the status of experimentally produced hypoglycemia ginseng regulates the metabolism of the carbohydrates, potentiates the action of insulin and has a hypoglycemic effect when given in a large amount.

A considerable numble of scientists of Korea and in foreign countries are today engaged in delving pharmacologically into ginseng. Recensly, she Nasural Products Research Institute of Seoul Nasional Universisy succeeded in extracting glycosides from ginseng. Prof. Wu In-gun, head of the institute, says that there are many kinds of glycosides. But he stresses that the glycosides extracted from Korean ginseng are unmatched by other glycosides interms of pharmacological effect. In other words, he continues, they were proved by the institute's scientific research to be prerequisite for the treatment of physical, mental, chemical and biological stresses on the human body.

He informs us that the Korean glycosides have a function of normalizing the human body when it is in an abnormal state and their remedy as a medicine is longer lasting than any other glycosides. In recognition of the efficacy of ginseng's glycosides, many foreign scientists are conducting research of their effectiveness. He says that pharmacologist Stava of Minnesota University is developing at issue cultivation of ginseng in an effort to extract as much glycosides as possible.

Surely goodness and mercy shall follow me all the days  
of my life

(poem)

## I Saw God Today

By David Carter

I saw God yesterday. He looked real sad.

I asked Him why He was feeling so bad.

He said, "Seems like nobody knows who I am.

My children know me less and less."

"Not me," I said, You're the one-without-a-second,

The Universal Consciousness..."

He stopped me there. "Those names are such a bother.

If you really knew Me you'd call Me, "Father."

I was quiet for awhile; then I said, "Jesus called You  
'Father' back in his day.

They tell me you had him nailed to a cross.

What kind of Father are You anyway?

He screamed, "I didn't want that, can't you see?

My children wouldn't listen to him, or Me.

I thought they'd follow his way of love..."

I interrupted, "What about the Second Coming he  
sometimes spoke of?"

A look of hope came to His face. "Yes! It's almost time.

But there's still a lot of preparation.

Perhaps you could help?"

"No, I can't right now," I said, "I have to go. I'll see, You,  
God," I said.

But He'd already turned away and was talking to another passerby.

I saw God today. I smiled a little and said, "Hello."

He was already smiling brightly, but His smile grew even brighter.

He said, "I've missed you." and tears to His eyes.

We talked a bit and cried awhile. (You know how reunions are).

Then I said, "You're looking better since I saw You last."

He laughed, "You're different, too.

What brought about the change in you?"

I said, "I've looked for love and can't find it.

And I don't know to give it. I guess

I need Your help."

He laughed real loud and grabbed me in His arms.

"I need your help, too!" He shouted.

"I got scared. But He held me tight.

I couldn't run.

Then He told me about a world

He's only just begun.

A world of peace and love... where men are free  
and they've never even heard of fear of hate.

He told me how the world had gotten into this mess.

And how He's worked to set it straight.

Then he asked if I would help.

I said, "Yes!" and now I'm in His Family.

Sometimes, even now, I want to run away.

But always when I'm almost to the door.

I find sister or a brother who needs me more.

And I just can. go.

Cause I love and need them very much.

You see, God isn't always with us.

Sometimes we have go out and find others.

Sometimes He leaves us so we can learn

To be fathers and mothers.

But we're gonna get together yet.

You just wait.

I've even set a date. I'm gonna see God tomorrow.

Maybe you'd like to come along?

Sure, its all right!

You're my friends... and He's my Father.



(Testimony)

## Being Born Into the Family

By Ken Weber  
(Washington Family)

Something really strange happened today. A couple of people walked up to me on the street and started talking about new life and rebirth and a wedding of over 700 couples in Korea? No, that can't be right. They talked with me awhile, gave me a pamphlet and invited me to a discussion with their Family, as they called it. Then walked away. strange people.

I wonder what this Family is all about.

Something even stranger happened today- I visited this Family. I expected that discussion to last only an hour or two, but it turned into an all-afternoon affair. When the discussion began several people were there, but one by one left, saying that this new philosophy didn't fit into their lives, or they just couldn't agree with it. Strange, this philosophy means a great deal to me. It talks about a very loving and personal God, a God who gave His Son to live, not to die. He gave His Son with love, and we...we crucified him!

I wanted to hear more, but as I looked around I found that I was the only one left listening to the philosophy. I felt as if I was keeping these people from work more important than lecturing to one, lone individual. Yet, as I got up to leave, explaining that hadn't planned on spending all afternoon, they invited me to come back for dinner later in the week, and one or two individuals would teach me the rest of the philosophy. They're sure going to a lot of bother for one, lone individual! They're so persistant in wanting me to come back that I'd feel

guilty turning them down. Strange people. I'll go back once more. Then maybe I can go back to living my normal life again.

Oh God...I heard the rest [of the philosophy today, clear through to the conclusion. Oh, my God...what if it's true? What if it's not true? God, I have to know. I've been taught all through my life that this is the time when the Second Advent may take place, and also that now is the time when many anti-Christ's will appear. Which is this? How can I find out? I must eventually decide to accept or reject all that I have just heard. Whatever my decision is, I know my life will never be the same again.

Dear God, it's been two months now since I first came to the Family. One girl has taken me under her wing and has been teaching me the Principle and inviting me to participate in Family activities. God, there is so much love in this Family. I've been afraid to get too involved, but I can't find anything wrong with the way they live or what they do.

It's difficult to find out what I really want to know about this so-called Messiah, because, to find out him as a person and to be satisfied about the truth of all I have heard about him, I would have to meet him. But, if his teachings and the way of life that he has set up in this Family are example of what type of person he is, then he must really be wonderful.

Dear God, our Father, I attended a workshop this weekend and I learned a great deal about myself and other people, as well as learning more about the Principle. One thing that impressed me in the Principle is how you have been striving throughout history to show Your love for us, and how we, through lack of love and faith have kept You so far away, not You who have left us.

Now God, I'm still not sure about this man who they claim is the Messiah, but I am now convinced that if he is not the Messiah, he must be the Elijah or John the Baptist who, through

the foundation he is laying, will lead us to the Messiah. So, whoever he is, I accept his teachings, and I will try to follow them.

Oh, Father, I've been a fool not to completely accept the Principle before this. All the proof that I have ever needed about this being the right thing has been laid out right in front of me since the first day I came. The Principle not only makes sense, it covers everything. No matter what situation I find, by following the Principle it's impossible to really go wrong. And the love here is genuine. The people really care. They don't give their love expecting something in return. They have their love because they really do love. Father, this is important to me.

Yet, now I realize that thus far I have not had faith, and because of my doubts I have been keeping You at a distance. I have been looking for proof that this man is the Messiah, and the proof has been here all along: in the truth of the Principle, and in the love of this Family.

Father, I want to know You better, Father, I want to live Your Principle. Father, I want to love.

Our Loving Father, I have now been with your Family for eight months' and in these eight months I have done more living and growing than I did in eight years before meeting Your Family. I thought that I was happy before, and I was. But, since joining your Family I have learned and experienced a happiness much deeper than I ever dreamed possible. I thought I was capable of loving, but now that I have learned more. I find that my love is only beginning to grow and blossom. I thought I was alive. But now I am living a life so full that my life before seems like an empty shell. I have learned that it is extremely important for us to act on the Principle. I used to wonder who the Elijah was, but I have learned that we should not wonder who it is, but instead take the role of Elijah, each and every one of us, for it is only through our actions and our

preparations that Our Leader and You, Father, can work.

