

The Way of the World

July

1972



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher : Young Whi Kim; **Chief Manager :** Won Pok Choi;
Chief Editor : Young Tyang Chang; **Editor:** Han Joo Cha;
Translator: Eun Hyung Kang; **Advising Editor:** Hal C. McKenzie;
Editorial Assistants : Ok Gi Kim, Lynne L. Doerfler;
Contributing Editor : David Charnow.

CONTENTS

July 1972

(EDITORIAL)	The Peace By God	3
(REPORTS)	Seoul, Pyongyang Agree on Unification Principles...	5
	Hundreds of Japanese Members Visit Korea.....	11
	20th Principle Seminar for Christian Pastors.....	12
	Rev. Singh, Missionary to India Visits Main Church	13
	8th Nation-wide General Meeting of Sungwha Students.....	14
	International Youth Training Course in Korean Victory Over Communism Thought ...John Price...	16
	Visiting Church Pioneers Promise Unity, HarmonyJan Johnson...	18
	One World Crusade is Marching on	21
	Success in Birmingham	28
(PICTORIAL)	Japanese Members Visiting Korea	30
	The Weekly Religion First Anniversary.....	31
	Sungwha Students Meeting.....	32
	U.S. Crusaders Activities.....	34
(ARTICLES)	New Korean Directions Reflect Changing World..... Neil Salonen...	39
	Korea: Optimism Cannot Outweigh Caution.....	43
	Moral Revolutionary.....Gary Jarmin...	45

Loneliness.....	Michael Roth...48
Prophecy which Harassed Hitler	
Forsees Atomic War.....	Martin Porter...50
The Responsibilities of Being Human.....	Ken Weber...53
After the Prague Spring, the Winter of Censorship.....	58
The Way to Impasse	Mihajlov...65
Confessing Protestantism in West Germany	
.....	Peter Beyerhaus...69

(OVERSEAS RELIGIOUS NEWS)

When Ministers Have Become Communists?	85
First Korean Catholics Baptized Early 1700s.....	
.....	Ippolito Rotoli...87
Did Jesus Exist? The 3 Key Questions	
Underlined by This Enigma of History.....	90
What I Dislike in Catholic Church.....	94
Religious Revival Serious Problem for Soviet Reds	
.....	Ray Mas...96

(LETTERS)

Toronto, Canada	Alan Wilding...100
Oslo, Norway	Ingrid Schneider...102
Memphis, U.S.A.....	Diane Frink...103
Denver, U.S.A.	The Denver Family...111

(BOOK WORK)

Communism: A New Critique	116
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(Editorial)

The Peace by God

July 4th will always have a special significance with our church members. We remember July 4th, 1955 and the sorrow it brought. History repeats itself. On July 4th, 1972 the Seoul-Pyongyang Communique was disclosed and echoed internationally. But we must seek the true meaning.

We know from history, even the history of this specific conflict, that there are often different motives behind talks of peace and communion. This truth has fortunately been expressed in the press throughout the world. The President of the Republic of Korea, Park Chung Hee, has asked for his people to understand the deep reality of the situation. Then we, Divine Principle members, knowing the even deeper central significance, must remember the conflict between God and Satan. We must support the Republic of Korea government and pray that the principle for Victory Over Communism, the Unification Theory, can be adopted and utilized. This, we know, is the only way that true peace and brotherhood can come to Korea and in fact any nation. We must prevent the world opinion supporting the deep fallacy of North Korea. We must not let it be thought that North Korea sincerely wants peace.

Therefore, we have a great responsibility. The world must understand the deeper significance of this conflict, its deepest significance. The conflict arose even before Jesus. There were the two camps of God-centered Judaism, and the humanistic Hellenic thought of Greece. This has periodically reappeared since then and recently there have been three final stages. First in the 16th century there was the Renaissance, a rebirth of materialism, and balancing this the so-called first Reformation of Martin Luther

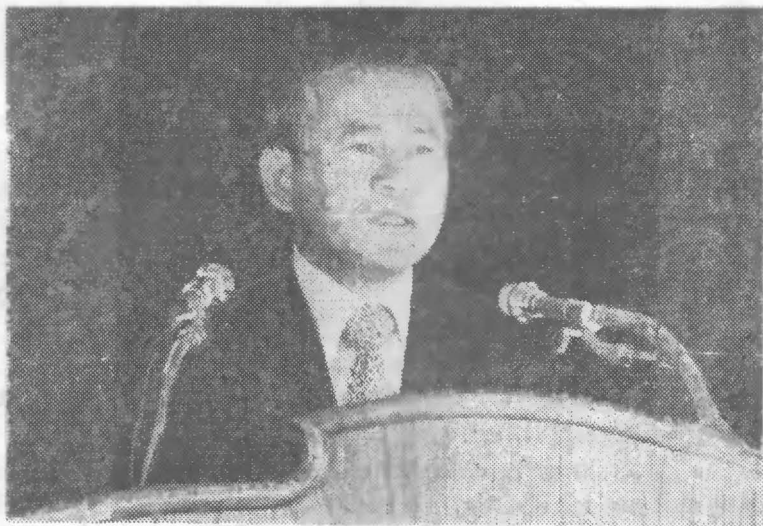
bringing a rebirth of religion. Two centuries later the Enlightenment, with such men as Rousseau and Voltaire, brought a humanistic revival and countered the so-called second Reformation of religion of Wesley, Whitehead, Fox and others. Now the third and final stage has appeared with atheistic communism opposing the unified world religions under the Complete Testament Truth. From their birthplace in Europe these two fundamental movements have spread across the world. The Middle ages and after saw the spread of Christianity by sea route to Africa, India and Asia. Then in the last 150 years we have witnessed the growth of communism by land spreading eastwards to Russia, China and Korea. Now these two ideologies are encapsulated in Korea. A people, once homogeneous in tongue, religion and culture are now divided. Then during the Korean War Communists covered almost all the land. The ideological conflict is uniquely expressed. The totalitarian and reputedly most oppressive Communist atheistic state in the North is held back by a happy, spiritual and deeply sensitive family-based people in the South.

Our long cherished hope of unification cannot be fulfilled by desire alone, or by the talking of men. It can and will be fulfilled by the sustained tears, sweat and prayers in the daily life of God-centered international people.

(Reports)

Seoul, Pyongyang Agree on Unification Principles

The Republic of Korea and north Korea have reached "full agreement" to renounce the use of force in pursuit of peaceful unification through independent Korean efforts, installing a hot line between Seoul and Pyongyang to prevent "unexpected military incidents."



Director Lee Hu-rak announces Joint Communique.

A joint communique, issued simultaneously July 4 in Seoul and Pyongyang, said that the agreement was the result of the recent exchange of visit to Seoul and Pyongyang by Lee Hu-rak, director of the Central Intelligence Agency, and Park Sungchul, north Korean second vice premier, respectively.

"With the common desire to achieve a peaceful unification of the fatherland as early as possible," Director Lee told a heated press conference, "the two sides in these talks had frank and open exchanges of views and made great progress in promoting mutual understanding."

The communique said that the two sides agreed to establish and operate a South-North Coordinating Committee to be co-chaired by Director Lee and Kim Yong-joo, director of the north Korean Organization and Guidance Department. Kim is the brother of Kim Il-sung, chief of north Korea.

Director Lee announced the agreement between the south and north, which remain separate for more than a quarter century, at the press conference room packed with excitement and emotion in the face of the history-making event.

He solemnly read to the nationally broadcasted radio and TV conference the contents of the seven-point communique which said:

"The unification shall be achieved through independent Korean efforts without being subject to external imposition or interference."

The two sides, the agreement said, "have agreed not to slander or defame each other, not to undertake armed provocations whether on a large or small scale, and to take positive measures to prevent inadvertent military incidents."

Signed by Director Lee and Director Kim of north Korea, the communique pledged to carry out "faithfully" the agreed items before "the Korean nation."

The direct telephone, installed between Seoul and Pyongyang, is designed to deal directly, promptly and accurately with problems arising between the south and north, the communique remarked.

The projected coordinating committee, according to the communique, aims at implementing the agreed items, solving various problems existing between the south and north, and settling unification problems on the basis of the agreed principles.

Together with releasing the joint communique, an agreement

on the installation and operational procedures of the hot line was made public.

The line has been installed at the office of Director Lee in Seoul, and at that of Director Kim, the CIA chief said.

The announcement of the joint communique came at 10 a.m. after the south-north contacts and the resulting agreement were kept in tight secrecy.

Director Lee met with the press for about an hour announcing the joint communique and replying to questions from the reporters. Foreign correspondents also were on hand.

The agreement between south and north Korea on principles for peaceful unification through independent Korean efforts means no change of policy for achieving unity through U.N. supervision, Lee Hu-rak, director of the Central Intelligence Agency said. Director Lee told the news conference that since the United Nations supports the sovereignty of world nations, the government's basic unification policy remains the same.

He said the United States and other allies were not consulted of the nation's secret contacts with the north and added that he expects to meet north Korean officials often through the South-North Coordinating Committee soon to be established.

The CIA chief declared "we have now entered an era of dialogue between the south and the north from confrontation without dialogue."

The dialogue, however, means no relaxation of tension and immediate arrival of peace, he told the local reporters and the correspondents for the foreign press. It was Director Lee's first news conference since he assumed the post Dec. 21, 1970.

He said President Park made a great determination to enter into secret talks with the north and to seek ways of preventing a possible war at a time when tension was heightening along the armistice line.

"I myself crossed Panmunjom and entered the north with great

resolve. Once in northern territory, said the 49-year-old CIA director, "I felt at ease." He said he felt a strange feeling when he recrossed Panmunjom on his return to Seoul.

Asked whether the start of dialogue would necessitate a change in the nation's social system under which the slogan of anti-communism has been foremost, Director Lee said the change might be necessary.

But he added quickly it would be up to the administration and the legislature to amend, repeal or supplement the Anti-Communist Law and other existing laws on national security.

He recalled that north Korea promised to make continued and sincere efforts to implement the agreement but said the attitude of the other side remains to be seen "On our side, the support of the people is necessary to keep the dialogue going," said CIA Director Lee, adding "this requires the strengthening of the nation's all out security system,"

He said during his stay in Pyongyang he met twice with Kim Il-sung and Kim Young-joo in separate talks. "We had frank and extensive discussions," said Lee. "But I cannot disclose details beyond what is said in the joint communique"

He said Kim Young-joo was unable to visit Seoul because he was ill when he was invited.

The north Korean leaders, he said, seemed to have been surprised at his presence in Pyongyang. But added that he was well treated in the north.

He was accompanied on the secret Pyongyang trip by an aide and two bodyguards but he refused to identify them. North Korea's Park came here with a four-man party, said Director Lee, who also did not identify the four members.

South-North Joint Communique

Recently there were talks held both in Pyongyang and Seoul to discuss problems of improving South-North relations and unifying the divided Fatherland.

Director Lee Hu-rak of the central Intelligence Agency of Seoul visited Pyongyang from 2 to 5 May 1972 to hold talks with Director Kim Young-joo of the Organization and Guidance Department of Pyongyang. Second Vice Premier Park Sung-chul, acting on behalf of Director Kim young-joo, also visited Seoul from 29 May to 1 June 1972 to hold further talks with Director Lee Hu-rak.

With the common desire to achieve peaceful unification of the Fatherland as early as possible, the two sides in these talks had frank and openhearted exchanges of views, and made great progress in promoting mutual understanding.

In the course of the talks, the two sides, in an effort to remove the misunderstandings and mistrust and mitigate increased tension that have arisen between the South and the North as a result of long separation, and further to expedite unification of the Fatherland, have reached full agreement on the following points:

1. The two sides have agreed to the following principles for unification of the Fatherland:

First, unification shall be achieved through independent Korean efforts without being subject to external imposition or interference.

Second, unification shall be achieved through peaceful means, and not through the use of force against each other.

Third, as a homogeneous people, a great national unity shall be sought above all, transcending differences in ideas, ideologies, and system.

2. In order to ease tensions and foster an atmosphere of mutual trust between the South and the North, the two sides have agreed not to slander or defame each other, not to undertake armed provocations whether on a large or small scale, and to take positive measures to prevent inadvertent military incidents.
3. The two sides, in order to restore severed national ties, promote mutual understanding and to expedite independent

peaceful unification, have agreed to carry out various exchanges in many fields.

4. The two sides have agreed to cooperate positively with each other to seek early success of the South-North Red Cross talks, which are underway with the fervent expectations of the entire people.
5. The two sides, in order to prevent the outbreak of unexpected military incidents and to deal directly, promptly and accurately with problems arising between the South and the North, have agreed to install a direct telephone line between Seoul and Pyongyang.
6. The two sides, in order to implement the afore-mentioned agreed items, solve various problems existing between the South and the North, and to settle the unification problem on the agreed principle for unification of the Fatherland, have agreed to establish and operate a South-North Coordinating committee co-chaired by Director Lee Hu-rak and Director Kim Young-joo.
7. The two sides, firmly convinced that the afore-mentioned agreed items correspond with the common aspirations of the entire people, who are anxious to see an early unification of the Fatherland, hereby solemnly pledge before the entire Korean people that they will faithfully carry out these agreed items. Upholding the desires of their respective superiors

Lee Hu-rak

Kim Young-joo

Hundreds of Japanese Members Visit Korea

During the four visits between the end of June and the beginning of August, a total of 614 Japanese Unification Church members visited Korea and had training sessions in the Central Training Center located in the eastern suburbs of Seoul: 173 members from June 24 to July 6, 83 members of Toitsu Sangyo Company (Tong-II Industry Co.) from July 10 to July 14, 141 members from July 15 to July 19 and 217 members from July 20 to August 3. During



Japanese members participating training session.

their stay in Korea, all trainees have studied Divine Principle, Victory-over-Communism theory, history of the Unification Movement. Also they enjoyed to hear special lectures and testimonies from Korean family members. On the last days of their training courses all of them were happy to visit Chongpyong Lake Training Center and had entertainment and relaxed there. Hisanori Hamasaka, one of visitors, a manager who is working for the Enterprise Depart-

ment in Tokyo said that many Japanese members are now privileged to come to Korea and have training sessions and study as though they were in Japan, and through this program they are greatly increasing mutual understanding and friendship. Both Korean and Japanese members are learning very much from each other.

20th Principle Seminar for Christian Pastors

The 20th Public Principle Seminar for the established churches' pastors and ministers was held in the Central Training Center from July 18 to July 20. During this three-day study course, 44 people were taught by two lecturers of Divine Principle, Mr. Lee Jae-suk and Mr. Whang Won-jin. One of the participants said in his report that he was astonished to see the superiority of the Divine Principle and Unification Church rapidly spreading all over the world, and he expressed that the future of the established churches in Korea depends on our church.

Rev. Singh, Missionary to India Visits Main Church



Rev. Singh

Clement P. Singh, the leader of Unification Church of India came to Korea on July 13. Rev. Singh, Indian missionary who had been witnessed by the German missionary to India Heiner Pause, arrived in Japan on June 30 and stayed there for two weeks. During his one week long stay in Seoul, he discussed about the mission in India with Headquarters staff, and also visited Chongpyong Lake Training Center. On July 16 after the Sunday service he addressed to the Seoul family at the Main Church and reported about the Indian Family. Rev. Singh returned to India by Korean Air Lines on July 20. We pray for his safety and success.

8th Nation-wide General Meeting of Sungwha Students

During four days from July 27 to July 30 the Central Training Center had 778 student participants who came from across the country to the 8th General Meeting. Our Leader spoke to them at the opening ceremony and gave them an encouraging address entitled "The young generation that Heaven desires". In spite of hot weather all young members enjoyed many warm events. The slogan for the period was "Let's be aware of main thought of the True



Master encourages young members.

Parents." The events were: a Divine Principle lecture contest, a musical contest, a speech contest, a culture night, an athletic meeting, etc. Fortunately they could share with Japanese

family visitors and had Korea-Japan Goodwill Football Game at the playground of the Training Center. At the closing ceremony Our Leader appeared again for the students and encouraged the young active members. The results of contests; the first prize was given to Chonnam Province Student Association, and the second and third prizes were given to Kyongnam and Seoul associations respectively.

Meanwhile, during the general meeting session, there were more than 200 student volunteers for summer witnessing so that they were organized and called "Student Mobile Unit". 20 units consisting of 10 members each, were dispatched shortly after the general meeting finished to help 20 local centers.

International Youth Training Course in Korean Victory Over Communism Thought

By John Price

On July 31st a group of 35 Americans arrived at Sootaek-ri Training Center for lectures and education by the International Federation for Victory Over Communism. Their tour had been invited primarily by the National Chinese Government of Taiwan where they had been touring and receiving education over a period



Joe Tully gives a lecture on VOC thought.

of 5 weeks. They were a mixed group, mostly young students, although an elderly couple and a Jesuit priest accompanied them. They came from all different backgrounds and all parts of the United States. All were right-wing and anti-Communist, but for

different motives. Some were Christians, some were capitalist materialists and some were anti-Communist just from parental education. Nevertheless, they were intelligent, one a doctor, several graduate students and also an economist were with them.

It was decided that we—western members who had ourselves just heard the lectures—should lecture to them. Lynne Doerfler, formerly from Washington, D.C., lectured for one hour to give a basic introduction. Then John Price from England lectured Dialectic Materialism, its critique and counterproposal for 2 hours. Next, Hal McKenzie, also formerly from the Washington Family, lectured for one hour on Historical Materialism, its critique and counterproposal. Finally, Joe Tully from the San Francisco Family gave a lecture on Das Kapital, or economics, its critique and counterproposal for 4 hours. Marjorie Hill from England and Katharine Bell from Canada assisted in hosting the group.

We had planned to give more lectures, but owing to an unexpected visit to the Korean Prime Minister, Kim Jong Pil, the group had to leave a day earlier.

Being a mixed group they reacted to the lectures in different ways. Some were quite positive asking for a copy of the book on the new critique to be sent to them. Others said they would like to help us. They all enjoyed the hospitality and food at the Training Center and the culture night spent with 200 Japanese members of I.F.V.C. who were also at the Training Center at that time.

Now they are off to Japan for a week hosted by the Japanese branch of I.F.V.C. Hal McKenzie and Lynne Doerfler have flown to Japan to help the Japanese family.