Father, I pray for strength and a attempt to overcome my weakness, so that I never betray You as Judas, or deny You as Peter. I will strive, Father, to be a true son to You. Each day in Your Family has been a day of rebirth. You have given me a new life, Father, and I give You my life now, with my deepest love.

Thank you Father for Your Family, the new life it brings, and most of all, Father, thank You for You and Your love. We send our love to You, Father, and invite You to share each and every day with us. Have a nice day, Father.

With deepest love,

In the Name of Our True Parents,

Amen.

Man calls the lightning from its secret place, that he may  
shrink the spaces of the world

## Church Unity Discussed at General Synod

By Terence Brabazon

At the General Synod of the Church of England, the main topic of discussion was again Anglican-Methodist Unity. An Amendment to the proposals for unity, in the name of the Bishop of Leicester, wanted the idea to be discarded for at least Five Years. It stated that "Unrestricted vocal fellowship presents the most hopeful opportunity for increasing Anglican-Methodist and other forms of Church Unity", and recommended this as Church Policy until the Summer of 1976, at least.

The Bishop of Derby also wanted the idea put aside, and talks with the Methodist Church reopened.

It was agreed to Government for public funds for the Repair and Maintenance of Historic Churches. The Synod agreed to the Council for the Care of Churches the question of buildings for Church purposes, old and new, including University buildings.

On a different front, it is claimed that as many as 3000 Anglican churches in England are redundant. The reasons given were that people were leaving the rural areas and the numbers of congregations were falling off. The question is, what to do with these redundant churches?

Meanwhile, there has been a revival of faith in Russia. Sir John Lawrence, a noted authority on Church and Soviet Affairs, said that the Russian people were losing their belief in

Communism because the living standards had not risen quickly enough. More recently, the extreme manner in which Marxism was taught in Soviet schools has done much to undermine its credibility with the rising generation.

Belief in Socialism remained strong, but Patriotism, was the great motivation in Soviet society today. The strong patriotic sense was closely connected with the marked revival of interest in religion in present-day Russia.

A generation ago, very few educated people ever talked about Religion. Now more and more are looking for religious answers.

They found the Orthodox Church at every point, and this was stimulating much interest in what Christianity had to say about life today.

There is no death for loveliness or love.

## **Will Unification in Practise Lead to Union of the Church?**

Sent by German Family

The conference for faith and church constitution taking place in the Belgian university town Loewen was a new start to build up unification within the Christian churches. Theologians of all creeds (among them for the first time also Catholics) were discussing problems and decided that ten or fifteen small groups should be questioned in all regions of the world about their understanding of the Christian faith.

The Loewen conference did not lead to high-sounding definitions in regard to unification, on the contrary, it ended in a variety of open questions. The ecumenical movement no longer wants to deal with "pure theology", but theology in relation with humanity. Therefore, they strive for cooperation with other sciences. This is an effort for progress in the attempt to reconcile theological thinking and practical life, the more so, as Christian unification has not been obtained neither through pre-elaborated theological programmes nor through church politics.

At the Loewen conference they came to the conclusion that in the churches of different countries and confessions greater unification can be reached by putting their belief into practise, i.e. prayer, preaching and Christian life, rather than by theologians and canonists. It can be supposed that among the one milliard of Christians in the world there is unification on the important questions of belief which has not yet been registered by the churches.

The contradiction between the desire of unification and the fact that in reality there are deep differences between the churches in a national and confessional respect was dealt with in the discussion. The most annoying they said is the gap between the will for unification and the incapability of the church to have a joint communion; the rumour being spread in Germany that the Catholic Cardinal Suenens had invited Christians of other denominations to a Catholic communion service are wrong. On the contrary, the Belgian Cardinal held the service for the assembly saying that the most painful thing is that within the service the communion as a main part must be celebrated separately by each confession. Although cardinal Suenen does not agree with Rome, he does not dare to offer an "open communion". The Holy Communion in this service was reserved for Catholics. It is true that perhaps a dozen non-Catholics also received the Communion, but they came anonymous -- not identifying themselves as Protestants. None of the well-known men of the ecumenical counsel were among them. Discreet participation in the Holy Communion does not create ecumenical unification of the churches.

## **Christianity and Atheism Today**

The object of the 21st international congress "church in distress" held in Konigstein Taunus was to show that religion should be a bulwark against atheism which is extending in theory and practice and thus preparing the way for communism. Atheism and Communism cannot be opposed by a sane Christian world, unfortunately. They can rather be considered as a form of "purgatory movements" in a sense described by the writer Bernanos as follows: the misfortune of our time is not so much the existence of atheists but rather the fact, that we are such poor Christians."

Different comments dealt with the importance of atheism in



South America, Africa, South Vietnam and the Soviet Union. In some countries the church has been strictly condemned by the government, whereas in the Soviet Union there can be recognized a new element, namely that believers are openly protesting against persecutions by the government. Furthermore, believers and intellectual people are more and more approaching the church. The common request is freedom as a basic right of mankind.

Atheism within the western world claims to be humanistic, was said. This claim must, however, be rejected. Man knows that he did not create himself and can neither be constituted by social nor economical structures. Humanism or a form of politics which are denying these facts are against humanity.

Pain is an evil thing, but the power to bear it is good.

## One Way Only to be a Priest?

Excerpts from an article in "Bildpost"

Should only those who have attended high school and studied at the university be able to become priests? Up to now this has been the only way to priesthood. If you take that decision in later years, you have to overcome the greatest difficulties: you have to study and prepare yourself for years in order to reach that academic level which still is the presupposition for the ordination.

Are these intellectual and educated priests the only type of spiritual adviser we need nowadays? Isn't the spiritual element by far more important than the scientific one? Of course we need theologically and philosophically educated priests, but shouldn't we also have another type as a complement: the one with great experience of life and practical knowledge, being more of a minister than a scientist? Even most of the apostles were only simple.

In the future there should be another way to priesthood for labourers, technicians, engineers or social workers, a way which would consider their professional experiences, their contacts with the business world and their great experience of life. If both types worked together, the latter would not necessarily need such an outstanding education.

These thoughts have already been brought forth by the bishops of Northrhine-Westphalia (a German province.) And even the Berlin newspaper "Petrusblatt" has raised the question for a second way to priesthood. They write: "Are the priests prepared

for their profession in the right way? Or is it only a one-way street? Is this really the only the only way to priesthood?" They do not think the objection is valid that this new type of priests would be "second class" "If you tried such an experiment you would realize very soon that both types complement each other very well. Our parishes would have great benefit of the respective experiences."

As the sun is the lord of life, as his beams support all growth, and call forth all the infinite diversities of being and beauty, so is liberty to mankind.

## Carson Blake in Chile

Sent by June Perrin

Dr. Eugene Carson Blake, general secretary of the World council of churches, visited President Salvador Allende and church leaders in Santiago, Chile, last week. Dr. Blake travelled to Santiago after participating in the World Conference of Christian Education in Peru. He was accompanied by the Rev. Emilio Astro, co-ordinator of the provisional Commission for Evangelical Unity in Latin America (UNELAM), and Mr. Leopoldo J. Niilus, Director of the Commission of the Churches on International Affairs of the Wcc.

Dr. Allende received the delegation at his private residence on the eve of his important meeting with the President of Argentina to co-ordinate continental policies.

The delegation also included Chilean church leaders: Bishop Raimundo Valenzuela, Methodist; Bishop Enrique Chavez, Pentecostal and member of the central committee of the WCC; Bishop Frenz, Lutheran; and the Rev. Joel Gejardo.

Dr. Blake pointed out that the purpose of his visit was to symbolise the interst of the churches in the Chilean socio-political experience, which he sees as a sign of encouragement and stimulus to many other countries who share similar difficulties and similar hopes.

President Allende noted the importance of the moral support of the world Christian community for Chile at this moment. He said that the churches have an essential role to play in keeping themselves informed about the socialist experiment in Chile which began in a democratic electoral process so that they can answer

those whose campaigns seek to distort the truth because their own personal interests have been affected by decisions taken for the whole people.

Allende expressed his appreciation for the support of local Roman Catholic Church leaders, and emphasized his interest in increased dialogue with the Protestant churches of his country. An early demonstration of this will was the ecumenical service held for his installation, the first of its kind in the history of Chile.

The President affirmed his Government's first intention to continue in the Chilean constitutional tradition, basic structural changes being accomplished in consultation with the electorate. He said that he does not fear foreign military intervention at this moment, for "this is not the time for such adventures, nor is Chile a country which lends itself to such things." There is a danger which comes from economic pressures and propaganda campaigns, he continued, "and here is where the moral support and understanding of Christians and all those who seek a more human existence for man will be of great importance to us."

## **Number of Priests Will Decrease by 1,000 Each Year**

A canon law student of the Rote Magistrate, Mgr. Emilio Colagiovanni, has just conducted a survey on the departure of priests at the request of the Congregation for the Doctrine of Faith. Its conclusions, nonpublished, will be used for the Episcopal Conferences before the Roman Synod next October, which will be dedicated in part to the priestly ministry.

Mgr. Colagiovanni estimates that 8,287 priests (out of 434, 541) have been relieved of their vows between January 1, 1963 and March 31, 1969. Some 3,000 others abandoned the ministry without dispensation.

A calculation of probability, based constant numerical growth of departures would determine the number of dispensations for the period of 1970-1975 at 20, 700.

For the same period, the number of ordinations would be 15,588, which represents an annual deficit of 1,000 priests.

It is during the last 4 years that the largest number of defections were registered, particularly for priestt between 35-40 years of age.

The rule of celibacy is the most contested, but the number of marriages of former priests decreases : 75% of those who left give celibacy as the exclusive cause of thir departure; 25% give it as a secondary cause. nevertheless, 53.15% of thepriests that abandonned their ministry in 1964 have had civil marriag, compared to only 46.69% in 1966, 39.05% in 1967, 34.21% in 1968, 25.05% in 1969.

## Incompatibility of Temper?

by Rene Remond

These several weeks witnessed the multiplication of declarations from politicians, almost all belonging to the majority, some even very close to the government, concerning the state of relationship between the Catholic Church and their State.

They consider it defective, and their words express their unrest and their surprise concerning a degradation whose causes visibly escape them. The problem of the relationship between the Church and State, was thought to be maintained at mutual satisfaction, rises unexpectedly to first rank. until recently, it was an action of our political life, one of the most commonly accepted ideas, that this problem had found its solution after 2 centuries of struggle, and that the controversies that had occurred now belong to an irremediably finished past. Now, from all sides it reappears : yesterday it was the interrogation of the President of the Republic by Jean Ferniot; it will be the theme of a program "With Equal Arms. The episcopate, on its side, put on its work schedule a reflection on the relationship of faith and politics.

From this resurgence, it would be inaccurate to deduct that we are brought back to the situation of the beginning of the century; it would be even still unreasonable to conclude that the questions have not evolved. If the problem comes back again, its premises are deeply transformed. It is almost at reversed fronts. Formerly, it was the left, whether in power or in the opposition, which denounced the bad will of the Church

which it reproached for compromising the necessary unity of citizens around the State; Today, it is rather the right which rises up with the animosity of a fraction of the clergy and is surprised at the indifference of the ecclesiastical heads with respect to the State. Before, the politicians complained to the Church for being continuously on the side of the notables and for justifying on principle the established order. Today, worry that criticism of institutions automatically enjoys favorable prejudice.

This reversal of positions is accompanied by another basic change. Almost all of those who jarred the Church and the state since the Revolution held for the stature of the Church in the political society, the episcopate seeking to preserve or restore privileges which materialized the truth of the dogma or the secular preeminence of Catholicism in France. With the years, this struggle was limited to claiming a certain number of liberties necessary for the survival of faith in the nation. Thus the politico-religious encounters had almost exclusively a confessional stake. Today it is very different. Putting aside the scholarly question which deeply divides the Catholics among themselves and which has ceased to be the touching stone of their political choices, the Church no longer makes of claims of a confessional nature. Far from soliciting favors, she tends to refuse all advantage: she even ostensibly repulses the honois. Who would have predicted that an Archbishop of Paris would admit his hesitation at entering national palaces for fear that the Church would be confused with the greatness of the establishment? All of the misunderstandings of the past few years concerning the Church and State come from positions taken by ecclesiastical heads touching social or political organization—from the miners' strike in 1963 to the condemnation of the occupants of the Sacred Heart Basilica. The abandonment of strictly confessional preoccupations is in



part the consequence of the political evolution: the government has ceased talking against the church, religious freedom is no longer endangered. It is also the outcome of an interior transformation which had been preparing, at least in France, for a long time.

The problem of breaking compromising ties of the Church to better affirm its transcendence over all forms of social organization has progressively led it to separate from the established power. During the same time, the consciousness of extending faith into social action portrays Christian commitment in political formation. Needless to say, the traditional positions are thrown into disorder.

This rearrangement has its roots in a very deep evolution of value systems which is not limited to France. With respect to sensitivity and political reflection, belonging to the Church was intimately tied with values of order and authority. The ambiguity of notions of tradition, of hierarchy, of discipline maintained solidarity between the Catholic faith and a certain system of collective life.

Today, Christians found that the Gospel could produce other effects and they tended toward generally questioning solutions the permanent criticism of imperfections which mark the existence of the entire society. The responsible people of the government find them among the first who denounce the injustice or the abuses of authority.

The heads of State are in a difficult situation of which they are absolutely accustomed. All the more because they are deprived of the arms that were traditionally available. Before they addressed themselves to the episcopate; they had recourse to Rome against an uncomplying episcopate. These proceedings are no longer in fashion. Assuredly, the government of the Republic continues to maintain excellent diplomatic relationships with the Holy See. The apostolic in Paris, our Ambassador to

Rome, attests it and has a role to play perhaps more important than politicians suppose. But this role is modified. It is worth nothing to complain to the Pope about the comportment of the clergy: from now on, the Holy See is expected to allow great freedom of actional episcopates. It is the end of the quasi military discipline which subordinates the action of the faithful to the orders of hierarchy. The Christians, priests or laymen, considered themselves adults and believe that they should only take advice from themselves concerning anything that touches their political commitments.

The government then can no longer find speaker who can guarantee them the submission of the faithful. The evolutions of thought, of actions, and of Church structures no longer offer them a hold.

Nevertheless, the two societies cannot live side ignoring each other. It would be strange that cannot, set on dialogue and ready to incite it in all domaines, would make an except on for responsible people of the global society. It is true that a deep reflection on the nature and the role of the State has always constituted gap in their social philosophy. Politicians should become aware and draw consequences from the redical change which affects the relationship of the Church with respect to civil and political society. But if one can draw a conclusion from the history of relationships between the two societies in rance these past 150 absolute separation and that means were taken to incite forms of unexpected coexistence which were definitely useful to the whole.

(Letters)

## **We are so anxious for you to come to the United States**

Los Angeles, August 7, 1971

Dear Father,

We are so anxious for you to come to the United States to give us guidance and direction and to enjoy a personal relationship with the members here. I think about you so very often and pray that Father is pouring all of His power and strength into the things which you are accomplishing for Him.