In conclusion this was a real opportunity to reach many Americans and a great experience for us for future lecturing.

Visiting Church Pioneers Promise Unity, Harmony

From The Raleigh Times, Raleigh, North Carolina,
dated July 4, 1972

By Jan Johnson
Times Staff Writer

Promising unity and harmony throughout the land, a group of 27 pioneers of the Unification Church International brought their message to Raleigh Monday in a rally at North Hills Shopping Center.

"One World Crusade," the name of the group, one of two traveling by bus around the United States, sang songs proclaiming a "day of joy, day of delight, day of true family," accompanied by morroccos, tambourines, a violin and a guitar.

The Unification Church was founded in 1954 by Sun Myung Moon in Seoul, South Korea. His teachings are based on a series of revelations beginning in 1936 when he was 16 years old.

The religion has 30,000 followers in southeast Asia and about 500 in the United States. A total of 50 pioneers are canvassing the county in two buses and the church hopes to have 10 buses touring by the end of 1972.

Most of the followers are between 23 and 28. Those at the North Hills rally ranged in age from 23 to 35.

Some wore sport shirts, others coats and ties. Girls wore casual frocks and long skirts. Each sported a white ribbon with the words "One World Crusade" and "Day of Hope."

A banner behind the singers proclaimed "Day of Hope lectures —New Message for Mankind."

While various pioneers talked, another passed out literature among the passersby who stopped to listen and wandered on their way.

Members of the church come from assorted backgrounds. One man was studying to be a Catholic priest when he joined the movement. Another followed the group from Arizona to Arkansas where he joined up. Many were former students.

Perry Cordell, 35, has been with the movement for two and a half years. He became interest while auditioning in a part for the musical "Hair" in Las Vegas.

Gaynell Frizzell heard about the church while studying in Austria. When she returned to the U.S., she became actively involed in the movement.

Carl Hagan, a former mechanic, saw a group from the Unification Church praying in a park. He was so taken with the scene, he became a member.

"You are probably wondering why we dropped what we were doing and travel around proclaiming a message of 'New Hope,'" Hagan said at at the rally to the few onlookers.

"We are optimistic. Teaching the Unification Principles gives us hope. We now have the tools and means to accomplish things never before able to be achieved," he said.

Cordell described the religion as "an expansive type of organization which includes religion, politics, art and culture, economics and science."

The Unification Church is based on a "God-centered world neither democratic or communistic, but one never before presented," Cordell said.

He said the religion was going to grow and will be a household world within three years.

Willian Torrey, state representative of the church—headquart-

ered at 219 Forest Drive, equated the beginnings of the church to planting a crop.

"First you have to till the soil and then plant the seed, returning later to water it," he said.

Within the next three years, the church hopes to have a mobile unit in each state to travel to communities.

One World Crusade Is Marching On

By David S.C. Kim

On July 9 Mobile Unit 2 stopped by National Headquarters at 6:00 p.m., and the Washington, D.C. family was outside to welcome us. Perry and Joy get off the bus and reported our arrival, and President Farley Jones came inside the bus and welcomed us on our return, having the new vans, we all ate dinner together in the basement dining room. The Washington family had prepared a skit for us and we demonstrated the Rally for God we have been doing in each of the southern states.

Nearly 70 people as well as guests were attending, and they seemed to enjoy our presentation. Entertainment lasted until 9:30 p.m. and we departed for Wilmington at 10:00 p.m., arriving at 1:30 a.m. July 10 at the church center, where Peter Mullen, State Representative, and David Byer, a new family member were waiting for us.

On July 10 witnessing teams went out in the morning, while the candle-selling teams went out at 3:00 p.m. Peter Mullen went to work at his part-time job, lasting from 7:30 a.m. to 1:00 p.m.

Since our finances have been depleted, and having only candle sales for our survival. We put our emphasis on candle selling.

The public meeting was held at 7:30 p.m. in the Yoga center,

the downstairs floor of the building our church center is renting. The first night only 3 new people came to hear lectures: Creation, Fall of Man, and Mission of Christ, given by Izilda, Sam and Margaret.

On July 11, Jon Schuhart began art work on the posters to be sent out to each state representative on our route, with their name, address and date of Crusade inserted in the lower right corner. This they can keep as a special souvenir from all members of our Mobile Unit 2.

The public relations staff had a very hard time getting through to the newspapers, which are influenced and controlled by the DuPont company.

Candle sellers showed their great ability this evening. Top sales records were made by Ken and Bill, who are both newly converted and picked up by Mobile Unit 2 Crusaders. Thus they provided enough finances for one week to keep our operation going. My and Mobile Unit 2's special thanks go to those individuals who worked hard to make money for our operation.

On July 12 Peter and Susan Hughes were interviewed for 25 minutes on TV Channel 12, an education television station, and they presented a diagram of the Principle lecture. The station will broadcast it in three nights. At 6:15 p.m. to 6:30 p.m. the first part of the interview was on TV. Peter Mullen as State Representative explained the Unification Church International, our Master, the Unification Principle, and his mission for the city of Wilmington and state of Delaware. Before our meeting all members enjoyed watching Peter's appearance on Channel 12, the only TV station in the city.

We received a copy of the TV tape on the Rally for God in St. Louis from Jackie Stock. This is a very precious gift.

8 new people came to the third evening meeting. The three senior lecturers took over, with Part I summaries presented by Perry and Susan, and Part II given by Joy. Our Unit Vanguard arrived at 11:30 p.m. from Richmond, via Washington, D.C. headquarters.

During the day Peter Mullen made arrangements to interview

one of the open-minded ministers in the city, Rev. Ed. Johns of the Trinity United Methodist Church, so Perry and Izilda went to see him. Here is Izilda's brief report:

"Rev. Johns is a young, very active minister, and our interview was very successful. We established a friendly relationship and a foundation for Peter and he to get together in the near future. He is a very sincere and good-hearted person, very open to New Age ideas, and anxious to hear the Principle. This interview was very good in showing us how to handle ministers in the future. First they must trust us as and acknowledge our good intentions, and this Rev. Johns now feels towards our movement. He complimented us as being unique in our way of relating, that we knew how to listen, and were very polite in our give and take in comparison with other groups who had tried to sell him their ideas."

At noon on July 13, a Rally for God was held at Rodney Square, downtown, regardless of rain and a small audience. After the rally all began to witness. Driving our bus with its big signs through the downtown area may be influencing people there as well as in the neighborhood to come to learn more about the One World ~~Crusade~~. At 6:15 p.m. we again enjoyed Susan's TV appearance in the second of three showings on Channel 12, the third showing will be tomorrow.

At the evening meeting the summary and conclusion lectures were presented to 23 new people by the three regular lectures. Though it was hot and mosquitos constantly bothered the audience they stayed wide awake for three hours and even participated in our light meal, having no argument or questions, hopefully indicating their silent acceptance of the message. The State Representative and his two members seemed to like the lecture presentation very much. We were glad to have Hugh Spurgin of Philadelphia come with a new contact.

On July 14 after prayer meeting, some of the members had a very beneficial Yoga lesson from David Byer, who is an instructor. The second Rally for God was held at Rodney Square to attract news media. A reporter from the Morning News and Evening Journal came, and pictures were taken, but it was not put in the paper.

Twelve new people attended the evening meeting, listening to the one-day conclusion lecture. While the conclusion was being given at the church center, Peter and Susan were on the air for a question and answer session through the phone on WILM, on the Burk Hulley Show, to explain the Unification Church, our Master, and One World Crusade. It lasted 45 minutes, so our visit and work is now widely known to the city of Wilmington, and state of Delaware. This later made our candle sales door-to-door more successful, as residents had heard about us on radio or TV or seen the bus, and so bought candles without hesitation. The power of news media in influencing the public mind must be recognized again, even in a small operation like Mobile Unit 2.

On July 15 four new contacts came to the evening conclusion lecture. One of the several prospects, Frank Breyer, expressed his desire to join our church after hearing conclusion two nights. State Representative Peter Mullen was very glad to have a new member during our Crusade.

On July 16, Sunday, at 5:00 a.m. our pledge service was held downstairs in the Yoga Center, and everyone went back to sleep until 9:00 a.m. After brunch free time was given to all members. Four of them went with me to see "Fiddler on the Roof", a film based on the life of a Jewish family in Russia. Three members went to a Yoga pot-luck dinner to meet contacts, some went to the river for swimming and the rest of them relaxed, finishing their own business.

At 7:30 p.m. we had a special turkey dinner, which we enjoyed with ten of our contacts. We sang New Age songs and invited

guests to also sing. Later a testimony was given by Carl Hagen. The family looked very happy and relaxed, 'without anxiety or disturbance during the evening. At 11:30 p.m. the guests left, and we concluded our 7-day Crusade here in Wilmington.

On July 17, from 7:00 a.m. to 11:30 a.m. we had a serious group discussion to solve the problem of the kitchen, where negligence caused loss of \$ 40.00 cash. The meeting expanded to deal with the sensitive area of personal feelings toward a negative member, one newly converted. After a long session the group developed tremendously in areas of others' feelings, the necessity of conformity to the unit rules, norms and culture, and the problem of communication which created some form of clique in the unit. For the first time, the entire group participated, involved with seriousness and honesty in finding a solution to the group problem.

After brunch we sent the Unit Vanguard to Trenton, New Jersey, in advance; before we departed we presented several gifts to Peter and David Byer and Nan Christ: a church signboard, a lecture series on cassettes, a Unit group picture, a poster and 150 contact cards, two permanent members and 12 good prospects for special prayer support, plus lots of publicity to the city of Wilmington and the state of Delaware. We left after group pictures were taken, at 5:00 p.m.

During the seven-day Crusade we held a Rally for God two times, and though it was not in the newspapers, several contacts were made who came to lectures. We were fortunate that we could get on educational TV Channel 12 to present our program in three consecutive nights. Also we were on the Burk Hulley Show to answer questions from the audience over phones.

During our seven-day Crusade all experienced a nearly 4-hour session of group dynamics in which all of us tried to solve the existing problems in the Mobil Unit, also trying to help other brothers and sisters who are definitely not conforming in some way or other to the structure and function of Mobile Unit 2, thus

creating hostility and anxiety. Also deeply sensitive feelings were expressed to other members with sincerity and real concern. More such sessions of problem-solving may be greatly beneficial in helping all members in their social and spiritual growth.

Since we are returning to normal program of seven-day Crusade, weekly family meetings to improve our Unit function and operation have been restored. Also morning prayer meetings will be conducted by small groups, to give all a chance.

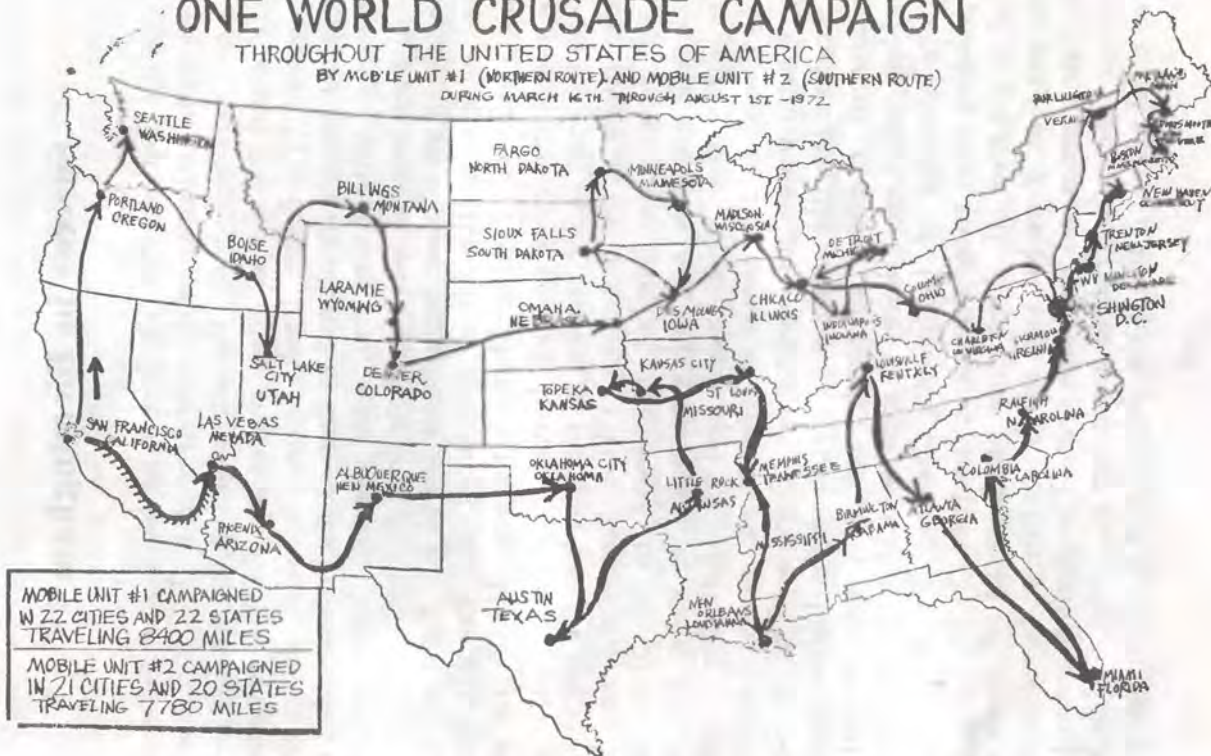
As far as future work in Wilmington, Delaware is concerned, Peter Mullen already has two young people who are very enthusiastic and dedicated in Principle work. During the Crusade two young people accepted the Principle officially, and a few more from the 150 contacts will definitely come. With all this potential, it is safe to predict that Wilmington Unification Church with Peter Mullen will be one of the strongest church centers in America.

ONE WORLD CRUSADE CAMPAIGN

THROUGHOUT THE UNITED STATES OF AMERICA

BY MOBILE UNIT #1 (NORTHERN ROUTE) AND MOBILE UNIT #2 (SOUTHERN ROUTE)

DURING MARCH 16TH THROUGH AUGUST 1ST -1972



Success in Birmingham

From the Southern Bus: On June 7 we had a great success in our news media offensive with interviews at a TV station and three radio stations—from the afternoon up to midnight—involving several talk shows. Susan Hughes and Gil Fox succeeded in getting on “The People Speak” show, in which debate and questions and answers are allowed as long as the audience called in on the phone, without time limit. That evening, Susan and Gil continued three hours, in which questions from all kinds of Christians and persons of all religious backgrounds poured in. Susan and Gil managed to explain the whole content of the Principle, even proclaiming that Sun Myung Moon is the new Messiah for the New Age and he is living in South Korea.

From Gil Fox: In the evening, at the same hour the conclusion was being taught at the downtown YWCA, Susan and I went on a live talk show. Dave Campbell interviewed us for 20 minutes with searching questions and with great insight he looked into the working of the One World Crusade and the Unification Church. Then he opened up the phones to callers to ask questions directly to us. What a tremendous opportunity! Every word we said was being broadcast over the southeastern portion of the United States. Susan answered questions completely and with very wonderful charm. Many callers asked simply to speak with Miss Hughes. There were quite a number of fundamental Christians calling, but they were preaching to us rather than asking questions. So Mr. Campbell just had to cut them off. Many times people would call to ask us if Jesus was God, if we had been reborn or whatever. So we would answer their question and they were over. The questions covered a wide range. The entire Principle was spoken of. After a while we received a call asking if this is the beginning of a New Age, and

who is the leader for this age. Mr. Campbell looked at us and shrugged his shoulders. He did not know how to answer that one. So Susan and I both answered that Master Sun Myung Moon had revelation from God. We were in Alabama to begin the new age. Then the questions really flew in. Everyone was burning up to argue or to find out about it. Originally we were going to speak only until 10:00. But instead we stayed on and on until 12:00. It was a tremendous success. Many sincere people called and we were able to counsel and advise them directly over the radio.

One caller asked such good questions that we were able to explain in essence the whole Principle. Much light was spread around Alabama. At the end of the show Susan and I were exhausted. We had been praying for an opportunity to speak to the people, and we finally had it. Our spirits were soaring and our faces were all lit up. Of course, Mr. Campbell is interested in our coming back on his show, and we are looking forward to the great event. Susan and I asked how many people his show reached, and he said 80,000.... With the $2\frac{1}{2}$ hour interview, we easily reached over 144,000 people on this day our Master's name is being spoken by many thousand more people. And finally on this day we had a good newspaper article and photograph of the One World Crusade. So they saw us and read about us today. Many, many happy surprise!

(From the Pioneers' Progress)

(Pictorial)



83 members of Toitsu Sangyo Company (Tong-Il Industry Co.) of Japan visit Chongpyong Training Center, Korea.



200 hundred student members of Unification Church of Japan visit The Weekly Religion Office, Seoul, Korea.



The first anniversary ceremony of The Weekly Religion on July 4th, 1972.



The athletic meeting of the 8th Sugnwha Students' Gernerel Meeting held in the Training Center, Seoul.



Sungwha Student members have Korea-Japan Friendship Football Game with Japanese members in the Training Center.



Night of Culture Program of General Meeting of Sungwha Student members.



Main Church members and 6 Western members who are studying in Seoul witness in the Hyochang Park, Seoul.



The 3rd Korea-Japan Professors' Goodwill seminar held on July 25, 1972 in Seoul sponsored by I.F.V.C. Kerea.



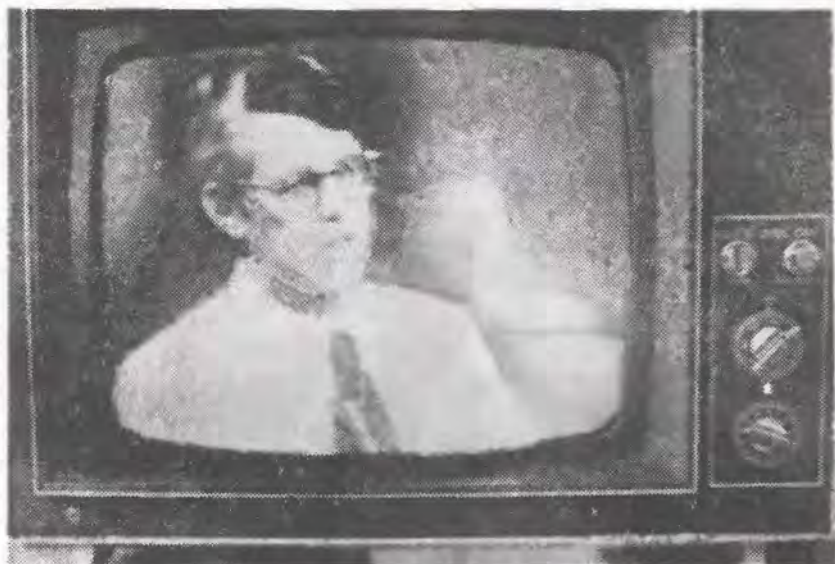
Candle-sellers of New York Center, U.S.A.