Today I read an article in the newspaper concerning the turtle and its symbolic meaning. The article says, "In Korean tradition, the turtle is a symbol of a long life, energy, good health, loyalty and earnestness. He defies bad luck and evil spirit. For these reasons he is often chosen for a loved one or an honored person." I was reminded of the fact that you desired to buy a gift for me in the form of a turtle when we went shopping together. I see the wisdom of your choice of gift and I thank you very deeply for your thoughtfulness.

In that same newspaper article was the story of Admiral Yi Soon-sin and his fantastic invention of the turtleship which defeated the Japanese navy. I requested that instead of buying a turtle, you might consider buying a turtle ship, which you did. I am happy to have this ship because it reminds me of the victory which the Koreans had in their struggle for freedom and independence. A victory under tremendous odds. Gladys and I pray daily for a victory for Korea and for you in the restoration of the world.

Our love and prayers are constantly with you; please give warmest love to Mother for us, and to Mrs. Choi.

In the Name of our True Parents,

*Jack & Gladys Korthuis*

### **Restoration of our house still goes on**

Los Angeles, August 10th, 1971

Greetings to our True Parents and all our brothers and sisters throughout the world. The month of June was filled with new activity, begun by the final consolidation of the Las Vegas and Los Angeles families. Visitors from the Las Vegas area included John Loney, John Shelton, Joanne Craft, their friend Gay Nell, and Beatrice Benson. Bea Benson, John Shelton and Jonne Craft will be here permanently when their personal affairs are settled.

The past four Saturdays have been spent sorting out the furniture and belongings of the two centers.

Restoration of our house still goes on. The neighbors who were very negative about us, have mostly been won over by our work on the house and yard. Many have been very helpful and supportive in advising us about planting, pruning etc. of flowers and trees.

The witnessing program has been intensified. The entire Family who is not witnessing on Tuesday, Wednesday and Thursday nights goes witnessing after dinner. The results are beginning to show in the form of increasing numbers of people coming for teaching.

Another important aspect of our work is building strong

relationship in various Christian Churches in our area by serving them in various ways.

The National Director's Conference in Washington that is taking place at the time of the writing of this report should bring with it new impetus for this nation to take the next step in growth toward Father. We are eagerly awaiting the results and praying for great success.

As a condition for Center growth and the success of the Washington Conference, we pray as a Family at 6:30 AM and 10:30 p.m. There is a condition of silence after the 10:30 prayer.

Our brother from the St. Louis Family, Bill Petersen joined us June 29. He is a drummer and should be a tremendous asset to Father's Family as well as "The New Tomorrow" singing group.

We pray for the well-being of the whole of God's new Family and eagerly look forward to the visit of Father and Mother in the near future.

In the Name of our True Parents,  
*Los Angeles Family*

**We made a round trip through all the centers.**

Vienna, August 7, 1971

Dear Mr. Kim,

With the European Conference behind us we could again focus our attention on the Austrian family. So at the beginning of the month of July we made a round trip through all the centers. At this occasion we changed two center directors. Some of the new members of the other centers have spent sometime in Vienna to be raised in the atmosphere of a larger family. This was found to be a good experience especially for married couples of which a few have recently joined the family. Also

Fernando of the Spanish family and Harald and Elizabeth of Turkey have spent a month with the Vienna family.

The construction work at the training center is making good progress, so we hope to finish the center by the end of next month.

Right now we are mainly concentrating on training or members for the anti-communist work. For this we have already laid much of a foundation of indemnity.

Please give our love and greetings to Father and Mother and to all our brothers and sisters in Korea.

In the Name of our True Parents

*Peter and Gertrud Koch*

### **I have found another center**

Brussels, August 24, 1971

Dear Mrs.choi,

Dear brothers and sisters all over the world. The last week brought many blessings and experience. Together with Akihiko I could fight to get new people for the Heavenly Kingdom. We made several conditions as praying, marching to the Holy Ground at 4 o'clock in the morning and fasting. Kagame, an African student, lived with us some days to study Principles. Now he wants to go into the Vienna family for some days. I hope he will develop very quickly and open the door for many other children.

As now are holidays the students and many people have left the town, but soon they will return,

I have found another center which is better for our work. The new center is established.

Please give my love and greetings to Father and Mother and the children and to all our brothers and sisters in Korea.

In the Name of our True Parents

*Anita Jasper*

**Scotland is more majestic and rugged beauty**

Edinburgh, September 3rd, 1971

Dear Mr. Chang,

Greeting and love to our True Parents and all Korean brothers and sisters. I am always receive copies of the Way of World, for the inspiration it brings and encouraging news of all families all over the world.

I should like to send you a report on the work in Scotland for the last 3 months.

Patricia Hardman and June Perrin arrived in Edinburgh, the capital city, on April 7th in eager anticipation to establish a foundation for Father in the beautiful land of Scotland.

To us England has a soft, gentle beauty whereas Scotland is a more majestic and rugged beauty. The Scots are very stubborn, more down to earth and more direct than the English. They are also hot headed and more fiery in temperament. So it's not surprising to see many red heads here. They are descended from the Celts who were early inhabitants of Scotland.

Doris had told us that together we should find our first baby within 3 weeks. So we implored Father to help us fulfil this task. Great was our joy and gratitude when two very positive people (a husband and wife) responded to the call of our Father within minutes of the end of the 21st day. They offered their home as a centre as they lived 180 miles from

Edinburgh.

Dennis and Doris advised Patricia to join them and begin a centre which she did straight way, while June remained in Edinburgh.

At the end of our first 40 days Dennis and Doris arrived and visited June at Edinburgh, and on to Patricia and the new babies at Alford. It was decided that they would all come to Edinburgh when the team ended, and Patricia came ahead.

After exactly two months in Scotland Patricia returned to England as she was needed in the main center. Haze Ifill joined June a week later but only remained two weeks as she was needed in England for the shows that the Family began staying there. In this time John Price from Rowland spent a few week-ends in the center here helping, when his work brought him to Scotland.

Shortly after Hazel left two people accepted. The girl doesn't want to move into the center but comes regularly to study further and is helping to teach and witness. Dennis and Doris visited Edinburgh again and brought much strength and inspiration. Another boy, Eric Holt has accepted our True Parents as the Messiah and at present is living in the main center at Dorney with Dennis and Doris for the six weeks of his holiday. He is a student at Edinburgh University and also joint chess champion of Scotland.

On our average eight people have been coming each week to hear lecture.

I wonder more and more at the great wisdom of our Father and the life-giving Principles He has given us, and long for all people soon to know the deep peace and joy within that comes from Him.

My prayers are with all Korea brothers and sisters in your great mission. With love in our True Parents,

*June Perrin*



**Father made it possible for Martin Porter and  
Paul Werner to represent the European Family  
at the WACL Conference**

Essen, August 7th, 1971

Dear Mr. Kim,

Since the universities closed their door for the summer, only the streets and parks are left for witnessing activities. But here in Essen we found out, that right now more students than before are walking down "Kettwiger Strasse". Therefore some of our member, who are working for Principle full time, start witnessing there at 9:00 a.m. We have many new contacts and are happy for each person we can teach at the center, hoping that he might understand the Truth and Father's Will for him. It is always a hard battle and much indemnity has to be paid, to bring just one person into the family.

On the other hand, time is so precious, as communism is well on the way to swallow more and more nations. We are still under the deep impression of two films we got from our ministry of political education and which we showed at Headquarters. One of them was about the development of Communism in Russia, including the time of terrible persecution under Stalin, and the other one showed the life under pressure and fear in East Germany and their hope for salvation. These people would be grateful for the freedom we take for granted. We have to spread the Principle quickly to make our young people realize the danger of Communism.