Mobile Unit 2, at Columbia, South Carolina, on June 28, 1972. Left to right: Beverly Lee, Leslie Elliot, Olivia Kern, Besty O'Brian, David S. C. Kim, and John Schuhart.



Mobile Unit 2. One World Crusade, landed at Miami, Florida. All pioneers say hello to all family members in the world on June 24, 1972.



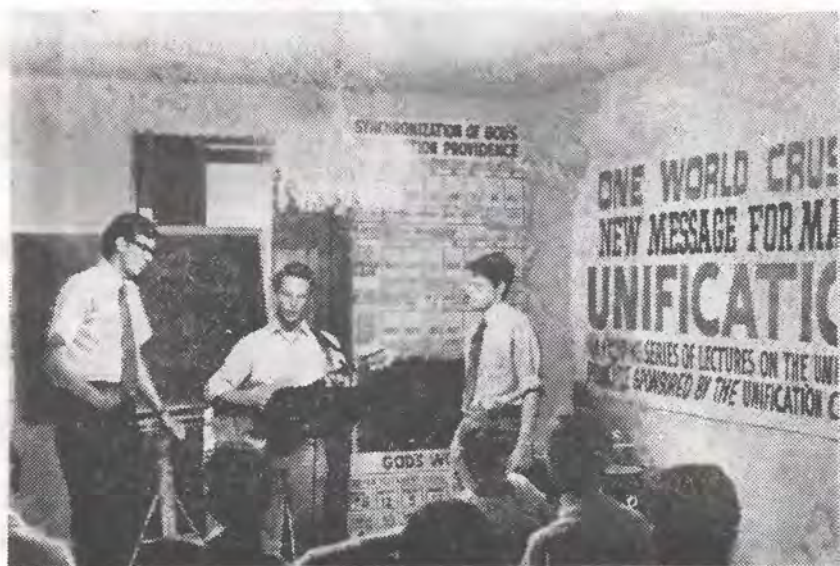
Peter Mullen, State Representative of Unification Church in Delaware State, U.S.A. speaks on T.V. about Unification Principle.



Rally for God at State Capitol of Delaware.



Unification Principle Chart shown on T.V.



Music presentation at Wilmington Center, Delaware.



Mobile Unit #2 Lecturer, Susan Hughes speaks on T.V. about Master.



Crusaders stop for lunch along the road.

New Korean Directions Reflect Changing World

By Neil Salonen
President, FLF

It has become extremely obvious that the new relationships emerging between the U.S., the Soviet Union, and Communist China are causing dramatic shifts between former friends and former foes, especially in Europe and Asia. A particularly interesting and illustrative example is that of the two Koreas. Not willing to let the super-powers decide their fate, yet unable to totally avoid it—the almost histrionic overtures between Pyongyang and Seoul, unthinkable only two years ago, do more to underscore the importance of the shifting world-power alignment than almost anything else which has directly transpired.

After almost twenty years of mutual suspicion and officially-promoted hatred, accompanied by numerous military provocations and infiltration attempts by the Communist North against the South, all indications are that recent developments have come as a shock to the peoples of both nations. The Washington Post (July 5, 1972) reported that South Koreans were “stunned . . . surprised. Some said they were shocked,” at the news of the recent secret meetings between high level officials in the capitals of both North and South. One secretary was quoted as saying, “I’m now at a loss how to deal with Communism and Communists . . . we have been told to hate them.”

The problem of public reaction may be no less in the North, in the opinion of Philip Kim of Kerea Week. Based on the reports of New York Times’ Harrison Salisbury (who visited Pyongyang in

June) that "I did not on occasion speak with any Korean except those selected especially for me. Nor once did I even get within shouting distance of a peasant. The hotel we stayed (at) mysteriously seemed to have no occupants but ourselves." Kim feels that the regime isolated the American reporters from "average" North Koreans because it had not found the time or ways to explain the calculated risk of detente with the U.S. to its people, who have been so extremely "anti-Americanized."

Beginning with very tedious joint Red Cross negotiations, to inviting American correspondents to visit North Korea, finally to announcing an exchange of secret meetings and a joint communique on reunification—even more impressive than the scope of these breakthroughs has been the speed of their accomplishment. The Washington Post, in an editorial July 5, 1972, typified the reaction, "...South's President Park, who long seemed a narrow soldier dependent on pumping up crises to sustain his strict rule, turns out to be a shrewd and flexible nationalist able to perceive and act on new possibilities. The North Premier Kim has similarly changed his spots, from brutal and paranoid fanatic to a figure no less shrewd and flexible."

Why the sudden change, why the willingness on the part of both leaders to take such a great risk both in international and domestic considerations? I think there are two factors to consider. The first is the unwillingness on the part of either regime to become dangerously isolated from changing world inter-relationships, and therefore more vulnerable to having its fate decided by the Big Powers. Seoul, faced with a lessening commitment on the part of her American ally and haunted by the spectre of an increasingly isolated Taiwan, is ironically in a parallel situation to Pyongyang, who can no longer depend on massive Soviet military aid or fail to note the plight of Hanoi, increasingly deserted by her Soviet and Chinese allies.

The second factor is the essential bankruptcy of the combination

containment-coexistence policy which has governed the Free World's response to the Communist challenge since World War II. Paradoxically, while the Communists feel that the South needs its militant anti-Communism for stability, it may be that very rigid posture which has stifled many needed reforms. In the free World in general, we can also see the ambiguity of past policies—rejecting the claims and basis of Communist ideology in the name of freedom, unwilling to really concern ourselves with the liberation of those living in such slave states.

The world is moving, willingly or not, into a higher level of the struggle between freedom and tyranny. After decades of enforced separation between the Communist bloc and the free world nations, we both have the opportunity to create model societies, which would be a reflection of our respective ideologies. This next phase, of intermingling our people and sharing our fruit is undertaken as the only alternative for world unification, other than war. It is fraught with many dangers, and places much greater responsibility on our national leaders. We must not deceive ourselves—recent developments reflect not “softening” of the militant ideology of the Communists, but rather the belief that they may be able to achieve their goal of world domination without armed conflict between the Big Powers. History has shown they are fully capable of using negotiations merely as a tool of struggle, of repudiating any commitments or agreements if they turn to their disadvantage. Nevertheless, they are now taking big risks also, especially in terms of explaining such policy shifts to their people. And we should not underestimate the reason why they are taking such risks. The answer is a simple one, yet one which we often forget. Because Communism is a blatantly false, often contradictory view of reality, their struggle to achieve their utopian social goals has consistently been frustrated. They have sought to camouflage repeated failures by blaming the Free World for creating such tension that they must sacrifice their economic and social goal to build incredible

"defense" establishments—totalitarian police states, which also stifle any real dissent. According to an objective standard the Communists have less to offer our people through exchange visits than we have to offer their citizens. With that realization, we should actively pursue all forms of interaction between our societies, while still exercising extreme caution.

This new phase of interaction represents the final test of our commitment to the goal of freedom and our will to achieve them not just for ourselves but for all people. A perfect symbol of the spirit in which we should undertake this challenge is embodied in the New Community Movement, announced by South Korean President Park in May of this year. A program to bring the benefits of a free society to a greatly expanded number of the rural peasantry, it is an opportunity to refute the frequent Communist accusation that we don't care about the common man. Park described it thusly:

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

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

Korea: Optimism Cannot Outweigh Caution

From the Rising Tide, a bulletin of FLF

North Korea has been much in the news of late, and the initial cooperation between north and South in seeking to reunite the approximately 10 million families divided since the Korean War has stimulated a great deal of speculation about a new "conciliatory" North Korean attitude, detente and peaceful reunification.

Regular readers of the Rising Tide are all too familiar with the deception that has characterized North Korean "peace offensives" in the past. While sincerely hoping for the earliest possible reunification of divided Korean families—not to mention the tragically severed Korean nation itself—we cannot allow ourselves to be fooled by a switch in the communists' rhetoric or, as we were before the Korean War when they issued a "Plea for peaceful Reunification" at the same time that they were preparing their brutal assault on Seoul.

The invariable North Korean line before 1972 stated that "the DPRK's (North Korean) stand on peaceful reunification is based on anti-imperialist struggle and has nothing in common.... with the theory of 'peaceful transition' of the social system." Since North Korean has a history of aggression and still defines itself as a Marxist-Leninist nation, and since Marxist-Leninist ideology officially condones both lying and the breaking of agreements if it further the Revolution, the new maneuver of the North Korean Communists must be viewed with at least as much caution as optimism.

We have outlined their goals before in the pages of The Rising Tide: 1) to force a withdrawal of all U.S.-U.N troops from Korea; 2) to discredit the Republic of Korea in the U.S. and elsewhere through a well-financed propaganda campaign already under way; 3) to gain support among the people of South Korea through "people-

to-people" interaction, taking advantage of the unparalleled North Korean system of indoctrination and control of its population and to establish dominion in the South through Vietnam-style revolution financed and directed from the North and later through the manipulation of "united front" politics in a coalition government.

In fact, the only significant policy change which the "new" North Korean attitude suggests is that the communists may now attempt to take over the South through a coalition government without direct military confrontation, provided that the United States would be naive and immoral enough to force South Korea to accept a coalition government on the communists' terms. The fact that the communists are now willing to deal directly with the R.O.K. government is really of little consequence in the long run. Their ultimate strategy of conquest remains the same.

America in recent months seems to have been willing to sacrifice the interests of smaller nations for the sake of big-power detente and domestic priorities. But if America is to fulfill her mission of sacrificial service and leadership in the struggle against the tyranny of Communism, that trend must be reversed. History has shown that not compromise and withdrawal from international responsibilities, but moral strength and courage alone furthers the cause of world peace in the face of tyranny and aggression.

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

Moral Revolutionary

By Gary Jarmin

The story of Alexander Solzhenitsyn represents more than dedication, courage and honesty in his struggle under a morally bankrupt and repressive system. Solzhenitsyn's struggle is symbolic of two worlds at war with one another today. His works are an encapsulation of the ideological war between the world seeking progress through the development of the free and creative spirit of man versus the world of the totalitarian materialists who have philosophically given up on will human will and, in accordance with Marxist-Leninist doctrine, have dedicated to play God over it in order to remake it.

Solzhenitsyn is at present a victim of Soviet attempts to "suffocate me," as he describes it, for his classic exposition of Stalinism in Russia, both as it was under its infamous founder and as it is during its rebirth in the Soviet Union today. The absurdity of the attacks made against him, such as collaborating with the Gestapo during World War II and being a traitor to his country, are perfect examples of a paranoid regime's attempt to justify the lie of its "moral existence" by perpetrating lies against those who threaten its very foundation of falsehood. Solzhenitsyn poses a serious threat to the Soviet regime primarily because of his masterful attacks on its anti-human nature through such books as "One Day in the Life of Ivan Denisovich", "Cancer Ward" and others. Since One Day in the Life of Ivan Denisovich was published in 1962, none of Solzhenitsyn's major works have been printed in his own country. This has been particularly frustrating for the author, since it is the Russian people, about whose predicament he is writing, that he wishes could read his works the most. Such is the fight of the Nobel Prize winner

who, through his literary works, has masterfully portrayed the conscience of his own people, like himself, daily surrounded by a web of hypocrisy and contradiction.

In many articles and reviews written about Solzhenitsyn's works, particularly "First Circle" reviewers generally comment on his obvious condemnations of Stalinism but rarely discuss the roots of the author's own moral motivations. It is obvious that the basis for much of Solzhenitsyn's criticism of Soviet society is derived from concrete life experiences. However, his writings also incorporate the spiritual aspect of each man's attempt for some degree of moral self realization. More important than his prison camp experience is his deep belief in God. The matters of soul, its growth and expression, and the necessary existence of freedom are his chief concerns.

Through "NERZHIN," a character in "First Circle" Solzhenitsyn states:

The people is not everyone who speaks our language, nor is it the elect, marked by the fiery stamp of genius. One joins the people not on the basis of one's birth or the work of one's hands, or on the wings of one's education.

But through one's soul.

Everyone forges a soul for himself, year by year.

One must try to temper and fashion himself such a soul as will make him a human being. And thereby a particle of his own people.

Solzhenitsyn's observation that "the work of one's hands" not the absolute relationship through which "one joins the people," is a great transgression from Marxism views man's "work for subsistence" as his only "life activity," and thus the only process capable of creating one's "human essence." To Solzhenitsyn, each man's spiritual development is a much more subjective problem, involving absolutes, leaving no room for relativism "about justice, as there is nothing relative about conscience."

The advocates of moral relativism, who disdain defining truth absolutes and or making value judgments about other systems, would do well to read the works of Solzhenitsyn. His writings portray more than a single man striving for a moral existence; they symbolize and encapsulate the universal human struggle of all men against the anti-human forces of materialism and totalitarianism, of which Communism is the most perfect manifestation.

Loneliness

By Michael Roth

What is loneliness? Loneliness is when you ache and yearn and long for someone else to reach out to, to share with, to understand you, to feel with you. When you don't have this, you are lonely—reaching out where there is no one.

Nobody likes to feel loneliness. It makes it hard to look forward with confidence, or with enthusiasm, or with certainty. It makes it hard to be grateful. Or to be spontaneous. Or to be courageous. Or to feel young. Or to give love. "When energy goes forth in a straight line and does not come back, no creation is possible, the energy is wasted...Unreciprocated love gives no joy or power to the giver of the love, nor can it last long."

But, is loneliness always bad for you? Loneliness can make you understand another's heart, another's sadness, and another's pain, because you yourself know that pain. Loneliness makes you feel and understand the millions of other empty, lonely hearts on this earth, who would like to reach out, to share, to understand, to feel, to love, but don't know how to try anymore. They have constructed walls around themselves—walls of pride, possession, false loves, false beliefs, pretensions, swaggering walks and boastful talks, hesitant walks and apologetic talks—walls of fear and coldness, keeping the rest of the world outside—walls that cannot be penetrated without the almighty incredible forces of God's love and truth working through human beings who care so much that they are willing to ignore the rebuffs, the fears, the pretensions, the guilt, to reach through with the force of dynamite to the infinite purity existing within each of us.

Loneliness enables you to know how God feels. God has been

laughed at, scorned, cursed at, scoffed at, rejected, and blamed for the failures of men for thousands of years. Look at the world from His point of view and say that it doesn't hurt. It hurts. When you have really felt loneliness, which you can feel away by yourself or within crowds of people—wherever nobody understands, or shares, or reaches out, or feels, or cares, or embraces—when you have really felt that, then you have felt God's heart. Yet, He continues to have an all-embracing love, continually reaching out, giving and sharing and trying to ease the loneliness of others. We are just too busy or too blind to see it.

So let's try to do what God tries to do. Let's not feel sorry for ourselves—we've tried that before and it doesn't work. Let's give. Of our love, of our heart. Let's give the truth that we know, no matter how little it is. Blast away the walls, blast away the loneliness, blast away the fear. Blast with God's power of love. Can you do it?

Prophecy which Harassed Hitler Forsees Atomic War

By Martin Porter

The Third Reich was already agonizing when, in Nurenberg it was discovered a manuscript containing the Prophecies of a Benedictine monk who died in the second half of 19th century.

It was Spring 1944 and Germany was under the incubus of bombardaments. The spectre of hunger was obsessing. For this reason, the prophecy spread rapidly. People saw in it the hope, the promise, a point to which they could anchor during the hell of those days. The Benedictine monk had foreseen the death of the "hooked lion" before the 13th flowering of the almond-tree. The fall of Nazism was so imminent!

This explains enough the relentless hunting which was performed by the Nazis in order to find this document. It seems that Hitler gave the order to look for this document. But, since nobody could find this document, the research was abandoned. Time passed and at last the document was found under the ruins of Saint Paul church, which was bombed by the American aircraft in 1944. It seems that the document had been hidden here to avoid the hunting of Nazis. Nicol Rycempel found it but he mysteriously disappeared just after the war. The only one granddaughter of this man is still living in Varsavia and is the only one custodian of "the prophecy of the flowery almond-tree".

The author of this prophetic document has "seen" only the last century which, according to the prophecies of Cheope Pyramid and of Nostradamus, should end the age of man. Starting from

2000, the prophecy of flowery almond-tree forsees the dawn of a new era, which is called "the era of olive-tree". Here the cycle of man is ended and starts a renewed world: a world of peace and freedom and silence, dominated by the force of nature.

Before analyzing the future, let us see the past. Each year has its definition: likewise the prophecy of Malachia. Some of these prophecies are really striking for the crudeness and the exactness with which the some events have been anticipated. 1900 is defined in this way: 'sceptre stained with blood'. In fact Gaetano Bresci kills King Umberto I at Monza on July 29, 1900.

1914: "blood in blood". In fact on July 28 of this year, Francesco Ferdinando of Austria is killed and, in the same year, Europe is upset by the 1st World War.

1929: "glory of the Church". In fact in this year we saw the Pact of the Lateran.

1939: "hailstorm of crosses", this clearly refers to the 2nd World War. What about the future? We herewith indicate the years and the respective prophecy.

1963: "words on sand"-1964: "splendour of the moon"-1965: "storm at the equator"-1966: "delirium of blood"-1967: "virgin duel"-1968: "fire on the snow"-1969: "green hope"-1970: "peace of olive-trees"-1971: "glory of dead people"-1972: "the triumph of the helmsman"-1973: "light in the night"-1974: "road of the stars"-1975: "storm of crosses"-1976: "love for the moon"- 1977: "terrestrial giddiness" - 1978: "forbidden dreams" - 1979: "death of Judas" - 1980: "Rome without Peter" - 1981: "triumph of work" - 1982: "the new man" - 1983: "Hosanna of people" - 1984: "delirium in the space" - 1985: "the voice of the anti-Christ" - 1986: "fire from the Orient" - 1987: "glade of crosses" - 1988: "madness of the earth" - 1989: "waiting for the man" - 1990: "sign of heaven" - 1991: "light in the night" - 1992: "fall of stars" - 1993: "death of man" - 1994: "howl of wild beast" - 1995: "sob of mother" - 1996: "flood on the earth" - 1997: "death of the moon" - 1998: "glory of

heaven" - 1999:: "The new Peter" - 2000: "triumph of olive-tree".

Two dates will sign the necrology of humanity: 1975 and 1987. It is interesting to see the same prophecy between 1939 and 1975, and 1939 was foreseen a "hailstorm of crosses" and in 1975 is foreseen a "storm of crosses". Is is the atomic war? Not yet. In 1980 we see the Pope from Rome. Also Nostradamus in his Centuric prophesies the same event, followed by the advent of the anti-Christ, foreseen also in the Bible.

The atomic war should happen in 1987 and after this, it seems that no hope is left for man. After 1987, terrestrial and marine derangements will complete the destruction of man. In 1991 we shall see an aurora borealis which resembles the one that happened in winter 1939-1940: this will be the sign of man death, fixed for 1993. In 1999, Peter II will come to collect the inheritance of the Church. At the end we shall have peace, but a peace without humanity. In 2000, the cycle of man will be ended by the man himself, and this will be due to his desire of power and conquest.

Here is the end of the prophecies of flowery almond-tree. Shall we believe it or not? Let's think that the future is not so imminent!

The Responsibilities of Being Human

By Ken Weber

American Family

In the course of daily conversation we often hear statements such as these: "She spoke so beautifully. She really put her heart into all that she said. She's so wonderful, so human."

"Well, we didn't accomplish our goal this time. There were so many obstacles and difficulties to overcome; and after all, we're only human."

"He's such a marvelous person, so thoughtful and wise. He's such a wonderful human being."

These three statements all talk about being human. But what does it mean to be human or to be a human being? In the American College Dictionary it says: "syn 1. Human or humane may refer to that which is or should be characteristic of human beings. In this describing characteristics, human may refer to good and bad traits of mankind alike — human kindness and human weakness — with perhaps more emphasis upon the latter, Human is seen in contrast to divine: 'to err is human, to forgive divine;!' 'he was only human!'"

So, we see that to be human is to be made up of both good and bad qualities. But is that how it is supposed to be? The term human is supposed to be a symbol of love, truth, strength, and creativity. Instead, it is often a symbol of hatred, lies, weakness, and destruction. It was supposed to be an honor to be human. But to be human is often looked on with scorn and disgust. Many people consider it a disgrace to be human. The thing is, we have never grown to maturity. We are still children. We are not truly human.

In today's world people are famous for their 'don't give a darn' attitude. We are all wrapped up in our own little world of problems and weakness. (Who cares about anyone else? I have my own problems to take care of.) Yet, we all have the desire to be great and to do great things. We all desire peace and brotherhood. But, no one wants to reach out and take that first step. (Well, I think I'll let the other guy try it first.) Throughout history, we have been weak, immature children.

Today God is calling us to grow and become mature adults. To do this we have to confront our weaknesses and strengthen our good points. God wants us to be confident and aggressive. He wants each individual to take, not just the first step, but a gigantic leap. To do this we all have to take on responsibility, working first in small things and then working toward larger things. For instance, when there is a job to be done, do you take responsibility and do your part in it, or do you sit on the sidelines and wait for someone else to do it? Do you wait to be asked to do something, or do you go ahead and do it anyway, even if no one else is around and even if the job is not your assigned responsibility? Are you the type of person who sees a job to do and takes full responsibility to do it? You will probably find it much easier to grow and mature if you do. Because you mature as fast as you take on responsibility.

As members of the Unification Church we must set the example for the rest of the world. We have to act as a parent to our nation, and raise it up to the level of responsible adulthood, where it should be. To raise the nation we must love it as a father, and serve it and set the example of how it should serve the world. If we do this we will become truly human. For that's what being human really is: to be truly loving and also sacrificial. To love this nation as a parent, it is necessary to sacrifice for it. Even sacrificing our lives if necessary. For to give your life for someone is to show him your greatest love.

Our mission is big and we have to grow into it. This is going

to take a lot of fast and hard growing. To help us grow, God sometimes asks us to do what we cannot yet do. He asks us to reach for an impossible goal. Thus we have to stretch ourselves beyond the limits that we have placed on ourselves. We have to stretch ourselves to the fullest extent. But like a child we cannot run and jump without learning to walk first. We will stumble and fall many times. But like that child we should pick ourselves up again and again, stretching ourselves toward that goal again. Then that impossible goal will come into our reach, or rather we grow tall enough to reach it.

Let's say that you were asked to go out every day for a week and preach downtown. Let's say that you were asked to bring in ten new members from this. Well... let's be a little more reasonable and say two new members, and have the signed membership forms by next Sunday night. Could you do it? Could you alone preach during the day and get people interested in coming to the center in the evening? Could you teach them the Principle and show them how important it can be in their lives? Some of you, if you really put your minds to it, might be able to do it. The rest, myself included, would have to really work hard at public speaking and teaching, and probably would have a few failures before we could make that leap successfully.

Now, once we are inspired to make the big leap, a little voice inside us begins saying, "Wait a minute.... Are you sure you want to do this now? You've never done anything like this before, you know. It's a big leap and a long fall if you fail. Maybe you'd better not try this now. You've not a very good teacher anyway." This voice has many names. Among them are doubt, faithlessness, fear, and lack of confidence. These are all aliases for Satan. Satan enters in and tries to create hardships for us and tries to do everything he can to stop us. We are at war with Satan and should use the weapons of truth, love, and unity that we have at our disposal.

And this period we can expect some of Satan's strongest attacks. How are we going to meet them? We might be somewhat fearful of how Satan will attack us, and we might let our fear pull us down spiritually. But we should be strong, and confident, and unified, and high in spirits. One big problem that many of us have is that we worry about how Satan will attack next or how we will be paying indemnity tomorrow. If you happen to be a worrier, like men, just think of the worst problems that you could be presented with. Now, look a little deeper into these problems and start figuring out how you can overcome them. Usually you will find that there are many ways that these problems can be overcome, and that usually worry is unnecessary. Also, Satan loves to make unhappy. He loves to make people feel really terrible. But usually, no matter how bad a situation is, there is usually something interesting and enjoyable in it. Look for these things. They may be hidden but they are there. Enjoy life. It will drive Satan crazy.

Yes, there are many obstacles ahead and many problems to overcome. Satan will always be there saying, "Who do you think you are? Why, you're just a nobody. What power do you have?" But take pride in what you are, instead of only seeing your weakness. It's Satan's favorite tactic to say, "Why, you're just a nobody." So be a nobody who has the potential to really become a somebody. Think of what you are able to and then do it. Then CHHAAAA RRRGCE! for Pete's sake. We were meant to be the sons and daughters of God. Have faith in God and what He has given you. Have faith in your abilities. We were meant to be l-rds over all creation. We were meant to be co-creators with God!

Now, it's easy to be a pessimist and see why something is impossible to do. It's hard to be an optimist. It's hard to put yourself right in the middle of a situation and figure out how the problems can be overcome. Yet that's exactly what we must do, and by doing so we will grow.

One day on the way home from work, Pam Lee told me a few

ways that I could grow. As much as I wanted to, I couldn't deny the truth in what she said. We often see ways that other people can improve: but we don't often see that we can improve in the same way. We think that improvement is always for the other guy, not for us. But, sometimes listen to what you say about someone else. God could be trying to speak through you to tell you something about yourself.

So what does it mean to be human? The Divine Principle says: "If man had not fallen but had become one with God by establishing the four positions with Him, man would have been like a mirror to reflect God's perfect image and likeness. But by turning away from God, man shattered this mirror and could no longer reflect God's perfect image nor perceive His love. Looking at fallen man, God sees His wounded and broken creation, still bearing the divine spark, the seed of perfection, but unable to respond to Him fully." We have to charge up this divine spark within ourselves. We have the ability to become perfect. But we have to grow into it.

What does it mean to be human? Being truly human is being mature, responsible, and adult. It is being a co-creator with God. Being human is being confident in your abilities and outgoing in your nature. It is being sacrificial with a parent's heart. To be human is to loving, truthful, strong, and creative.

When you have the urge to blame your weaknesses on "just being human," look at it this way: being human is a responsibility, not an excuse!

After the Prague Spring, the Winter of Censorship

David Gow on the death of truth in Czechoslovakia

Sent by English Family

Unlike virtually any other system in human history, Stalinist socialism has erected the lie into a cornerstone of culture and everyday life. The whole Stalinist system is based upon the lie, the deliberate untruth, not merely the glossing over of unpalatable facts or events.

For this reason, the system hounds and seeks to destroy anybody who dares to speak the truth, for the light of truth would expose the rotten core of the system; it would bring the whole edifice crumbling down. If it were not so tragic, the world Soviet people live in would be absurd.

The recent arrest of the Russian historian Pyotr Yakir, like the systematic attempt at degrading Solzhenitsyn, proves precisely that the weak Soviet authorities are terrified of even the merest approximation to the truth. They feel safe—if at all—only in an absurd world of lies.

Yakir has finally been arrested because he has spent the best part of his life, particularly the last few years, in trying to tell the truth about Stalinism, the system still in operation in the Soviet Union despite the paltry attempts at de-Stalinization made under Khrushchev.

For truth—a word we use uneasily in the West because we are sceptics—in the Communist systems is a powerful political weapon. Solzhenitsyn, for instance, has been told on numerous occasions to confess that he is the leader of the opposition simply because he tries to tell the truth of the years Stalin was in power.

Similarly with Yakir and the small band of dissidents clustered around him. These are not terrorists like the Decembrists of the last century; they are intellectuals trying to be true to their knowledge and their insights. But from these small beginnings. . . .

Though men like Yakir appear insignificant, they, in fact, herald the growth of a reformist opposition in the Soviet Union and, even if they are unorganized, they are therefore persecuted. Without them the recent underground appeal to Soviet workers to strike and demonstrate for better living conditions would be unthinkable.

Just as in Czechoslovakia in the 1960s, it will be the Soviet intelligentsia who will spark off any reformist movement in Russia. And just as creative writers opened the way for economists in Czechoslovakia to voice their criticisms, so already we see a similar process taking place in the Soviet Union.

Similar, but by no means the same. The Czech writers had, despite censorship, far more freedom than their present Soviet counterparts, but it was a similar desire to tell the truth about both immediate past and present that paved the way for the Prague Spring.

Now, for the Czech writers, artists, and intellectuals, the wheel has come full circle from that time nine years ago, in May 1963, at a literary conference, in Liblice, where the great novelist of absurdity, Kafka, was continuing relevance to "socialist" Czechoslovakia.

For the delegates at that conference, "The Trial" did not merely describe the continued alienation of man from society under capitalism; it was under Stalinism as existed. As Ivan Svitak put it, Kafka was both a "poet of his time" and a "poet of our time."

Many Czech writers in the 1960s, consciously or unconsciously, used Kafka as a model for their own work. Now, almost exactly nine years later, at the recent constituent congress of the Czech Writers' Union, Kafka has once again been consigned to the ridiculous hole of "decadent bourgeois literature."

Jan Kozak, the chairman of the new union, summed up the depths to which the Czech creative intelligentsia have been forced to sink when he said that the Liblice conference had given the "signal for the attack on the socialist orientation of Czechoslovak literature."

The defenders of Kafka, Kozak said, propagate the idea that alienation is a lasting product of the clash between the individual and society, whereas no such alienation or clash can occur under the kind of socialism now operating under Husak. "Kafkaism" he defined as an attempt to create an antisocialist core in the intelligentsia and among young people.

A "Times" editorial put it very well: "That such childish nonsense can emanate from a body claiming to represent Czech writers says all that needs to be said about the destruction of cultural life in Czechoslovakia today."

Cultural life in its widest sense is stagnant; the people are totally apathetic. The whole spontaneity and joy of the 1968 spring have completely evaporated into dull concern with petty affairs. The lie has been restored to its pre-eminent position.

No new creative works are being published in Czechoslovakia; all those brilliant films that moved and stunned us in the 1960s are past history now. The Czechs are back to the situation where it took ten years for J. Skvorecky to get his book, "The Cowards," published.

For us in Britain the death of a foreign culture might appear unexceptionable, yet it should matter deeply to us as Europeans. Also as Scots. For the Czech cultural spring showed very clearly how a national culture can both regenerate the life of the whole nation and be of deep international importance.

The whole experiment showed what it would be like if culture was not seen as the whipped cream for the few on top of the general cake, but an active ingredient of the cake itself; if it reflected fully and critically and progressively the dialectical tensions at work

within the whole society.

In his book, "The intellectual origins of the Prague Spring," Vladimir Kusin says of the Czech writers: "Their conscience often demanded of them to comment on public affairs, be they national, social or political, and to do so with greater profundity than the politicians could or would do."

He goes on: "Of all the activities outside the governmental structure, the arts were best disposed to present to the Czechoslovak public an overall criticism of the regime" This, particularly at the Fourth Congress of the Writers' Union in 1967, is what they did.

Where, for the most part, our own writers and intellectuals are so pusillanimous that they cope out of any Commitment other than to themselves, the market and "art," the Czechs took it upon themselves to force the public to face the crisis their country was facing and to examine alternatives.

The writers' congress in 1967 might appear to be a mere drop in the ocean. After all, what is the importance of a group of writers getting together to discuss their petty problems? Dusan Hamsik, former editor-in-chief of "Literarni noviny" and later of "Literarni listy," makes the point in his book. "Writers against Rulers."

"Just as the events surrounding the Fourth Writers' Congress seemed to reflect in miniature the whole state of our society so the crisis of the party centre on that occasion reflected the larger crisis of the whole Stalinist system.

"The local conflict anticipated the wider one, the attempt at a solution foreshadowed both the hopes and fears of the next attempt, with all its honest endeavours and its wretched limitations. It was only because of these clearly felt analogies that our Congress meant any more to the Czechoslovak public than other such occasions had done."

The whole point about the writers is that they made the connection between the problems they faced—censorship above all—and the wider crisis of Czech society. Demands for their

position to be improved could not be met without the overall reform of the whole society.

Again, Hamsik spells this out: Men of letters were certainly prevented by censorship from publicizing their concerns, but they were also, and more importantly, prevented from saying what was in the public interest. To have pointed out the public interest would not have been any special feat of altruism on their part; it was their obvious duty.

"If they joined the struggle for freedom of thought it was as part of a wider freedom, and they committed themselves as part of a wider public. Literary freedom cannot be achieved at the expense of other freedoms; it is a bitter thing to learn, and yet a fine thing, that it can be won only in conjunction with the social and civil freedom of everyone."

This is the cardinal point, and would that our own writers faced up to it. It is the Czech version of the formula of Sartre made in 1948 in "what is literature?" We act as if artistic freedom were an isolated value, but as events of the last 100 years have shown it merely leads down a blind alley if it is not allied to wider freedoms.

True, the Czech writers as creative artists, like their brothers and sisters in the film industry, had enjoyed greater freedom than journalists, but this was only relative. And many of the novelists and dramatists and poets also worked as journalists in their own papers. Their craft was so hampered as to be meaningless. They could only tell lies.

This is once more the situation that prevails in Czechoslovakia: where the Prague Spring meant a flowering of Socialism and greater support for the Communist Party than ever before, journalists must now say that the 1968 invasion saved Socialism from a return to Capitalism and a take-over by imperialist forces.

The return to pre-1968 conditions means not only that an era of regeneration has died. It means that the Czechs are no longer even remotely the masters of their own fate; they are not given

the facts, they are not presented with alternatives, everything is controlled from the ruling elite at the centre.

Censorship has returned in force. True again, party spokesmen at the Prague conference as at the Slovak Writers' Union Congress in Bratislava were anxious to point out that the bad old days of Novotny would not return; there would be no retreat to rigid Stalinist positions.

But their cajoling words are meaningless. For their policy amounts to a warning and an only apparent dispensation: "Don't rock the boat." It is exactly the same message as emanates from the grey, absured, frightened men in the Kremlin.

As long as you don't even begin to tell the truth, all be well.

It is as if the leaders of the Soviet Union and Czechoslovakia really believed their own propaganda, as if they were caught in the web of their own lies, as if they were saying: "Deep down we know everything is terrible, but don't say so or else we might begin to believe you and collapse at the horror of the insight."

Censorship then as now meant for the Czechs that they could not, as Hamsik says, describe the state of the economy, compare its achievements with those of other countries or mention its effects on the living standards of the population. Nobody in the general public was aware of the acute economic crisis facing the country.

I have heard the view expressed that this was the only role of the writers in the Prague Spring: that they gave the economists space in their papers to describe the actual state of the economy and put forward the radical solutions needed. Their other role was meaningless.

If this were the case, the writers would have fulfilled their role. The reforms demanded by the economists were not only initiated by the Dubcek regime, they have been carried on by the Husak regime as they were objectively necessary.

This, indeed, is happening. Husak's main, in fact only, means of general support from the population is that he is tackling the

problems of the Czech economy. But he is doing so at the cost of destroying all civil and social life in the country. His regime is as divorced from reality as any other Stalinist regime.

This minimal role of the writers is only meaningful within the crudest of perspectives. It means the death of a nation, as Ludvik Vaculik argued so forcefully at that 1967 congress along with his colleagues. A nation cannot live without a healthy political and cultural life. Without these it has no identity.

Those eight months in Prague and the rest of the country were truly important for Europe in that they showed the wealth of a genuine national culture. That includes politics, as they are nothing other than the arrangements we make for relating to each other in society.

No other movement in Europe this century has been so positive, so important for us all. I say this in the knowledge that our own culture, including politics, is decaying to the point where it is reaching its death throes. We need badly that spirit which lead to the regeneration of Czech life.

Is all now lost? It would be fitting to end with the words of "Literarní Listy" on the day of the invasion: "the need which evoked these words will not come to an end, even if the sound of them is muted: the need which is expressed by the will to live in freedom, in human dignity, in an age of reason."