We are deeply grateful, that Father made it possible for Martin Porter and Paul to represent the European Family at the WACL-Conference in Manila, for the invitation to Japan and Formosa but most of all, that they may go to our Homeland to be with our Parents. We know, it is Father's work

to bring about greater results in the European developmet for His dispensation.

On their way to Manila they were able to stop in Delhi for two days to visit Heiner Pause, our missionary to India, and his first two members---a happy re-union with so many experiences to share.

Friedhilde Bächle, our missionary to Sweden, had to leave the country right after her return from the European Conference. Back in Germany she applied for a new entry and working permit and the Swedish Consulate told her, that within 4 to 6 weeks she might be able to return to Sweden. In the meantime, Laila, the first Swedish member, is carrying on the work, hopefully praying for her return.

An interesting report as to the percentage of people accepting the Principle reached us from Berlin. Out of 130 people studying the Principle 21 accepted the Truth, yet only 9 of them dedicated their lives to Father's Work. But the figure of people being witnessed to get 130 people to study, could not be determined. It runs into the hundreds and even thousands.

We are still continuing our witnessing on Sunday mornings in front of the Catholic churches here in Essen and in the other cities as well, right after the services. Groups of three to four members are assigned to the different parishes and we have good contacts there. Sometimes we can talk to the ministers or chaplains and some of them are really troubled as they feel the impact of the Principle. We also many books again this month, but only person to person.

Sometimes, when the streets are empty on Sunday afternoon weather permitting we drive out into the country to study Principle, to sing and share amidst Father's creation, where we enjoy the flowers and little bees, the trees and the birds, singing to glorify our Father. Full of joy and grateful for

everything His hands have made, we return to the center for another week of witnessing and teaching to make known to all people, that Christ, our Savior, is on earth.

In the Name of our True Parents,  
*Paul and Christel Werner*

**We send greetings to our True Parents from  
a new center in Ireland**

Dublin, August 10, 1971

Dear Mrs. Choi,

We send greetings to our True Parents and to all our brothers and sisters from new Centre in Ireland. We are deeply thankful to our Father for the opportunity of bringing the Divine Principles here.

At every step we have been feeling the Father's 95% as He led us first to find work and then to find a Centre. (The outside door being painted red and the walls white, the Leader's symbol in the window looks quite at home!). Dawn is now working as a secretary and I am teaching English at a school for foreign students.

Of course we began witnessing at once and quickly discovered that the Irish people really are a friendly nation, and easy to talk to. The aspect of Principle which draws the interest of most people is the idea of unification. Historic barriers between Roman Catholic and Protestant are deep root, but here in the south the Christians themselves are not as sharply divided as they are in the north of Ireland. That there is now a means of unification brings many a new person to our meetings. Another Irish element on our side is curiosity which draws many people to ask about the meaning of the symbol

which we wear.

Our witnessing has been mainly street witnessing. Sometimes to attract the attention of passers-by, we put up bright posters (painted by Dawn) and stand in front of them singing lively songs to guitar accompaniment. Irish people love singing. We have found that the majority of people are Catholic and many rise early in the morning in order to attend mass before work. Although many have a blind faith we are seeing more and more how our Heavenly Father is working so hard to prepare them for Higher Truth. Just recently we met a young Catholic who feels a deep need to study the Bible as he feels it neglected in the Church. For the last two months this same man has felt a strong desire to leave his family and friends and to work for God, but how? What a joy to be able to unfold to him the great message. Since we have been here numerous people have heard some of the Divine Principle and six people have heard the conclusion.

During the last few weeks we have been concentrating our efforts on finding influential people who are ready to do something for Father at this unique moment of His Dispensation. Also Father has led us to a group of young Catholics who have just formed in order to study how to become good Christian leaders. They asked me to speak at one of their meetings on the necessity of Christian Leadership in this age. Some of them are now studying the Divine principle, in our Centre.

We know that as our love as Mothers of the Irish people becomes stronger, centered on Father, so we will be more successful for Him.

In this age of aimlessness and apathy we are so thankful to belong to Father and also such a wonderful world-wide family. Such a privilege to be the Father's instruments of restoring one piece of the world jig-saw puzzle for the earth — so distorted by Satan, with all our unified efforts, will soon be as Isaiah

fortold: "full of the knowledge of the Lord as the waters cover the sea",

Our love and prayers

In the Name of our True Parents,

*Barbara Zaccarelli*

### **We started a 40-day-action**

Luxembourg, August 5, 1971

Month for month our Heavenly father shows us His love and care bringing up our small family in Luxembourg. We deeply want to thank for all.

Two weeks ago we started a 40-day-action for developing center life and being more effective in witnessing. Contacts are increasing but many people want to go first for holidays before hearing Divine Principle.

One of the main events was the 9th World Congress of the Catholic Press Union showing us the great division and mistrust in this church. We are sure that our new Weekly will bring strong light in religion journalism. Though we are not yet able to read it we are very thankful to get it.

Please take our love and greetings to our brothers and sisters.

In the Name of our True Parents

*Robert Brandner*

### **Six of us attended the European Conference in Vienna**

Oslo, August 10th, 1971

I am happy to report our activities during the last few

weeks. We are working hard for Father's Kingdom in this country. Six of us attended to the European Conference in Vienna and we really were grateful for this opportunity. We came back with strong determination and great enthusiasm to help speeding up the process of restoration in this country.

Our youngest, a law 'student, is spending some time in the German Family right now, in order to experience life in a big Center and to deepen her understanding of the Truth.

We have started the search for a bigger Center with prayer and fasting conditions, answering all suitable adds in the newspapers and getting in touch with downtown real estate bureaux. In this connection we happened to get into contact with a conservative organization of free enterprise who became especially interested in the work we intend to do concerning anti-Communism. They did not want to help us with housing, but I think we managed to establish a friendly base for some sort of constructive collaboration for later on.

I made also contact with Rev. Wurmbrand's organization here, who is working for the Christian behind the Iron-Curtain. They furnish study-groups with different sorts of material and it is possible to buy or rent slides combined with a tape, or short films, or just tapes with anti-Communist lectures from. We are planning to make use of these different possibilities.

Nearly every day some of our members are talking to people in the park downtown or on the university campus in order to invite them to come to the Center to hear about the Divine Principle. But we are really longing for a big center so that we also can invite people through the newspaper and by distributing leaflets, thus reaching more people more quickly.

We are sending our prayer and our love to the Family around the world,

In the Name of our Beloved True Parents,

*Ingrid Schneider*

## **We are very grateful for the international meeting**

Stockholm, August 7th, 1971

Dear Mr. Kim,

The main event of this month was the "Third European Conference" in Vienna. On our way there we visited the German family took us with them in their cars.

We are very grateful for this international meeting which gave us the opportunity to learn very much and have much give and take. We are especially thankful for the visit and the contributions of Mr. and Mrs. Kuboki and Mrs. Yoshida.

After the lively and energizing conference we stayed in the German main center for a few days together with my physical mother; she also gained lost of new strength and power.

Very enthusiastically we returned to Sweden to restart our Father's Work. We were able to lead many good talks, especially with 4 new young people; meanwhile about 10 are reading the Divine Principle.

I had to return to Germany after one week already, because the municipal authorities would not give me a residence and labor permit. I already contacted the Swedish Embassy in Frankfurt, which will supply these permits in a very short time. In the meantime I will stay with our Frankfurt family and help in their mission work.

In the Name of our Parents,

*Friedhilde Bächle*

## Only Cricket Knows My Heart



Cricket! Lovely Cricket!

Under the dying moon the whole night long—

Why does your sad voice sound with a song

Both soft and shrill?