The Way to Impasse

The author released from prison in March 1970 after three and a half years in prison—more than seven months in solitary confinement—for writings which the Yugoslav government termed "hostile propaganda." The article was first published by Freedom House and is used with permission.

By Mihajlov

There is an opinion, extraordinarily widespread especially in the West, that the growth of national movements in totalitarian countries is only the first stage on the way to democratization and final recovery of society from the cancerous tumor of totalitarianism.

At first glance that appears to be true. For example: Poland and Hungary in 1956; Czechoslovakia in 1968. It is believed that national communist parties, leading the fight for their independence, immediately receive support from all national democratic forces. In this way the unity of the totalitarian camp is destroyed and citizens of countries in which so-called national communism prevails, receive somewhat more rights and liberties. Consequently, the growth of national movements in totalitarian countries, and especially the U.S.S.R., is only to be acclaimed.

Precisely this opinion I regard as deeply mistaken and false. To see in the rebirth of nationalism a power resisting totalitarianism means not to understand where are the roots giving life to the violent flourishing of totalitarian dictatorships in our century.

Of course, the fight for national independence, just like every other struggle for freedom, provokes sympathy and often admiration. However, I venture to express a thought which perhaps will seem heretical to all enemies of totalitarianism: internationalism was, is, and will be the greatest ideological power of communism; and until the time when the idea of totalitarian internationalism is resisted by the

idea of antitotalitarian internationalism, and the communist pseudo-religion by a true religion—until then the presently prevailing totalitarianism is invincible, and no national movements will subvert its foundations, but only alter its form. "In order to conquer the lie of communism one has to admit its truth," Russian philosopher Vladimir Soloviev wrote almost a century ago. And the truth of communism is not only in the demands for socio-economic justice, but also in its internationalism. Of course, one could point to the fact that in reality there was never any internationalism in the communist countries at all; however, that objection is not essential because it does not touch the very idea of "proletarian internationalism."

The breakup into national communist movements represents not the healthy recovery of totalitarian countries, but only a further stage of the illness. National communism can be incomparably more tolerant in relation to democracy, more firm and gloomy; and the flirtation with democracy in the process of struggling for independence from a single center is rapidly brought to nothing. The big question remains: where in the future can one more readily conceive the "recovery" of society—in dependent or independent totalitarian countries? Those who entertain optimistic expectations for national rebirth may recall the existence of people who were—to excess—nationally independent and at the same time fervently totalitarian, such as Germans during Hitler, Italians at the time of Mussolini, etc. And China, too, is presently also independent.

Analyzing aspirations of national forces in the critical moments of the struggle for the independence of "their" communist parties—in Poland, Hungary, Czechoslovakia—we find everywhere demands for classical democratic liberties: freedom of speech, religion, political organizing and strikes. In all these demands there is nothing exceptionally national—Polish, Hungarian or Czech; and the demand for national independence of each of these countries is put forward as a necessary condition for realization of the before-mentioned democratic

liberties. The expected liberties and democratic rights for which the struggle is being waged are not national, but precisely international. And this represents the basic tragedy and contradiction of all national movements. Truly democratic movement in totalitarian countries, dependent or independent, can be only international.

The truth of internationalism is in the fact that there exist spiritual realities far more important and deeper than national realities. No only class realities are involved. Disintegration of the international communist internationalism was built on basic but on secondary realities. The renaissance of nationalism which can be observed presently in the communist world is in essence a step back, to the initial positions. The problems which provoked totalitarian movements of our century remain unsolved. And until the appearance of an ideological force which will open the way to a true and not false internationalism, the so-called "proletarian internationalism" will be invincible, even in the event all totalitarian countries become independent from any single center.

People are bound together not by the chance nature of their origins, but by the community of undertaken tasks and strivings. I am convinced that one could have observed in the actual creation of a communist nation, the formation of uniform facial characteristics of party members, independent of their nationalities. Although this process is far from ended, it is very much undermined by the Twentieth Congress of the Communist party of the Soviet Union. In contrast to the French thinker Teillard de Chardin, who believe that humanity can be divided into men who believe in progress and those who do not, it seems to me that the deepest division can be observed between men who believe in freedom. Those believing in dictatorship; and those believing in democracy, law and order. The former are atheists and the latter are religious people, no matter whether they are aware of it or not, and no matter what they consider themselves to be.

The communists are men who believe in power and who are

striving toward one thing—absolute power; and no matter how they color themselves nationally, they will not become democrats for all that. The belief in dictatorship and the striving toward power are not national, either. The differences between those who believe in power and those who believe in freedom are considerably greater than any national characteristics. It seems to me that soon one will be able to observe how totalitarian parties urge national movements of "their" countries to clash with one another, in order to suppress the possibilities of international unification of democratic forces of all totalitarian countries. And until there exists a more powerful idea of true internationalism, resulting exclusively from a religious rebirth, totalitarianism cannot be conquered by any national renaissance.

Confessing Protestantism in West Germany

By Peter Beyerhaus

The writer is professor of missions at the University
of Tübingen, West Germany.

In his annual report to the General Assembly of the Evangelical (i. e. Protestant) Church in Germany at Berlin in January, 1971, the presiding bishop, Dr. Hermann Dietzfelbinger, shocked delegates with the following statement: "If I am not totally deceived, we are right in the middle of a struggle for the faith, of a *Kirchenkampf* (struggle for the church) compared to which the *Kirchenkampf* under the Nazis was only a skirmish. The ghastly aspects of it are that hardly anyone is aware of it, that it is generally played down, and that it is making headway under such misleading terms as 'pluralism'!"

A few weeks later the titular leader of Germany's Protestants sharpened his remarks at a meeting in Brunswick. He called for the urgent convocation of a "confessional" synod, thus reminding his audience of the historic Synod of Barmen that launched the anti-Nazi Confessing Church in 1934.

These declarations caused considerable commotion in church circles all over Germany. They were hailed by the "confessing" groups, all of which have been saying the same thing for the last five years. (The German words *bekennende* and *Bekenntnis*-, which we translate literally as "confessing" and "confessional," carry the old, early Christian and Reformation meaning of making a public confession of one's faith before the authorities, secular or religious, despite the risk of opposition and persecution.—Ed.) Others rejected them entirely or played them down as a wrong diagnosis

of an admitted but by no means dangerous problem in theological communication, as a matter of semantics rather than of faith. Germany's leading Protestant journal *Evangelische Kommentare*, commented editorially on Dietzfelbinger's statement under the title "False Alarm."

The conflict thus outlined is serious enough to merit the attention of our fellow Christians in other countries. In what follows; I shall attempt to explain it for them. I make no pretense of doing so from a neutral position—which in spiritual matters is always an illegitimate one. I speak as a representative of those who have taken a definite stand for confessing, evangelical Christianity. (The word *evangelisch* in German usually means nothing more than "Protestant" in the loose sense, but when the author speaks of "confessing, evangelical Christianity" he is using "evangelical" in the English sense of the word.—Ed.) I would like to consider (1) the significant theological change of the 1950s; (2) the impact of the revolutionary movement since 1968; and (3) the ways in which confessing, evangelical Christianity in Germany has responded.

When I began my theological studies soon after the war, the academic and ecclesiastical scene was marked by the victory of the Confessing Church over the party of the so-called German Christians who with Hitler's support controlled both the theological faculties and the church synods. The Confessing Church was mainly influenced by the dialectical theology of Karl Barth, with a strong emphasis given to the heritage of the two great Reformers, Luther and Calvin. The salvation-history approach to the Bible, pioneered by Oscar Cullmann and Gerhard von Rad, was important also.

To study theology during these years, marked both by our national collapse and by the hope for spiritual renewal, was a thrilling experience. Despite a moderately critical approach to the Bible, we were taught a basically positive attitude toward the authority and relevance of the scriptural revelation and toward the history of Christian teaching. There was no doubt that God's

self-disclosure and redeeming work in the death and resurrection of Jesus Christ was the sole content and norm of the church's ministry. We did not hesitate to take our stand within the Church of Jesus Christ, the spiritual renewal of which was the first condition for witnessing to him in the world.

The first nation-wide "Kirchentag" or national rally of German Protestants was held in 1949; others followed at two-year intervals. Real festivals of faith, they demonstrated the solidarity of the Christian community in East and West Germany and attracted hundreds of thousands of people. Bible studies led by noted spiritual leaders were the main attractions in the varied program of the Kirchentag. This was also the case in youth and student work. I can still remember how we packed the lecture halls in Halle and Heidelberg to hear our university chaplains and theological professors alternate in leading our weekly Bible studies. There was a kind of biblical renewal blowing through our churches and faculties. I later observed on the mission field that the most dedicated missionaries from Germany were often those who had been called during those seven years immediately after World War II.

However, by the end of that period we were already sensing a wind of change. Strangely, or perhaps logically enough, it came in connection with our German economic recovery. The spiritual seriousness that marked the war generation was not so evident among younger persons, who were enjoying an easier and more affluent life. Now the search for intellectual truth for its own sake took the upper hand, displacing the desire for spiritual maturity.

At that juncture a theologian suddenly burst in to prominence. He was not young but was a contemporary of Karl Barth and, together with Emil Brunner and Friedrich Gogarten, had helped him launch "dialectical theology" during the 1920s. His name was Rudolf Bultmann. Now the moment had come for him to carry out a program that, though he had announced it in 1941, had been overlooked in the heat of the *Kirchenkampf* and the war: the

"demythologizing" of the New Testament.

In 1951 Bultmann republished his 1941 manifesto, "New Testament and Mythology," in a series of essays called *Kerygma and Myth* (English translation, SPCK, 1953). This launched a tremendous public debate. Bultmann contended that the New Testament uses mythological language of the first-century world to express nonmythical revealed truth. This truth is essentially concerned not with cosmology or historical events but with an existential transformation of man's self-understanding, his concept of the meaning of his life, and his attitude toward his neighbor. To bring out the real significance of the New Testament for modern man, we have to free its kerygma (message) from the non-essential mythical framework and translate it into a more appropriate terminology. This terminology Bultmann borrowed from the existentialist philosopher Martin Heidegger.

This program of demythologization, it is true, was not meant as mere elimination of biblical material without any replacement, but rather as a translation; it is achieved, however, at a tremendous cost in biblical substance. Let me quote from "New Testament and Mythology":

Man's knowledge and mastery of the world have advanced to such an extent through science and technology that it is not longer possible for anyone seriously to hold the New Testament view of the world.....And if this is so, we can no longer accept the story of Christ's descent into hell or his ascension into heaven as literally true. We can no longer look for the return of the Son of Man on the clouds of heaven or hope that the faithful will meet him in the air (1 Thess. 4:15 ff.). Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil... The miracles of the New Testament have ceased to be miraculous... It is impossible to use electric light and the wireless... and at the same time to believe in the New Testament world of demons and spirits... The mythical eschatology is untenable for

the simple reason that the parousia of Christ never took place as the New Testament expected. History did not come to an end, and, as every schoolboy knows, it will continue to run its course (Kerygma and Myth, pp. 4,5).

When in 1951 Bultmann made these pronouncements the second time, before a much wider audience, namely the whole protestant Church in Germany, there was considerable reaction. Many individual theologians and clergymen alerted the general Christian public and demanded that the churches condemn Bultmann's doctrine. Some church councils and synods actually took up the issue, and a condemnation appeared imminent. However, other theologians and even church spokesmen like Martin Niemöller and Werner Ehlert rushed to defend Bultmann's right to develop his ideas. As a result, apart from some pastoral letters warning against the dangerous tendencies inherent in such views, no disciplinary action was taken. Instead, a huge debate in the press aroused even more interest, and in the years that followed more and more professorships in New Testament exegesis were awarded to Bultmann's disciples. The existentialist school, under its euphemistic name "kerygmatic theology," became dominant not only in New Testament studies but also in systematic and practical theology.

The results of this theological shift in the fifties cannot be overestimated. It created an entirely new atmosphere in the seminaries and begot a new type of theological student who joyously brooded over his existentialist self understanding. Soon Bultmann's influence began to be felt in the congregations, where his ideas were expounded from the pulpit, and in the schools, where religious instruction was turned into a reinterpretation of biblical writings according to the new theory. Before long, ministers of Bultmannian convictions were promoted to responsible positions in the church administration.

Even more significantly, this new hypercritical school of biblical interpretation developed a missionary zeal to enlighten the whole

church. Cheap pamphlets appeared to popularize the alleged results of so-called scientific theology. The churches were criticized for not having done this much sooner and for thus having supposedly kept their people in ignorance. The mass media, including the big magazines, radio, and television, gleefully pounced upon these sensational "discoveries" and secured for them the widest possible publicity. One of the most disastrous developments was the capture of all key positions in the religious communications services by these "modern" theologians, quite often by people whose personal faith had been destroyed during their studies and who therefore felt unable to become pastors.

In 1966, the point when the modernist takeover of the universities and churches was almost complete, some of the movement's most outspoken opponents among the orthodox or pietistic theologians and pastors joined to form the Confessional Movement "No Other Gospel" (die Bekenntnisbewegung "Kein anderes Evangelium"). Theological leadership was given by Walter Kunneth, professor of systematic theology in Erlangen and one of the fiercest opponents of Hitler's ideology of "blood and soil."

As fate would have it, however, by the time the Confessional Movement was organized, the severest attacks against the historic faith and the church were no longer coming from the ranks of Bultmann's school. Its positions were already being taken over by a new force, the revolutionary movement.

Compared with the situation of the earlier sixties that produced the Confessional Movement, the ecclesiastical and theological picture has changed greatly. It has not reverted to the spiritual conditions of the postwar period, for we have not yet experienced either a real renewal of classical Lutheran orthodoxy or a large-scale spiritual revival of evangelical piety (though some hopeful signs have been appearing in recent months).

The most staggering change has come through a great mass movement, ignited not by any outstanding academic theologian but

by the worldwide chain reaction of the student revolution. Its chief ideologists were not theologians but philosophers and sociologists of neo-Marxist conviction, such as Herbert Marcuse and Ernst Bloch. When the international wave of student revolt swept over the theological faculties and the Christian university groups, the soil had been prepared by some theological developments.

First of all there was the negative impact of the largescale sell-out of biblical authority and confessional orthodoxy that was due to the so-called results of radical biblical criticism. For several years such criticism was considered the summit of theological study, and lectures on it attracted the largest student enrollments. Now suddenly the students became aware that what they had been doing was to eat up the substance of biblical revelation from which they were supposed to live and upon which they were to draw as ministers. In the name of "kerygmatic theology," the basic elements of the biblical kerygma had been disintegrated.

The final consequence had been drawn by Herbert Braun, Bultmann's most radical disciple, whom Bultmann himself called his most attractive one. Braun claimed that God himself is not an objective personality or entity existing independently from the universe he has created. Instead, Braun conceived of him as a certain form of human interrelatedness; he is the "thou shalt" and the "thou mayest," "the course of my drivenness" (an attempt to translate into meaningful English Braun's unusually opaque Teutonism, *das Woher meines Umgetriebenseins*—Ed.). That is to say, "God" is merely a conventional expression to signify a hidden, vital impulse to live courageously and responsibly. This word does not give us any definite content related to our prospects for the future, nor does it supply any norms for our ethical behavior, apart from a general appeal to live in neighborly fashion according to the challenge of a changing situation.

One of the most brilliant theological students of this period, Joachim Kahl, who had himself just gone through this educational

process and taken his doctorate in Marburg, drew the logical and rather cynical conclusion in a book that was the bestseller among theological students for a whole year and caused many to give up theology. Its title, *The Misery of Christianity : A Plea For Humanism Without God*. Kahl gave a synopsis of mutually contradictory statements of present-day theologians, unmasked the hollowness of many awe-inspiring catchwords of this theology, and pronounced that chaos existed in exegesis, dogmatism, and ethics. Remarkably enough, though Kahl himself is an agnostic, his chief target was not the remains of orthodoxy but the kerygmatic school. He called demythologization "a manipulation of authoritative texts for current use," and "organized dishonesty and ambiguity."

Although many theological students were impressed by Joachim Kahl, not all of them followed his example by leaving both their vocation and the church. During the student riots in 1968 and 1969, various attempts were made to forge a new concept, not only of theology, but of the entire function of the Christian Church.

To some extent these efforts could take up and elaborate theological ideas that had already appeared during the Bultmannian era. Here we should mention Bonhoeffer's theses: that humanity has come of age, that we are at the end of the religious era, and that the task of the church is to follow the example of Jesus as "the man for others." We should also mention two new schemes for a theology of history: Wolfhart Pannenberg's Hegelian-inspired concept of world history as revelation, and Jürgen Moltmann's "theology of hope," which owes at least as much to the "principle of hope" of Marxist philosopher Ernst Bloch as it does to biblical prophecies of the coming Kingdom.

Even more important was the theology of secularization as conceived by Friedrich Gogarten and taken up by Arnold van Leeuwen, Harvey Cox, and J.C. Hoekendijk. Through Hoekendijk and Walter Hollenweger this theology of secularization became the accredited ideology of the World Council of Churches, reaching a

new peak of influence at the WCC's Geneva Conference in 1966 and its Uppsala Assenbly in 1968. All these concepts, different as they might be in emphasis, starting from a mild humanism and ending up with an apotheosis of revolution as participation in God's acting in history, have one thing in common: the church does not exist for its own sake, nor for the sake of a transcendental, personal God, but for the world. Its main purpose is to humanize society by changing political and social structures. This purpose can be achieved only if the church is radically changed, its structures secularized so that it can become more directly involved in the affairs of the world.

A still more radical contingent of young theologians did not even try to preserve appearances. These students and young ministers openly dedicated themselves to plain Marxism in its anarchistic, Leninistic, or Maoist brands.

For them no theology was necessary to do the one thing needful, i.e., to engage in revolution. If they continued as theologians or even became ministers, they did so for two reasons: (1) They thought it was necessary to study theology to expose and overcome its repressive ideological function in the history of Christian society. Here the radical criticism of religion and Christianity expounded by Feuerbach, Marx, Nietzsche, Freud, and others was welcomed. Students even engaged in anti-evangelism to convert their fellow students from their former religious outlook to a supposedly more scientific, utopian sociological outlook. (2) From a tactical perspective, since the majority of church members still had some sentimental religious concepts and desires, these radical young theologians thought they had to be ministers in order to deal with them. Moreover, in order to get control over the machinery of the church and to transform it into an instrument of social change, the revolutionaries had to work from within the church.