Singing your solo in soul-rending notes,

Sitting on my window sill

Softly awakened my fond dream float.

Ah, me! Though tiny insect that thou art,

As in this solitary room I wait my love,

Thou art the only one that knows my heart.

—Anonymous—



## The Ten Commandments(VIII)

A. Powell Davies

### CHAPTER SIX

The Sacredness of Oaths,  
The Seventh Day, and Filial Duty

#### 1. The Obscurity of the Third Commandment

"Thou shalt not take the name of Yahweh, thy God, in vain, for Yahweh will not hold him guiltless that taketh his name in vain"--this Commandment, has generally been interpreted as a prohibition of blasphemy. Blasphemy, in turn, has been understood as the use of God's name in curses, or as words spoken against God himself.

But there is no certainty whatever that it is blasphemy that the Commandment forbids. Literally translated the Hebrew text is follows: "Thou shalt not lift up the name of Yahweh, thy God, unto nothing." What does "unto nothing" mean? Perhaps "to no purpose" or "for insufficient reason"; the name of Yahweh may thus be used only on solemn occasions, in worship or in the taking of oaths. It may not be used trivially.

This comes close to blasphemy and yet is not quite the same thing. A curse can be solemn: it can also be sincere. It need not be intentionally the taking of Yahweh's name "unto nothing."

Some scholars have suggested that what is intended is the

forbidding of Yahweh's name in incantations or for divination. We know that even as late as the sect of the Dead Sea Scrolls (last centuries B.C. and part of the first century A.D.) there was a concern lest holy names be used in sorcery. In a well-known passage in the first book of Samuel (xxviii) we read of wizards and "people with familiar spirits" who can call forth the dead from Sheol by the use of the correct formula. It is implicit in such beliefs that the one whose name is invoked, even though he be a god, is bound to respond, so great is the potency of names.

Another suggestion relates to the ritual practice of calling upon the name of Yahweh when bringing a sacrifice. The Third Commandment is thus regarded as having the same meaning as the commandment in the older ritual code (Exod. xxxiv): "None shall appear before me empty." what this amounts to is that there shall be no worship without sacrifice. Thus the preference for prayer over sacrifice--which was quite old, being very evident Document J--is explicitly condemned.

Unfortunately for the possibility of making a clear choice, any of these interpretations may be right. Those who feel that it is blasphemy that is being forbidden can offer the testimony of the passage in Leviticus xxiv, in which "the son of an Israelitish woman, whose father was an Egyptian," got into a quarrel with a full-blooded Israelite, and, when it seemed that he was being outfought, "blasphemed the Name and cursed," presumably to bring the potency released by such an imprecation on to his side of the battle.

According to the story, which is obviously intended for later use as a legal precedent, the blasphemer is brought before Moses, who, however, is uncertain as to what shall be the penalty. The trial is therefore recessed until Moses can discover the will of Yahweh. One of the difficulties is evidently that one might curse Yahweh secretly, in which case, since the sin was not known

except to Yahweh, no penalty could be imposed except by Yahweh directly. The question was, then: Should the same conditions apply when the curse was overheard by others--namely, public blasphemy?

The decision is that secret cursing shall be left to Yahweh (there seemed to be no option) but that public blasphemers shall be stoned to death. Against this background we may ask whether the Third commandment is not addressed to the former case--secret blasphemy--since it warns that "Yahweh will not hold him guiltless that taketh his name in vain." In other words, the secret blasphemer may escape punishment at the hands of fellow-mortals who are unaware of his sin, but he cannot escape the punishment imposed by God.

## 2. Its Most Probable Meaning

We cannot be certain that any of the foregoing explanations of the Third Commandment is correct--or even that it applied at all to blasphemy. We do know that the name of Yahweh was protected by provisions which are not found in other religions. Islam has no penalty for blasphemy itself but treats it as a form of heresy. If one holds the name of God in low regard it is evidence that one does not believe the doctrine.

In classical Greece blasphemy was a crime against the state, since it might call down the wrath of the offended god--who would not discriminate between the guilty individual and his community. In Rome there was no law against blasphemy. Disparagement of the gods was taken to be rebellion against the political authority of which the gods were symbols.

The concept of blasphemy as a sin would have seemed irrelevant to Greeks and Romans: what they concerned with was crimes against the state. Only in the religion of Israel--and therefore also in Christianity--is blasphemy a sin. This brings us to the special character of the name of Yahweh, which, etymologically, as we have seen, is so fraught with

contradictory possibilities that it can be made the basis of almost any theory. If is using the name Yahweh the post-Exilic Judeans were chiefly reminded of the primitive god of Sinai-Midian, whose image was the "brazen serpent" made by Moses, or the golden bulls worshipped in the northern Kingdom, they may have wanted to suppress it in favor of the word, Adonai; or "Lord," which conveyed their loftier, later view of God. This, rather than an extreme sense of sanctity, may have been the original reason for forbidding the use of Yahweh's name.

Certainly by the third B.C., when utterance of the name of Yahweh was first--supposedly--officially forbidden, Judaic religion was much too highly developed to be intimidated by the primitive taboos against vocalizing the names of deities. There was no more natural reason for it than there would have been if the Greeks had suppressed the name of Zeus, or the Romans that of Jupiter, or the Babylonians, Persians and Egyptians their usual names for God. The impression one gets is very strong that the name of Yahweh was intended to be suppressed; Just as history was being rewritten to new standards so were theology and ritual. It is therefore possible, especially if the Decalogue was considerably revised in the last rescensions of the Pentateuch, that the Third Commandment reflects to some extent the wish that the name of Yahweh might pass out of sight, except in the esoteric comprehension of the scribes.

These are some explanations, all possible but none provable, of the ambiguous. Commandment. Such suggestions deserve to be considered, and must be, if the reader is to understand problem. Most probable, however, is a rather simpler explanation. When an oath in the name of Yahweh, it had to be fulfilled under all circumstances. Otherwise Yahweh's name had been taken "for nothing or vain. "moreover" the oath was used not only to solemnize a contract but in the taking of testimony, a practice based upon the code of Hammurabi (20, 103, etc. cf. Exod. xxii:

7.8.9.11). A man accused of a crime for which witness could not be produced was taken "before Yahteh," there to declare on oath his guilt or innocence. If he perjured himself he might escape the prescribed punishment. But not the penalty imposed by Yahweh. Men might be deceived, but Yahweh "will not hold him guiltless that taketh his name in vain."

The reader thus may take his choice between these explanations. The last given is not actually more certain than the others--but but somewhat more probable.

### 3. Seventh Day Observance: A Late Development

Traditionally the seventh day sabbath is believed to go back either "to the beginning" when God rested after six days of creation or else to the time of Moses, at Mount Sinai, when the Ten Commandments were inscribed on tables of stone. The first derivation is only if we substitute the mythological for the historical. The second, as we have seen, involves believing in tables of stone which probably never existed; but even if they did, it is certain that they did not contain the Fourth Commandment.

Of this Commandment, as we have several times noted, the Bible contains two different versions, each of which in style and content belongs to the particular period when the Scripture which contains it was written.

We may ask, however, whether Sabbath observance may not have been well established long before the Decalogue was written. The answer is that there was indeed "sabbath" observance, but it was not of the seventh day Sabbath. It was not related to the days of the week but to the phases of the moon. The Israelites did not take it with them into Canaan; they found it when they arrived there. To some of the prophets it was a "heathen" observance which they condemned and

excoriated. "New moon and sabbath," says Isaiah, "and the calling of assemblies--I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates" (Isa.i:13). In the same vein, Hosea says in the name of Yahweh, "I will put an end to all her mirth, her feasts, her new moons, her sabbaths" (Hos. ii: 11).

Evidently, to win its way to ethical approval, such as that of the Deuteronomist, the Canaanitish Sabbath had to change and become something very different. That they could have been a seventh day Sabbath in the wilderness, when traditionally it is supposed to have been instituted, is of course impossible. "The Sabbath," writes Professor Pfeiffer, "is inconceivable among the nomads of the desert: either they are raiders, and then every day is a Sabbath when they are not on a foray, when no Sabbath would be observed, or they are shepherds and their work cannot be interrupted one day in seven, as in farm work."

The shepherd's work, says Dr. Lods in a more explicit description, "which must be done every day, consists in feeding and watering his flocks." It also consists in feeding and watering his flocks." It also consisted in protecting his flocks from thieves and from beasts of prey. If the shepherd had observed the Sabbath the thief would have observed his opportunity, and so would the lurking animal marauders.

No scholar, however, regards the seventh day Sabbath as having been established among nomads in the wilderness.

The word shabbath comes almost certainly from the Babylonian shabattu, which denoted the feast of the full moon. The other regularly occurring feast was that of the new moon. So when we read in the Bible of "new moons and sabbaths" what it means is feasts of the new moon and of the full moon.

These were taken over by the Babylonians, who took them, no doubt, from the Sumerians; and it well may be that the nomad

Hebrews had observances which, without being the same, were somewhat parallel. None of them were days of rest except to the extent work stopped during the feasting.

The new moon and full moon "sabbaths" were related, as was all Canaanite religion, to the fertility cults and had the same significance for the Hebrews. That is why the prophets declaimed against them. The seventh day Sabbath, on the other hand, is definitely a Judaic development. It probably emerged--we do not know how--under the influence of the eighth-century prophets, the emphasis being first on a day of rest.

This was Deuteronomic Sabbath. Later, during the Exile in Babylon, when the older observances, including sacrifice and the Temple ritual, were interrupted, it doubtless took on additional significance as represented in the version in the Priestly Code. But what clues do we have which might indicate its origin?

The Babylonians, as we know, abstained from work on certain days not because they were "unlucky." Work begun on such a day would invite misadventure and might cause an injury to the worker. It was unwise to work on days that experience had proved to be ill-omened. The unlucky days are believed to have been the seventh, twenty-first and twenty-eighth of the two months, Elul II and Marchesvan.

Perhaps "unlucky" days were also found in other months. The superstition may have existed in Canaan, borrowed from the Babylonians. But if this was the practice the Judeans took over they certainly transformed it.

Instead of the seventh day Sabbath being an unlucky day it became a day of thanksgiving and rest, a spiritual and humanitarian observance.

Of other sabbaths we may note that the Christian or "Lord's Day" Sabbath is derived from the Jewish practice as modified by Mithraic ritual (which moved it from the seventh day of the week to the first) during the early Christian centuries. The

Muslim Sabbath is derived from both the Jewish and Christian but the period of abstinence from work lasts only while services are being conducted at the mosque. It occurs on Firdays. There is a Buddhist Sabbath, the Uposatha, which is the day of the new moon and of the full moon and the eighth day following each. It owes nothing to the Jewish or Christian Sabbaths.

There is much more that we would like to know of the origin of the Judaic Sabbath, but its history has many blank spaces that we can only fill in with inference. To complete our outline, however, the importance of the Sabbath was greatly increased by the dispersion of the Jews and the rise of the synagogue. With the Temple remote and no opportunity for sacrifice, the congregations in distant lands defended more and more Sabbath observance as the nurture of their religion and the opportunity to study their Law.

#### 4. The Purpose of the Sabbath: Two Views

A comparison of the text of the Fourth Commandment as it appears in Deuteronomy and in Exodus has already been made (Chapter Four).

What now remains to be noted is the religious significance of the divergence between the two: the earlier version (Deuteronomy) gives the basis of the Sabbath as humanitarian, the later version (Exodus) as one of piety.

There is some indication that a day of rest may have been observed by the privileged classes for some time before it was extended to the populace in general, though the argument, admittedly, is rather tenuous. On the Babylonian seventh day (U-hul-gallum or "evil" day: not sabbath), we are told that "the shepherd of the great tribes shall not eat salted meat cooked over the embers, he shall not change his body-clothing, he shall not be clothed in white, he shall not offer a sacrifice. The king shall not ride in a chariot, he shall not talk



victoriously. The seer shall not make declaration with regard to a sacred place.

A physician shall not touch a sick man. It is not suitable to make a wish...In the night the King shall bring his offering into the presence of Merodach and Ishtar, he shall make a sacrifice. The raising of his hand in prayer is acceptable to the god."

It seems possible that all the references here are to the ruling and professional classes; U-hul-gallum may not have been observed by the common people. If with the passage of time the emphasis came to be less on the "unluckiness" of the day and more on its opportunity for rest, the seventh day in Canaan may have become a rest day for the privileged classes. In this case, the Deuteronomist is extending its benefits to all members of the community, including the slaves. The Sabbath is intended, he says, "that thy manservant and thy maidservant may rest as well as thou."

For this democratic widening of the rest day privilege he gives an admonitory reason: "Thou shalt remember that thou wast a servant in the land of Egypt, and Yahweh, thy God, brought thee out thence by a mighty hand and by a stretched-out arm: therefore Yahweh, thy God, commanded thee to keep the Sabbath." Here, clearly, the purpose is one of human welfare, and it is evident that Jesus was a Deuteronomist in expressing his view that "the Sabbath was made for man, and not man for the Sabbath." Was there a controversy on this subject between Deuteronomists and sacerdotalists, even in the time of Jesus? From what we know of the debates current in this disputatious period, it is entirely. In the priestly code, composed a century or a century and a half later than Deuteronomy, the basis of the Sabbath is that Yahweh rested on the seventh day after his six days of creation. "Wherefore Yahweh blessed the sabbath day and hallowed it." The purpose has thus been changed from one of human welfare to one of pious observance. The day upon which God rested is a day set apart;

none of his people must do any work on this holy day: work would profane it.

What has happened is that during the Exile the Priestly party has gained control and the emphasis of the prophets has been largely lost. This change is seen not only in the new basis given for observing the Sabbath but in the total outlook of the Jewish leaders, which outlook they were determined to impose upon the Judean community. In this, after the restoration of Jerusalem, they largely succeeded-- but never completely. The prophetic party was not dead, nor had its teaching been deleted from the Scriptures. Only "so far" could the Priestly party go--and perhaps only "so far" did it want to go. But unfortunately, under Ezra and Nehemiah, who were courageous and high-minded leaders but nevertheless narrow in their viewpoint, the sabbath lost much of its earlier quiet beneficence and became a ritual observance, rigorously enforced.

The priestly basis given for Sabbath observance-- that God rested on this day--is, of course, mythical. Just as the world was not created in six days, so was seventh day of divine rest. Indeed, the very notion of God resting is an anthropomorphism that theology--even traditional theology--is bound to reject: either that or do what it can to explain it away. It is unfortunate that this version of the Fourth Commandment, rather than the Deuteronomic, is the one that has passed into general use. Irrespective, however, of the choice of version and the unsolved questions of its origin, the Jewish Sabbath, in its centuries of observance, has deepened greatly in religious meaning. This meaning is most concisely, perhaps, in the second stanza of a beautiful Jewish hymn that is sung at the table on Friday evening:

Treasure of heart for the broken people

Gift of new soul for hte souls distrest.

Soother of sighs for the prisoned spirit--

The Sabbath is rest.  
This day is for Israel light and rejoicing,  
A Sabbath of rest.