Their final purpose, however, was to destroy the old institutions of theological faculties and churches and to replace them by new

structures of revolutionary action.

When this movement got started, we experienced two years of outrageous and blasphemous performances. Prayer was abandoned, worship services and other church meetings were disrupted, and at the end the "theologans" themselves were distributing leaflets and putting up posters ridiculing all the basic doctrines of the creed. Theological students at Münster staged a Black Mass dedicated to Satan.

During the last year or two these groups have become less outrageous in their behavior; there is no real change in conviction, however, but only the adoption of a more calculated, long-range strategy. Personally, I am more concerned about the groups that still take an interest in theology. Here we meet professors who in effect adapt traditional Christian concepts to the expectations and wishes of the new generation. They use language that appears quite traditional, that sounds in fact increasingly orthodox. But its content becomes ever more humanistic and this-worldly. What is euphemistically called "socially relevant" or "political" theology is really a camouflaged atheistic humanism. In his book *Atheism in the Bible*, Ernst Bloch expounds the thesis that the secret theme of the Bible is the promise of the snake in the Garden of Eden: "Ye shall be like God." This prophecy, Bloch says, has been fulfilled by Jesus Christ. When Jesus said, "I and the Father are one," he actually dethroned the sovereign God and installed himself, as a man, in God's dignity. A group of participants in a missions seminar in Hamburg came to the following conclusion: "The traditional statements about the Return of Christ, that God will be all in all, etc., aim functionally at man's becoming man, a goal to which Christian mission is calling and paving the way, but which is not given to man to reach on his own."

We may rightly say that the "death-of-God" theology was of only passing significance. Today it is being replaced by the "man-is-God" theology, which is actually the theology of the

Antichrist. This theology is being exported to Asian and African churches, by, for example, the Ecumenical Institute in Chicago. It is important to recognize that this whole development has been made possible by what that institution calls "the revolution in theology," which really means the destruction of faith in biblical revelation by the subjection of the biblical texts to biased higher criticism.

One of the most disastrous aspects of the present crisis of faith in Germany is the inability of the official church to tell its members clearly which doctrines and practices are consistent with its confessional commitment and to discipline those who persist in violating that commitment.

There are two reasons for this paralysis of the church in its teaching function. One is the pluralism within the theological faculties, which for centuries had served as the standards of reference in doctrinal matters. The other reason is the growing polarization between church workers. Both the conservatives and the progressives insist that their view must become the official one of the whole church. As a result, any authoritative pronouncement on doctrinal or ethical matters is sure to be opposed by one section of the church. There are very few church leaders of the caliber of Bishop Dietzfelbinger who would dare publicly defend the standards of the church, knowing that they would thereby bring ridicule upon themselves. One of the most despicable aspects of the situation is the fact that, as we have noted, all key positions in the Christian press and news service are held by modernists who constantly publish distorted reports and highly biased comments. They simply suppress news of conservative groups, including their public statements. In elections, they engage in extensive propagandizing of the voters. These publications receive large subsidies from official church revenues, whereas no dissenting,—i.e., conservative—publication would have the slightest chance of receiving official church funds, and other patterns of funding have not been developed. Therefore

there would appear to be no chance of founding a Christian periodical that could compare in doctrinal stand, size, and intellectual level with Christianity Today.

Here is where the new Confessional Movement comes in. It defends biblical standards of doctrine and ethics and their validity in the church, in missions, and for society in general. It has to act in place of the official teaching authorities of the church and to build up a parallel communications network, in order to bring to the attention of the Christian public things they do not receive through official channels.

Actually the Confessional Movement is a whole complex of analogous groups that sprang up independently of one another, all in reaction to the takeover of modern theology in the fifties and to the infiltration of radical leftists into the church and its institutions. The oldest of these grew out of Württemburger pietism: the Ludwig Hofacker Conference, established in 1951. The largest group, which soon took over the leadership of the protest, is the already named "No Other Gospel" or Confessional Movement, which was launched in March, 1966, with a mass rally in Dortmund's Westfalenhalle. Its background was in Westphalian and Rhenish pietism, but it was also inspired by the Reformation and by the *Kirchenkampf* against the Nazis. Another branch of the Confessional Movement, the Church Rally for Bible and Confession (*Kirchliche Sammlung um Bible und Bekenntnis*), was founded the same year, with a distinctively Lutheran confessional emphasis and close relations with similar groups in Scandinavia. Sister movements were founded in the following years in Bavaria and Berlin.

All these movements consist primarily of lay and ordained members of the established protestant churches and make their appeal to the church administration and to the existing congregations. At this time, they do not seek separation from the established churches; their goal is rather a doctrinal and spiritual renewal within the churches. Thus they take every opportunity for responsible consultation with church leaders and with the older, established missionary societies.

They seek to play the role of a "loyal opposition" within their denominations.

Since 1969 these groups have tended to work in ever closer collaboration. In 1969 the "Theological Assembly" (Theologisches Konvent) was founded in Frankfurt with professor Kunneth as president. It united theologians with academic and church positions in an attempt to give theological leadership in the spiritual confusion of our time. It could be called the brain trust of the Confessional Movement.

One opportunity for joint witness was the 1969 Kirchentag in Stuttgart. The Kirchentag planners wanted to limit its scope to social and political issues. But the Confessional Movement refused to participate unless one section of the Kirchentag addressed itself to the burning doctrinal issue. Thus Section I assembled under the heading "Conflict About Jesus." Contrary to all expectations, this section proved by far the greatest attraction.

For three days the largest hall was jammed to overflowing with 9,000 people as three modernist and three conservative scholars confronted one another in a debate about the divine nature and the return of Christ.

In March, 1970, the Theological Assembly came to public attention for the first time by issuing the "Frankfurt Declaration on the Fundamental Crisis of Christian Mission" (see Christianity, Today, June 19, 1970, pp. 3-6). By October the spirit of solidarity had developed so far that the five conservative groups formed a federation, "The Conference of Confessing Fellowships in the Evangelical Churches in Germany." Its purpose is to provide a united witness in matters that concern all the protestant churches in Germany, with respect to their inner life, their mission, and their public responsibility. One of its first tasks was to appeal to the West German government and legislature about proposed revisions to the criminal code on pornography and abortion.

At the moment we who are in this conference are concerned

with the attempt to change the federal structures of both the Protestant state churches and the German protestant Missionary Council into centralized bodies with legislative and executive authority. We are not opposed in principle to closer unity in church and mission. But we are convinced that the projected unity can be achieved only at the price of doctrinal truth, which until now has been faithfully preserved in various evangelical traditions. Furthermore, we recognize that the primary motive for merger at this time is the desire for a more extensive engagement in social and political issues, based on ideological presuppositions that will inevitably lead to a further secularization of the church. It would ultimately be turned into a syncretistic welfare organization with considerable power. Our protest is therefore taken from the watchword of the 1937 Oxford Conference: "Let the Church be the Church."

Some may charge that this is just a specter dreamed up by sectarian minds in order to justify their opposition to hopeful ecumenical ventures. But we continually see signs of a fatal change in the way the churches, the missionary societies, and the World Council of Churches see themselves and their role. They think of themselves as instruments to bring about the world society of the future, composed of people of all religions and ideologies.

This new understanding of mission was trumpeted forth last year in a huge publicity campaign. Picture magazines and posters appeared everywhere, portraying a group of armed guerrillas in Africa with the inscription, "Today we are partners... Mission today is the mandate given to all Christians to fight together against everything that destroys life, against racism, intolerance, exploitation and alienation"—None of these magazines and posters anywhere indicated that mission has primarily to do with preaching the Gospel and with gathering Christ's Church from all nations. Although most of the Christians who actively support missions were disgusted with this advertisement, it was hailed by the Ecumenical Press Service and recommended for imitation by other countries.

On the other hand, this campaign has also involuntarily helped to bring about greater solidarity among conservative evangelicals. The "Conference of Evangelical Missionary Societies" decided to adopt the Frankfurt Declaration and to cooperate more closely with the Theological Assembly. This decision brought the Evangelical Alliance and the Conference of Confessional Fellowships into closer contact, which means that now the non-state-related Protestant churches in Germany are also joining in the *Kirchenkampf*. An important addition to the strength of the Conference of Confessing Fellowships came in March, 1972, when the Gndau Union, the federation of all the pietistic fellowships, institutions, and missions in the state churches, formally adopted the Frankfurt Declaration and joined the conference as its sixth constituent body. This means that the conference's work will become more and more clearly rooted in the evangelical lay membership of the churches, thus balancing out the predominance of clergy in the Church Rally groups.

The role of confessing, evangelical Christianity is by no means confined to the apologetic task in our present struggle. "Resistance and renewal" are the two great concerns of the Confessional Movement. Without this second, revivifying element, we would be nothing more than a kind of "orthodoxy patrol." The confessing fellowships from the beginning have seen it as their chief task to nourish the spiritually starved masses of evangelical believers, who have often looked in vain for a proclamation of the biblical Gospel in their church services.

This spiritual nurture is provided in various ways. Great rallies have been an outstanding method. They are not simply old-style revival meetings; they combine a reaffirmation of the confessions, evangelistic proclamation, and solid Christian teaching. A new term has been coined to describe this form of ministry: "teaching evangelization." The biblical doctrine of the person of Christ, his work, his bodily resurrection, describe this the reality of his personal return, and the significance of prayer are important elements of these popular

rallies.

Another, more personal approach is found in weekend courses concentrating on Bible study. Suggestions are given for establishing and maintaining small cells in Christian homes, focused on Bible study, intercession, and mutual responsibility.

We also realize that in spite of the necessary new emphasis on the lay structure of the church, the pastor still holds a key position. Therefore vacation courses for theological students are conducted in an effort to "vaccinate" them against modernist infections and to build up a sound biblical substance for their personal theology. This is also done in the new theological residence hall established in Tübingen in 1970, named for Albrecht Bengel, a well-known Bible expositor who was one of the fathers of Württemberg pietism. Here students are formed into a close Christian fraternity and are also brought into vital contact with some of the healthiest parishes in the country.

One crucial question might finally be asked: What are the prospects of saving the church in Germany from spiritual ruin and of experiencing a revival of evangelical faith and life? The answer cannot be given with absolute certainty, mainly because we do not know the exact hour of God's plan of world salvation in which we are now living. If time still remains to complete the task of proclaiming the Gospel to all nations, we surely may hope and pray for a new spiritual reformation and revival in our German churches. There are some signs that such a revival is beginning, especially among the younger generation. But if we are living shortly before the end that the Lord has appointed for his merciful forbearance, we may be in for a still greater apostasy and even for persecution. We are trying to prepare the church for both possibilities. In either case Christ's charge and promise to us are the same: "Be faithful unto death, and I will give you a crown of life"

When ministers have become Communists?

-The faithful are deceived-

Excerpt from Bildpost dated June 25, 1972

The Protestant Church is said to have serious problems with young ministers to be Communist and members of the DKP-party (German Communist party). When two years ago there were a few ministers who did not believe in God, but in Karl Marx, there was silence about this scrupulous matter. In the meantime, however, the DKP-party openly announces that about 50 ministers are members.

In the Federal Republic we have now the queer situation that an active Communist cannot become a civil servant, but on the other hand has the possibility to get a ministerial office. It is well-known that the left orientated universities produce more and more red theologians, but is quite a secret how DKP-priests can bring the Christian teaching into line with the ideology of atheists like Marx, Engels and Lenin. Or do they hope to lead Communists away from their enmity against God and Christian religion, do they intend to undermine them? That Communists readily receive everybody and ministers as well and utilize them for their own work has been known for fifty years. The national socialists have done it the same way. So the Protestant church has to take care. If government in the Federal Republic does not admit Communists in the civil service, the more the church has to reject them. Communistic ministers do not lead their faithful to the light, but deceive them. By the way, there are also many priests among the Catholics, who openly admit that they are Communist sympathizers.

The changes within the church resulted in many removals of former habits etc., but often one has gone too far. Seldom a "modern" Christian wants to pass for pious. Conventional Christians rarely say prayers, they, by times, do it in the church, but at home or outside they are ashamed of the others. One does not want to look like "a fool". If there are little children at home, the mother teaches them a good night prayer, but in most of the families one does not pray at all, neither in the morning nor in the evening nor at table. The children know the TV programme all right, but they do not know how to say a prayer. And the parents are not better. It is really a sad situation.

Religious life begins in a family. In a house where nobody says a prayer, there is also no belief and no inner relationship to each other. If in our days the family rarely sits together round the table, the prayer is most necessary. Our ancestors considered it quite natural to stand before the table and to pray—nowadays there is no difference between Christians and other people. Nobody prays. We are lucky to have always enough to eat, where as three fourths of men on earth is suffering from hunger, but we are so ungrateful to God for this blessing that we cannot express even a few words of thanks. In the churches everybody cares very much for the new liturgy, at home, however, there is nothing but stupidity. Recently I went out with a minister and had a meal in a restaurant. He did not pray before eating, neither silently nor out loud. He only said "good appetite".

First Korean Catholics Baptized in Early 1700s

By Ippolito Rotoli

Apostolic pro Nuncio in Korea

The Catholic Church's relations with Korea have a history that dates back for some centuries. It was not, however, until 25 years ago that a Pontifical representative was appointed here.

The first Koreans to become Catholic were baptized at the end of the 16th century. By 1784 there was an active community, and in 1831 it had grown to the extent that pope Gregory XVI established the Vicariate Apostolic of Korea, to be henceforth entirely independent of the bishop of Peking. Mons. Brugiere, of the illustrious Paris Foreign Mission Society, was nominated its first bishop.

For more than a century afterwards, circumstances did not permit Papal representation in Korea. But, in 1947 Mons. Patrick J. Byrne, of the Maryknoll Fathers, was appointed Visitor Apostolic, with the full powers of Apostolic delegate. In 1949 he became Apostolic delegate, but, unfortunately, he died in November of the following year, a victim of the prisoners' Death March to the north.

In December 1957, the situation was normalized with the appointment of Mons. Egano Lambertini, the present Apostolic nuncio in Paris, as Apostolic delegate.

In December 1963, the government of the Republic of Korea and the Holy See decided to establish diplomatic relations, at the

rank of legation. The first inter-nuncio was Mons. Antonio Del Giudice, now Apostolic Nuncio in Venezuela.

In August 1966, the legations were raised to the rank of Embassy and Nunciature, respectively, with the accrediting of an ambassador to the church through the Holy See and a pro-nuncio to the Republic of Korea.

Pontifical diplomacy is a tradition dating back to the early centuries of the Church. As early as the year 383, Pope Damasus Ascolios his representative to the Bishops of Thessalonica, and in 453 Pope Leo I sent a legate to the court of Constantinople, with the title of "Apostolicarius."

The pontifical representative represents the Holy Father as head of the Catholic Church, rather than as Chief of the tiny state of Vatican City. The pope governs the Church through the Holy See, which is in fact the complex of Papal offices.

The Holy See is not a state, but in international law it enjoys full juridical status as an international person, with the right of active and passive legation, i. e. the right to send and receive diplomatic persons.

"The primary and specific purpose of the mission of the pontifical representative," as the Holy Father points out in his letter on the functions of his representatives, issued on June 24, 1969, "is to render ever closer and more operative the ties that bind the Apostolic See and the local churches" and not to deal with political or economic matters.

When the legation is to the local church only, the representatives are called Apostolic delegates. When, however, the Holy See agrees, at the request of the state, to establish diplomatic relations, the pontifical representative is called nuncio, if with the rank of ambassador he enjoys the right of 'dean' of the Diplomatic Corps.

If with the rank of ambassador this right is not recognized, he is called pro-nuncio.

The Holy See also appoints delegates, or permanent observers,

to the more important international organizations, e. g. UNO, FAO, UNESCO.

At the present time the Holy See maintains around the world 70 nunciatures, and 16 Apostolic delegations. As has been already noted, the Apostolic Delegation in Korea was raised to nunciature in 1966.

It is the intention of the Holy Father, through his diplomatic representatives, to serve not only the interest of the church, but to contribute to the welfare and peace of all men. The functions of the state and church are different, but their ultimate aim is one, i. e. the progress and happiness of man.

While the representatives of the Holy See make efforts to promote favorable relations with the countries to which they are accredited, and treat of matters concerned with church and state, the Holy Father directs that they "concern themselves zealously with the problems of the spiritual, moral, and material good of the entire human family." In the field of religion, they are to promote "opportune contacts between the Catholic Church and the other Christian communities," and to foster "cordial relations with non-Christian religions."

In this way, the Holy Father, through his diplomatic representatives, pursues an aim that is not nationalistic, but one that embraces, and reaches out to, the whole family of man, being concerned for his moral, spiritual, and material well-being, and for the reign of God's peace among all His children.

Did Jesus Exist? The 3 Key Questions Underlined by This Enigma of History

From The Paris Match, dated April 1, 1972

Extracts by Roger Mauge

1. Did Jesus exist? The only testimony is a 21-word sentence.

Answer :

There is no dependable historical proof showing that Jesus existed. For example, there is no doubt about the existence of a man like Cesar, born 101 BC, the founder of the imperial power in Rome. Many historians describe his life and his political role. He himself wrote an exact account of his military campaigns; monuments which were built during his lifetime show inscriptions mentioning his name, which are still in our museums and his entire life has been observed by all sorts of witnesses and even historical persons. The same thing can be asserted, more or less, about Demosthenes, the famous Greek orator, even though he lived almost 4 centuries before Jesus, or about Socrates, who played an indisputable role in Athens as the same.

But, in order to prove the existence of Jesus, history itself can only produce a short 21-word sentence from a text of the historian Tacitus; this is rather vague, mentioning the existence, in Palestine, 80 years earlier, of a man called "Christus", founder of a religious sect among the Jews of Jerusalem. The sentence is : Nero has delivered to the most subtle tortures those men who were detested for their crimes, who were called "Christians" by the people. This name comes from Christ who was condemned by the procurator Pontius Pilate under the reign of Tiberius.

2. Why doesn't history show any evidence of Jesus' life?

Answer :

The reason certainly is that Jesus' public life lasted less than 3 years, and has been outside and even against the established order, among the common people, without any contact with official or historical people.