5. "Honor Thy Father and Thy Mother"

As commonly interpreted the Fifth Commandment is perfectly clear: parents should be respected by their children. In its historical context, however, its meaning is far from plain. The parents were not equal: the mother, as the father's wife, was his possession. The father could have more than one's wife: was the mother to be honored but not the stepmother?

If the father died his first born son at one time inherited his wives as concubines, with the exception of his own mother. Daughters were possessions that could be sold into concubinage or slavery. In this case a daughter had no right of protest; she must obey. But in what sense would she "honor" the father who for his own enrichment had abandoned her to degradation? What of the children born of slaves? They might honor their father from they derived patrilineal dignity, but could they honor his female bond-servant who lacked the status of a wife?

So many are the difficulties of reconciling this Commandment with the social conditions that obtained in the Israel to which it was given that many scholars have decided that it relates to the ancestor worship which is known to have had so large a place in early Hebrew religion rather than to the contemporary family. More likely, however, is Bade's suggestion that the Commandment is addressed only to adult male Israelites and refers to the aged parents of sons who had formed their own households. Since they were now beyond parental control these adult sons were no longer obliged to obey their parents as formerly; they might even show them disrespect, as Reuben did when he ravished a concubine owned by Jacob, his father. For this, however, Reuben suffered when the time came for his

father to give him blessing. And this may be a clue to the meaning of the Fifth Commandment. What we read is (Exodus): "Honor thy father and thy mother: that thy days may be long in the land which Yahweh, thy God, giveth thee." A dishonored father could curse his son, and so devastating was the effect of such a curse, as the Israelites viewed it, that the son's life might be cut off. Curses had important (magical) effects, no matter who uttered them.

And of all curses the curse of a father was the most potent. Under this construction the Fifth Commandment was therefore a warning. "You may be outside your father's household," it says, "and no longer under his command; but you are not beyond the range of his curses. Be careful, then, to honor him, and his wife, your mother, lest he curse you and your days be ended."

In Deuteronomy, besides the connection of the Fifth Commandment with long life, we have the clause "that it may go well with thee," which fits in perfectly with interpretation. Besides the foreshortening of life a father's curse could bring misfortune, but his blessing was assurance that it would "go well with thee." There is thus, to quote Bade, a "sinister as well as an auspicious significance" to this Commandment.

Such then was the Fifth Commandment's likeliest meaning in its own historical context. But time has sufficed to give it a simpler and more beneficent meaning. we are to honor our parents because they gave us life and shelter, and--it is to be hoped--kindness and love. Modern psychology, however, would caution us that the matter is not that simple. parent-child relationships are full pitfalls. If a child insists upon honoring a dishonorable parent it may cause emotional aberration. If a child is too intensely devoted to a parent it warp him so that he is unfitted for making a home of his own--or even unable to cope

with normal life at all.

So that it is best to see in this Commandment a reasonable reminder rather than an edict; and to remember that in the view of Jesus all the people were :his mother, his sisters and his brethren: (Mark, iii; 31-35). This means that a true religion widens kinship until it includes the entire human family. Yet in seeking the larger we must not neglect the lesser: and this is the enduring value of the Fifth Commandment.

Only a peace between equals can last; only a peace  
the very principle of which is equality and a common  
participation in common benefit.

## **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 at 2221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyongan Buk-Do Province on January 6 (by lunar calendar), 1920.

On Easterday(April 17th) when he was at 16, he received a revelation from Jesus about His mission for the fulfillment of God's Providence, and ever since he has been putting His heart and soul into the performance of his bestowed mission.

From that time to the Korean liberation from the Japanese domination on August 15, 1945, he spent his time for internal preparation in silence, concentrating his whole mind in spiritual prayer reserch of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyungyang under the Soviet Military Government on June 6, 1946.

By giving lectures on the essence of faith centering on God's purpose of creation he gathered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean Communist regime by the accusation of the pastors and elders of the established churches claiming him heretic and breaking social security against the Communist policy in 1948. And when the Korean conflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

Reaching Pusan on January 27, 1951, Mr. Moon continued to propagate and lecture, getting his livelihood through a wharf labor and established churches in Pusan and Taegu in a few



years.

Immediately after the removal to Seoul early in 1954, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pook Hak-Dong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believers were increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st, 1954, for the first time.

The Sung Wha Young Men's Association organized after removal to 241 Heungin-Dong, Sungdong-Ku, Seoul on January 17, 1955, executed as proxy for the office of the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

On March 30, 1955 there was the first examination of the Divine Principle which was the origin of examination system in this association. The HSA moved to 37 1st Ka, Chang Choong-Dong, Choong-Ku, Seoul on April 27th, 1955 and further moved to 71-3, 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, the present address, on October 7th, 1955.

Approximately for one year and half since the removal, the Association quickened the internal power by means of the organizational adjustment and promotion as well as the mission work in Seoul area.

After the simultaneous seven day fasting entire throughout the country since July 14, 1957, 120 groups consisting of 2 propagators each were dispatched to 120 selected cities of South Korea for 40 days dating from July 22nd, and as the result, about new 30 church were established.

In August 15, 1957, "Commentary on the Divine Principle", the first creed of the HSA came out.

Through dispatched missionaries to Japan and the United States of America between 1958 and 1961, the overseas mission

of HSA began earnest.

There have been many various training of preachers since the first nation wide training of preachers on January 10, 1959 and at the end of the year, churches increased to 70.

40 days summer propagations and 40 day winter enlightments during the seven years since 1960 brought forth 700 churches besides big contribution to the improvement of the national culture.

Starting from April 11, 1960, there have been annual joint wedding of 3, 36, 72, 124, 430, 777 couples etc.

On October 14, 1960 the official business posts of HSA were established and old districts and 36 sub-districts were recognized to 9 districts and 72 sub-districts dated August 31st, 1961 and the sub-districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub-districts in total.

The Holy Spirit Association completed the registration of social organization with the government on May 31, 1963 and was authorized foundational juridical person from the government dated October 4, 1963.

In 1965, Mr. Sun Myung Moon made a round of calls on 40 countries during the ten months, and encouraging and inspiring all the family members scattered in the world, he blessed 120 Holy Grounds in 40 countries.

On May 1, 1966, "Discourse of the Divine Principles" made up for "Commentary on the Divine Principles" came to appear.

In Summer of 1967, 15 officials in responsible posts of HSA in Seoul paid a visit to Japanese Holy Spirit Association for retraining the Japanese family members.

On the other hand, 50 backbone members of Japanese Holy Spirit Association who visited Korea and armed with ideology for victory over communism a stimulus to the realization of universalism rising above the barriers of race and nation.

In Spring of 1969, making a round of calls on 21 countries



during three months accompanied by the late President Eu Hyo Won of the Association, and blessing 43 couples consisting of 9 races, he took a step forward for the realization of the universal family society.

The old 9 districts and 122 sub-districts were reorganized to 34 districts and 169 sub-districts dated July 8, 1970 with 300,000 members and 900 churches in South Korea as of October 10, 1970.

Early in 1970, 73 backbone members of Japanese Unification church paid a visit to Korea and had special training, joining Anti-Communist activities, and Korean-Japanese Joint conference of staff members for the victorious frontline for unification in 1970's

The Holy Spirit Association became a member of the Korean Religious Conference dated April 15th, 1970.

The Association consists of 11 departments and there are districts, sub-districts and wards in Provinces, Kuns and Myuns under its jurisdiction.

Mr. Kim Young-Whi, former director of General Affairs Department, HSA-UWC was newly appointed to the President of the Association dated August 1, 1970.

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 —