Jesus' life has only been the brief adventure of an unknown man. Furthermore, during his lifetime, nobody has understood his ideas, and nobody considered him as an important person. Jesus' own disciples were stupified and taken aback by his death on the cross, which they first thought to be the proof of his failure : the failure of the religious reform undertaken by the one who called himself the Messiah.

The only official person Jesus met was Pontius Pilate during his trial, and thanks to this man, we have the only historical evidence on Jesus, the sentence of Tacitus quoted above.

However, whereas history is almost silent concerning Jesus, the Gospels tell us of the circumstances of his birth, his adventures and his death. But the Gospels are not exactly historical documents. They are also accounts written by the adepts of Jesus' religion, destined to convert other people.

3. How far can we consider the account of the Gospels as valid?

Answer:

Several arguments can be used in favor of the "credibility" of the Gospels:

- A. The ancient language specialists and theologians have done enormous work trying to discover, between the lines of the text of the 4 Gospels (very different from each other), what could be the origin, the source of these 4 texts. They agree that the authors, the evangelists, had used the oral tradition current in Palestine which had been transmitted orally for

20 years and concerned the account of marvelous or moving things of a certain Jesus. This conclusion tends to prove that the Gospels had not been invented by a mystifier or religion-maker, as many had accused Paul of having fabricated all parts of the legend of Jesus.

- B. The high quality of character reflected in the Gospels as the text shows the intellectual and moral portrait of the hero of the story is perhaps the best argument one can find on behalf of their authenticity.

From one parable to another, from one prediction to another, the Gospels draw the picture of such a brilliant character, author and actor, that he mimes in public in order to conquer the crowds for his teaching, thinking in such a deep, human way, and intellectually so efficient, that it is absurd to suppose that such a person never has existed. Even if one does not believe in God or in the divine nature that the believers called "Christ", one has to use the word "genius". And the genius cannot be invented by others.

Another proof of the intellectual and moral value of Jesus is hidden in the story of his death.

A serious study of his trial proves that Jesus went willingly to his death, refusing all opportunities that Pontius Pilate gave him—as if he was convinced that the sacrifice of his death was to be the most impressing and the most convincing parable of his preaching. This great death is the last touch to a picture of such a great human quality that one can hardly accept the thesis of mystification.

- C. The last argument is the personal value of the men who have spread the ideas of Christ.

Paul, Luke, Peter, all those who spread the word of Jesus were not stupid. They risked their careers, their lives in preaching this religion. Peter has really been crucified head down in Rome. Paul and Luke who had both had a good

social situation risked losing it the day they started this adventure.

Paul, who is really the founder of the Christian Church, was a Jew from a good family, like an officer of the political police of the Sanhedrin in charge of the repression of the Christian heresy. Suddenly, on mission against the Christians of Damas, he turned against his superiors and became Christian himself.

If Paul, a Jew, had not been also a Roman citizen, he certainly would have ended up on the cross. The Roman governor who had authority over him simply took him in his palace with his friend Luke, the evangelist in a sort of "surveyed residence" which gave them the possibility to carry on their preaching throughout all the Mdeiterranean. But neither one nor the other, who were intelligent men, would have launched into a legend without any foundation. A man as Luke, a cultivated doctor, would not have written the Gospel from absurd gossip impossible to verify.

What I Dislike in the Catholic Church

Christians freely express what they think

Excerpt from Bildpost, Germany, June 11th, 1972 :

"Really I do not have any objections against good traditions and do not agree with those iconoclasts who want to replace each ho'y picture by a modern abstract 'piece of art'. But what I cannot understand is the fact that the church of today which is proclaiming to be a church of the poor, sticks to its feudalistic corruption. I mean that the church has rather to return to the tradition of the apostles, who were sent out by Christ, but cannot maintain an understanding which was developed only hundreds of years later and which created a conception of 'prince of the church'.

In spite of all loyalty to the head of the Catholic church, I think it strange that in the Holy Mass, God is called 'Holy Father' and that at the same time the pope is called 'Holy Father'.

The greatest, the best, and the wisest pope is only a human being, even if it is said that by function of the Holy Ghost he is infallible, and so he cannot claim to be equal with God. The same, there cannot be a 'Holy Stool'. This turns to religious fetishism, and there is no excuse in the 20th century, in history we cannot find any justification for this.

As to the clothing it is quite evident that Christ never looked different than his disciples. I do understand if a priest wears special clothing during the Sunday service, but I feel embarrassed to see priests sweeping the streets with their long black soutanes, prelates who are called 'His Highness'. For me there is no other 'Highness' than Christ. If I pray to God and Christ, I would

never have the idea to call him 'Highness', but I say 'you' and mean father. If I dared to refer to a bishop like my brother and said 'you' and not 'His Highness', everybody would think that I had lost reason.

As to the Pope, it is custom to say to him "His Holyness". How great would be a pope, a bishop or even a single priest if the faithful lay-man could call him brother, and this with all respect. But often it is so that a priest treats the layman as if he were a child, and the layman has to accept this position.

I feel that it is time to change these forms. If the church wants to be a church of the poor, they have to renounce their palaces and also have to up all titles and use the simple language of the gospels. The apostles called Christ their "Master".

Religious Revival Serious Problem for Soviet Reds

By Ray Mas

The world's attention is being called to what is a most disturbing fact to the Soviet ruling elite—that God in the U.S.S.R. is far from dead. Indeed, there exists in the Soviet Union a growing interest in religion and an increasing desire for religious freedom, in a society whose ideology cannot permit religion. Recent events in the Soviet Union bear this out very graphically.

On May 9, in Moscow, 15 Baptist evangelists invaded the American embassy there, seeking the help of the United States in getting the Kremlin to relax its atheistic profile. Coincidentally enough, President Nixon chose to visit the First Baptist Church in Moscow during the summit, rather than the even more rigidly controlled Orthodox Church. As earlier reported in *The Rising Tide*, on May 18, in the Lithuanian city of Kaunas, Roman Catholic and nationalist demonstrators fought a pitched battle with Soviet police, to dramatize their discontent on the eve of President Nixon's arrival.

Indeed, what is being witnessed in the Soviet Union is a growing search for spiritual roots in the past, coupled with the search for a new understanding for the present. Rejecting Marxist "logic," millions of Soviet youth and working people alike are now looking to religion as a viable alternative. The spectrum of religious thought ranges from active participation in the rites of the Orthodox Church to a spiritual search beyond organized religion. But in whatever form religion is being sought in the Soviet Union, the seekers are increasing, to the dismay and bewilderment of the Communist

regime.

At present, there are approximately 50 million Orthodox believers of whom 22 million, according to the Moscow patriarch, are regular churchgoers. In addition to these are 3 million Roman Catholics; 1-2 million Baptists, Lutherans and other Protestants; 1 million practicing Jews; 5-10 million Moslems and about 100,000 Buddhists. These numbers mean about 15-20% of the Russian population, but that is only a small part of the story.

Religion is the one area where dissidents strike a chord with the ordinary people. When intellectuals are arrested, they don't get much popular support. It is quite different for those arrested on religious grounds—they attract a surprising degree of support from all sides, even from those not religiously inclined.

Of particularly growing concern to the Soviet government is the rising number of baptisms and conversion experiences. Much of the credit for such experiences has been linked to several underground Baptist groups, known as "The Initiators." It is the illegal churches in the Soviet Union which are the most active; and the current anti-religious campaign of the government, more subtle and directed at believers rather than the established churches, gives evidence of this. Informers, and probing secret police are common to the underground experience.

But perhaps the most difficult task for the Soviet government is to separate and break the strong ties between nationalism and spirituality in Russian culture. The long history of unity between the church and state has instilled a character in Russia unmistakably Christian in nature; and this, to a large degree, is the real reason for the large base of support that the underground church has maintained.

Almost inevitably, what is traditionally Russian is traditionally Christian, from infant baptism to Christian weddings to funerals. For example, polls and sociological surveys indicate that the majority of newborn children in Russia are baptized. These polls show that

more than 60% of the children in the industrial city of Gorky are baptized, while the figures in rural areas rise to 80%. Much of this is simply tradition, with little awareness of the spiritual significance.

However, there is no doubt that these strong traditions have helped to preserve a germ of spirituality. More and more, Russians are beginning to investigate the real significance of these ceremonies. Church weddings are becoming so popular that the Komsomol, an organization which directs propaganda towards Soviet youth, has found it necessary to wage an all-out campaign against them. Work stoppages on religious holidays are frequent and on the increase, particularly in collective farms and villages.

Unwittingly, the Soviet government, in its campaign of recent years to restore at least physically some of its more historic churches, has increased the religious questioning. Especially Soviet young people, who have never seen images or icons, are questioning the government's claim that they are simply relics of ancient mythological figures. They are initially attracted by the mystique of a taboo, the attractive rituals and Byzantine art; but once there, many are fascinated by the interesting sermons, and Western church music.

However, a recent survey of high school students by the Soviet magazine, *Problems of Scientific Atheism*, suggests that many Soviet youths are going beyond a simple curiosity and enjoyment of ancient ritual. Wrote one Leningrad senior, "Religion gives people hope for something in life. What a man believes may be mythical, but without faith one cannot live." Wrote another student, "Why does religion exist? Obviously because man yearns for something pure and exalted. Religion satisfies this yearning."

That yearning has become a real threat to a society whose existence is based upon the assumption of materialism. Those who have found God in the Soviet Union have gone first to the core of Marxist society, to find it hollow and empty. This discovery is one which the Russian government must prevent at all costs if it is to survive in its Marxist form. But if Marxism is to be seriously

challenged in the Soviet Union and around the world, Western Christianity must recognize the anti-Marxist religious struggle and support it. If it does, millions of Russians experiencing perhaps the greatest bondage of the spirit in human history shall surely know hope, and someday even freedom.

(Letters)

Father has been working to bring us closer together

Toronto, July 3, 1972

Dear Mr. Kim,

This month we have continued Father's work through the activities of workshops, "open house", street preaching, "Divine Principle" study groups and I.F.V.C. study groups within the family. From this we gained one new member who is now living in the center, plus through our prayers and longing desire we hope to bring in several other interested people.

The central activity of the month was a three day lecture series that we held in Scarbrough, a suburb of Toronto. For one whole week we travelled the ten miles distance from the center each evening to witness door-to-door. We placed advertisements in all the local newspapers, contacted the media through press releases and public through posters. Satan attacked the effort severely. Almost every "ad" that appeared in the newspapers was printed incorrectly, especially our Master's name. The room that we rented in a local community hall held a mass meeting upstairs in a room above us; there was little sound proofing and the lecture was destroyed by the noise. Also members experienced a difficulty in making lectures presentable because of the presence of bad spirits. The series was also marked by low attendance.

Rather than be defeated by all this we have spent the last week in serious discussion of how we could improve the effectiveness of the Toronto center for our Heavenly Father. After one all night prayer vigil and many hours of difficult thinking and talking with members I decided, with the help of Father, that departmentalization would be a positive and good thing for the Toronto center at this point. We also took the opportunity to re-clarify the goals set out

by our Leader on a long term as well as short term basis. The goals were then taken and intergrated directly into the structure of each department so that each department knew exactly what the aim and purpose was.

To re-double our efforts I also decided to take the members working full-time for the Church painting business and place them in Church activities part-time, since our spiritual work at the moment must be stressed above the financial goals. In this way we can use the summer months to reach out day and night to find Father's children. Departmentalization will also give the members more time develop their capabilities in one area. We have also started teaching the "Divine Principle" day and night, every day of the week.

I feel that throughout the whole of this month that Father has been working to bring us closer together as a "True Family" working under our loving Master's guidance. We have experienced severe attacks and disruptions from the enemy camp in making new plans and improving the capability of the Toronto Center to do Father's work. This is a sure sign that Father is with us because Satan would not work so hard if our plans were not of value to Father. Through all the trials this month I have felt Father's loving arms waiting for us and guiding us each step of the way. Father has been teaching us to be united in our effort and to share all our hopes, dreams and even disappointments with each other; in this way we are much stronger. And since Katharine Bell has been away, Father has been teaching me constantly the necessary qualities of leadership.

With a strong hope and enthusiam for the coming month ahead the Toronto members send their greetings and prayers in our world-wide effort of restoration.

In the Name of Our True Parents,
Alan Wilding

The summer is full of light and beauty

Oslo, June 23, 1972

Dear Mr. Kim,

The Great Day of this month was World Day: We were 14 people from Sweden and Norway who gathered here in Oslo for a special program of prayer, study, lecturing, witnessing and singing. The hours spent together gave us new strength and inspiration and everyone expressed one way or another the sincere wish to do everything possible in order to build Father's Kingdom quickly.

The summer is full of light and beauty here in Norway, and it seems to be so much easier to reach people's hearts than it is in the cold and dark winter! We are witnessing in the streets several hours each day, and many people stop and listen and a good percentage of them finds their way to the Center on the following day*. We made a big effort to obey Master's suggestion and selling and giving out as much reading material as possible, and how could it be different. We are reaping the first fruits of it already now! One law-student who had read the whole book and been to the Center a few times afterwards, left for Germany this week to spend some time with the Family there and to experience Principle life on a deeper and broader level. Another student has seen and accepted the Truth of the Divine Principle, and has plans to visit the German Family, though at the moment he is staying high up north, not too far from the North Pole, to fulfill some obligations he had committed himself to, before he met the Principle. We are praying that his plans will materialize soon.

We are always trying to reach more people quicker, as we can feel the urgency with which Father and the True Parents are

working, We made a first trial with a One Day Seminary, and we chose another "witnessing street" in the main shopping area of the town. We have a special summer program going which will enable us to be better teachers of the Truth, and to raise our personal standard as members of the Unified Family. And we have a night prayer condition which shall help to lay a foundation for new members to come into the Family, especially for men.

We have made contacts with a church-community and a mission organization, and we will at least gain a lot of experience from this work, but we are of course hoping for more!

The confusion in the minds of the people around us is growing, and so is our anxiety to communicate the Truth to them! It is our heartfelt desire to bring joy and victory to our Heavenly Father and to our True Parents. We are sending our love to Them and the whole Korean Family.

In the Name of Our True Parents,

Ingrid Schneider

My Thoughts from Memphis

Memphis, June 1972

Dear Louise,

When I first arrived in Memphis, I was staying at the YWCA. It was a place that was very lonely, and with an extremely depressing atmosphere. I quickly realized how important it was to find a satisfactory center and begin to work: teaching and witnessing

and finding children for Father, But it was not an easy task. I'm sure that most of the pioneers found this to be true. Many times, you would find a home that would be just right, and then the owner would learn that you were single and refuse to rent to you. I realized that we had much to overcome. Not just our own weaknesses and youth were barriers, but also the reputations of others who had come before us and left a bad feeling.

Once I had found an apartment which was acceptable, I began to work to become familiar with the city. I found colleges, schools, parks, shopping centers, and other available places for witnessing. It was a very difficult situation. I quickly learned that there were many laws and ordinances which were designed to keep "peace and order" in the city, but at the same time, hindered our work. I began to try to find contacts within the police department and city hall who could help me to understand how to accomplish what was needed to be done and yet remain within the law. Making these contacts was also a rather difficult task. In a city this large, there are many people trying to accomplish many different kinds of work and all of them want special favors. The key people become very hardened and inflexible because so many times their leniency has been misused.

On the campuses, other than the state schools, you find that there are also many rules, presumably to protect the students from influences that could lead to problems. I found that in spite of a rather long period of relative calm, there is an atmosphere of mistrust. Memphis still remembers the violent riots of a few years ago and recognizes the rising tensions that still exist in spite of the attempts of the Chamber of Commerce to paint a glowing picture of the new face of Memphis. So any new group is viewed as a potential catalyst to once again ignite the racial fires.

Well, I found the apartment on April 15 and began working—slowly learning how different things are than in an established center. Even though I had experienced living in a small center, I

had no idea of what was in store. I gained a whole new respect for those brothers and sisters who had come before me into the family and who had dedicated themselves to the long, difficult task of bringing the American movement to the point where Master could dare to begin directing its affairs.

When one has been living in an established center, even though he is somewhat aware that there is "a lot" happening, I really doubt he ever realizes just how much it was. I know that for the first time I began to appreciate on a really deep and loving level all of the sacrificial service that must be the mission of every center director. Even in a small center, where one is involved in many different tasks, I doubt I ever realized the responsibilities laid upon the director. You know, it is one thing to go out witnessing, or to be responsible for cleaning or cooking, or to contact public relations people, or to direct prayer meetings, or to raise those people that Father sends your way. But I quickly learned how different it was for the director. I learned that it is a great responsibility to not only understand each aspect of the work thoroughly and to be involved in it, but also to have to accept the responsibility to organize each thing and see that it is carried out to its conclusion. I guess in many ways these are things that we should have known before we came out to the field—just through intuition or common sense—but even though I had some idea of what lay ahead, I think it was only through the actual experience that I truly knew the love and dedication of those who have directed our work through its first long years of struggle.

Louise, I know that much of this is rambling and not very practical and factual, but it is a strong feeling of love that I am trying to express. So often we talked of love and our "family" and how lucky we all were to have been called to the Unification Church. But I think I am just learning the meaning of love. After I had been in the new center about one day, I became aware of a deep desire to be attached to each brother and sister in our family.

I bought a map of the United States and created a map of the American Family. Each Center—established and pioneer—and two heavenly bus teams had their places. I felt the United States shrinking in size to one very close, warm, and loving family. Each morning now I study the map for a few minutes before going to work or going out witnessing. I see not just far away states but brothers and sisters who are sacrificing themselves gladly for our work and for our Parents, I feel, as I said, a new depth of love for the first time. Whenever I get a letter from anyone at Washington or in the field, I feel like a child on Christmas morning. I am aware of getting the greatest gift of all, the love of a brother or sister who has taken the time to share his heart and mind and love. I am aware that this is the foundation of our work in America —this unity of heart and mind and love. I think I am only just beginning to understand some of the things that our Master told us during those months he was here. It is this love, just now beginning to glow from each state and city where there is a brother or sister, that is the true hope for America. We each see the doubts and fears and loneliness of those in our cities and become aware that we alone have the truth that will free them and allow them to share in our family. We alone have the new truth from God which will fulfill all of their longings and dreams. And in this awareness we are filled with God's desire to embrace all of His children together. And no matter how long or how hard or how lonely the battle, we fight on. Each person who has seen God's ideal as an achievable reality sacrifices all that he has for that ideal. I think we are just beginning to realize the significance of this in our movement —now. For the first time we are really working as a unified movement. Oh, I know there are still problems: we still fail to communicate, we still criticize—but a new unity is very clearly arising. There is a close bond between Washington, the established centers, the pioneer centers, and the bus teams. Although each group is totally involved in its own mission and sees it as

vital, each one is totally aware that his mission is nothing—it cannot succeed—without the other parts. And the bond of love grows stronger and begins to weave its way through the United States to provide the foundation for the unification of this country. This dream slowly but surely is becoming a foundation in reality, not just a foundation in faith. So, to return to Memphis, I began to prepare for the arrival of the bus team here, and as I have said, there were many seemingly insurmountable problems. But then I would receive a letter from another pioneer—who just had a feeling that he ought to write—and Father would reveal some new hope or success or contact or progress, and a new determination would grow. For nearly a month, I struggled and ran into walls, and tried to go around them, and found that they were too wide. And it was just one week until the arrival of the bus, and I had very little tangible fruits of the hours I was spending. I began to fear that I had taken the wrong course, that I should have directed my energies in another area—and then Father began to harvest His fruits. First, a newspaper that I had been regularly trying to contact came through. For over a month I had been in touch with the religious editor, who either refused to talk to me or told me to call back after I had “established” myself and proven my intention to stay in the city. So one morning I called her, and she very frankly told me that she had no intention of doing an article. She had read our pamphlets and received our releases, but she just didn’t see any way that she could help me. She said she would wait to hear from me some other time when I had something really different, but even with the bus team she didn’t think she could help. I remained at home that afternoon to complete some paper work that had to be done. About 3:30 that afternoon the phone rang. The conversation on the other end of the line went something like this:

“Hello? This is Beth Tamkey from the Commercial Appeal. I’ve changed my mind. I don’t know why. I’ve decided to do a

story on the Unification Church. I don't know what changed my mind. I still don't understand what or why you're working here. It doesn't sound logical. But can I come over and see you? In about a half hour? Fine."

And the result of this was the longest article that Saturday in the religious section of the largest circulation newspaper. I received several calls from people who said they were sure that they couldn't agree with everything that I said but that they wanted to wish me luck and pray for me.

Then I met Captain John Molnar. He is the head of Special Services at the Police Department. After being transferred to about 7 or 8 extensions, and being told that my problem was hopeless, it was really a pleasure to talk with this man. He truly wanted to serve the people of this city. I told him about my inability to get rally permits because of city ordinances, about not being able to get permits from anyone for anything. I explained that the purpose of our movement was unification, that it was a religious movement, and that I wanted to remain within the limits of the law. I explained that I did not want to become known as another group which just did whatever it wanted to outside of the established limits. He was quite impressed with the very different focus of our group as compared with most young people today. And said he would do some investigating for me. When I went in to see him a few hours later, he had gotten me an appointment with the mayor's aide. Inside of an hour, I had permission not only for some park rallies, but also for one on the City Hall Plaza, which was to be covered later by two TV stations, one radio station, and the major newspaper again.

My next appointment was with the Board of Public Solicitations. I had submitted an application for a permit for the bus team a month earlier—I had not heard a thing. I met the woman to whom I had sent the application. She told me that the board had not passed on the application and would not get to it until the next meeting

on June 14, several weeks after the bus team had left. But she had seen the article in the paper and was quite impressed. Later that afternoon she called me to say that she had just put the permit into the mail. It seems that there had been an emergency meeting of the board, and she had taken the news article which she cut out of the newspaper that weekend, and the application, and some UC literature to the board meeting. Just as they were getting ready to adjourn, she got them to approve it.

Next was the problem of a meeting hall. For over a month I had been working on that too, with no luck. Everything costs money—much more than I thought either I or the bus team could afford. So I had resigned myself to holding the meetings at my apartment. Then someone gave me the name of a chaplain at the University of Tennessee Inter-Faith Center. It was a long shot. They didn't let out their facility to events sponsored by non-university functions. But they might have some other suggestions. A call to this man resulted in a two-hour interview just two days before the arrival of the bus team. I was questioned by two of the four chaplains there. They also had seen the article and thought it was quite good, considering the reputation of the columnist. But they had many questions, I answered them as best I could. They said they would do some checking for me and would call me the next day. The next morning their secretary called and asked when I could come down to pick up the key to the chapel—they had decided that I could use it for the entire week if I would promise to vacuum the floor each night.

Well, there it was. All of the things that I had been struggling with and feeling so unhappy that they had not come through. Suddenly at Father's working they were accomplished. I guess that was my foundation of faith—just to hang in there and keep trying. Well, Louise, I don't know what else to say. Everything worked out quite well. The bus team arrived and had a pretty successful three days—in spite of the holiday weekend. I was sorry that

they had to leave early, but am very grateful for all they accomplished while they were here.

I want to close with a reiteration. I know that our work will succeed. It will succeed on the basis our unity in love—and will succeed in direct proportion to how well and how quickly we are able to perfect that unity. This is indeed a time when we must take care to “Safeguard the Unified Front.”

Love to all my brothers and sisters,
In the Name of Our True Parents,

Diane Frink



**We, Denver Family, are happy to have
many activities**

Denver, June 19, 1972

Dear President Kim,

The really big news in Denver is the birth of Erik Trenor Rapkins. Trenor was born May 24th at 2:52 p.m. much to the supreme joy of evreyone in the center, especially Carl and Linna.

Denver Center's recent activities can be divided into basically three areas: witnessing activities, Center activities, and Pioneer activities.

In the realm of witnessing, we have been very busy searching for and bringing in Father's lost children. Our main method of attracting children is through our weekend workshops. We have had nine workshops so far, each time with a different brother or sister in the subject position. During the workshops, we teach all of Principle, go to the mountains, folk dance, and generally do all we can to give love to those who come so that they will be drawn to us. We have figured out that for every workshop, at least one person joins.

We continue to teach first chapter twice weekly on Wednesdays and Sundays. In order to attract people to our meetings as well as to give our street and park witnessing a bit more punch, we have begun singing and folk dancing in the local parks. Mary O'Brian, who learned folk dancing in high school and from the Berkley family, has been teaching us dances from Greece, Israel, and many other countries. Each time we dance, we gather a good sized crowd who watch and participate. We are gaining a reputation for singing and fancy footwork all over the youth and college communities.

Within recent months, we have held meetings and classes at

three local universities. At the University of Colorado Denver Center, we held one meeting that attracted about 9 people. At the University of Denver we have held two meetings and from them have gained two new brothers. At Denver Free University, we have sponsored a class called "The Supernormal in Human Experience" taught by Maryellen McCabe. We have gained one new brother from the class, and several positive people who have heard conclusion.

For those who have heard all of Principle, we have started an ongoing Sunday evening meeting so that new student's questions and problems can be worked out. The regularity of the meeting helps students to establish a pattern of interaction with us and also gives us a more predictable way of dealing with students.

In the realm of Center activities, much of our actions have been directed towards helping the new members and keeping the atmosphere in the house high and productive. Currently, we have 17 active Center members and approximately 5-10 members outside of the Center who are supporting our work. For the last three months, we have been operating an annex about three block from the Center. Living in the annex are Buff Baker, Maryellen McCabe, Kathy Nelson and her son Jason who is the main reason for the annex.

There are four planned meetings during the week set aside as special times for growing closer to Father. In order to start our new members teaching as soon as possible, as well as to help older members become better teachers, we have set aside two nights a week (Monday and Friday) especially for outlining Principle and for practice teaching. In this way we hope to have everyone able to teach proficiently within three to six months after they come in. Another meeting is a Thursday night Prayer meeting where someone presents something of inspirational value that all of us can take inside and grow from. On Saturday evenings we have spiritual growth meetings in which some aspect of center life such as Cain-Abel relationships, service, or witnessing is explored in depth,

helping us all to apply Principle in better and stronger ways. Also, every Monday, the home members meet at the Center to discuss Principle and ways of relating to it and applying it better in their daily secular lives.

Financially, Denver is really starting to get off the ground. Kim Home Cleaning (Soon to be renamed New World Home Cleaning) is grossing more and more and, at present, with eight family members on the cleaning crew. Within the past three weeks, we have started selling candles 7-8 hours a day in shifting teams of four and six. We are only just starting to get into the swing of candle selling.

Many people in the Center are busy fulfilling individual conditions to help them through the 60 day period of indemnity. Some are fasting frequently, others are taking cold baths, but whatever the method, everyone is determined to succeed during this period and to overcome Satan's attacks. For the Center, as well as for the pioneers, we are in the middle of a condition where the family is divided into prayer partners that rotate weekly. The daily prayer is for twenty minutes. In this way, both individually and as a center, we will subjugate Satan and keep him away from Denver.

In the realm of the pioneers, Denver has also been very busy. At the present time, Mike Smith is in College Park learning the fine old craft of New Age candle making. The reason is that Denver has been given the mission of supplying candles for all the bus teams and centers throughout the Midwest. We should be in full production by late June or early July.

From May 14th to May 23rd, Denver was host to the One World Crusade, bus team #1, led by Joseph Sheftick. While the bus team was here, we witnessed during the day and sold candles during the night. At least 50 people heard 1st chapter and of those, about 20 people returned for 2nd chapter. We taught 12 conclusions. One of those has joined the family and is now with bus team #1.

We held several meetings during the week, but the highlight was a large meeting at Denver University in which we sponsored the Hare Krishna Movement, the Divine Light Movement (Sat Guru Maharaj Ji), unusual Christian mystic who thinks she's the reincarnation of Elijah, a professor of Hindu religious studies at Denver University, and of course, ourselves. All of the groups performed in some manner and gave a short talk. One World Crusade sang and Maryellen McCabe spoke to the crowd about Principle and about our Leader. Over 400 people attended the meeting and many expressed the desire to find out more about us.

Shortly after the bus tour had left, one of Michael Roth's new members, Pat Cain came up to Denver for a week while one of our members went down to Albuquerque to take her place while she was gone. Also several of our members have commuted up to Cheyenne to help Maureen Murphy. The last weekend in May Denver hosted a workshop for all the surrounding states. John Dorosky came from Texas, Micheal Roth from New Mexico, Stephen Schutz from Montana, John Harries came from Oklahoma, and Maureen Murphy came from Wyoming. Each Pioneer brought at least two students and all were very receptive.

In Early July, Denver will send out four members to be trained as Pioneers. They are Susan Miller, Alice Van Dyke, Munch Baker, and Ken Fried. When these four leave, it will make a total of nine members that Denver has sent out to other missions. The other five are Richard Parks, who is the state representative for Indiana; Bob Heater, who is on the southern bus, Gary Vesper, who is now in Washington D.C.; and George and Sylvia Norton who are now working in the San Francisco print shop. Denver has sent out two others, but not to missions within the movement. One is Yoshiyukui Asano, a Japanese student from Kyoto, who left for Germany because his visa expired. The other is John Lapardo, a naval intelligence officer, who was assigned to an aircraft carrier off of Vietnam.

These last few months have been a period of trial and struggle for Denver, but now we foresee a great period of expansion in our area. This summer, Sandy Boshart, who started the cleaning business here, will travel to Boulder, Colorado to Pioneer a new Center. We have many students deeply interested in Principle, and many plans to attract more. We in Denver are determined to do our part to save the mission of America.

We all send our love to the True Parents, and sign

In Their Name,

The Denver Family

(Book Work)

Communism: A New Critique

**By The International Federation
For Victory Over Communism**

Preface to the Revised Edition

It is inspiring that the first edition of "Communism— A New Critique," has contributed to a victorious confrontation with communism at home and abroad despite its many deficiencies. Having been based on the Divine Principles, it was quite possible that it would obtain good results.

However, it is true that the application of Divine Principles and the introduction of Communist theories were less effective than expected, owing to some obtuseness and difficulties of expression. Furthermore, we discovered new problems and issues in struggling against Marxists which made it unavoidable to revise the first edition in a simpler style, and omit the comments on the Principle of Creation, in order to avoid stumbling blocks in the readers' acceptance and comprehension of the text.

The current world situation is obviously at a point of radical change; the admission of Red China into the U.N. has unquestionably increased the threat to all freedom-loving peoples. Nevertheless, the death of Marxism is close at hand, due to its basic evil, injustice, and irrationality.

Finally, there is a desperate need for this theory to gain ground as widely as possible, to give added impetus to the eradication of communism.

February 20, 1972
Seoul, Korea

IFVC

Foreward to the First Edition

It may be truthfully said that human history has been a continuation of various wars—political, ideological, religious, as well as of class. Also, for over thirty years after World War II, the entire world has been involved in either cold or hot wars, including the Korean and Vietnamese wars, between the Democratic and Communist blocs.

Followers of Marx have been taking every opportunity to widen their sphere of influence by means of strikes, rebellions, revolutions, terror, etc. At present, the showdown with communism has become the greatest uncertainty of the modern world, and needless to say, the fulfillment of our cherished desire for everlasting peace and freedom depends upon whether we can forestall communism or not. However, there has not only been differences in policy in confronting the expanding Communist forces, but also vacillation among the leaders in each country. Regretfully, the truth is that such weak, fragile, and vacillating policies are the result of ignorance of Communist tactics, as well as the lack of a theoretical system to overthrow the Communist ideology.

The final object of communism is the conquest of the world. As a matter of course, they seek to accomplish this goal by neutralizing the influence of the world's religions; because communism is radically anti-religious and atheistic, and there is no greater enemy of their attempted conquest of the world than religion. Undeniably, there can be no guarantee of human rights and true liberty, unless it is based on democracy, whose fundamental principles derive from the world's religions.

As above mentioned, even though it is their final target to destroy religions, the Communists have been temporarily taking political advantage of them instead of a head-on confrontation. Most of the democratic countries are based on religions so the Communists have been plotting to undermine each country by estranging the religions

of one country from another, stirring up sectional disputes.

Now let's take some recent examples: the Soviet Union and Red China turned Egypt, a Moslem country, against Israel and the West,. Red China also plotted to estrange India, a Hindu country, from Pakistan, a Moslem country. Also in Vietnam there was a dispute between Christians and Buddhists inveigled by the Communists, and Soviet Union and Red China led President Sukarno to become estranged from England and America. Unluckily, this fact is barely known to the leaders of democracy. Consequently, it is urgently required that the Free World take measures to meet this situation through a world-wide religious movement which would inspire the needed ideological offensive against communism.

It is common knowledge that communism is an ideological system advocated by Marx and supplemented by Engels, but their successors have revised the theory whenever expedient to achieve their goal. Stalin and Lenin justified themselves by calling their revision "creative development" or "application of the reality of Marxism", while denouncing other Communist revisionists. In view of the difficulty in selecting Communist theory from the existing Communist blocs, it seems better to deal with Marxism, because its essence has been handed down intact. The major part of Marxist theory is his economics and historical materialism, and his economics is contained in "Das kapital" based on his theory of value. Thus the theory of value and historical materialism are the major weapons of communism, and the philosophical base of Communist theory is Dialectical Materialism.

International Federation for Victory over Communism

December 12, 1967
Seoul, Korea

Chapter I

THE AGE AND ENVIRONMENT OF MARX AND THE DEVELOPMENT OF MARXISM

To understand any philosophy correctly, we must study the age and environment where that system of thought was developed, as well as the character of the person who formulated it and his purpose in doing so. Any theory is put forth to solve problems arising from a given environment. A philosophical theory is, after all, a particular system of thinking devised by a particular person to accomplish a certain task in his surroundings. Consequently, Marx's time and environment as well as his character and purpose are decisive factors in the formulation of Marxist doctrine.

Marxism was born from the historical background of the 19th century and the social environment of European society. Marx was a unique personality with a specific accumulation of knowledge. Accordingly, to understand Marxism correctly we must understand the first half of the 19th century in which he grew up, the various events and phenomena which took place in the Western European society of his time, and the personality of Marx himself.

Section I. HISTORICAL AND SOCIAL BACKGROUND OF MARX'S TIME

The Times in which Marx Grew Up

The first half of the 19th century in which Marx grew up (1813-1883) is a time when all Europe was under an atmosphere of revolution. Beginning with the French Revolution of 1789, the liberal ideas of freedom, equality and brotherhood spread like wildfire throughout Europe. Wherever the old social order remained, the flame of revolution was bursting forth.

In the Europe of the 1830's, particularly in Germany after the Vienna Conference, absolute monarchs and feudal noblemen oppre-

pressed the petits bourgeois, farmers, and laborers so severely that they were on the verge of revolution. The Rhine-region where Marx was born was the most cosmopolitan and industrialized, and there the social unrest was even more intense.

Marx was brought up in this social environment. Entering Bonn University in 1835, he went from there to Berlin University the following year, where he continued his study under the direct influence of Hegel's philosophy, which was sweeping German academic circles. During this period Marx's philosophical ground for the formulation of Marxism was developed. At this time Hegel's school of thought was divided into left and right-wing factions due to the difference of interpretation of his philosophy.

That division was manifested not merely in theory, but in application of the philosophy. The right, which received the favor of the Prussian government, was conservative and recognized the state as a reasonable, legitimate body. But the leftist youth group, young Hegelians, were revolutionary and developed an ideological movement in opposition to the government. Marx, of course, was a leftist as was Feuerbach, from whom Marx adopted his Materialism. Doubtless this division in the Hegelian school was the very reflection of the times—of the oppressive policy of the monarchy and the complaint of the masses longing for freedom from such oppression. Therefore, the Prussian government suppressed the leftists.

Under such conditions, Marx, who had just left Berlin University, worked for the Rhine Newspaper. But when it was closed, he fled to exile in France with his wife.

The Industrial Revolution and Early Capitalism

In France at this time an industrial revolution was underway which followed in the wake of the one in England. Consequently, the social structure in those two countries was undergoing general and rapid change. Especially in England, the change was rather abrupt and intense. Because of agricultural reform, farming became

unprofitable and many farmers moved to urban areas, where they became wage-earning laborers. Small businessmen and artisans gradually became the proletariat, oppressed by capitalists, and finally were absorbed into the class of laborers. Thus 90 percent of the population lost its private property (Communist Manifesto). European society, particularly England, was rapidly being divided into two great classes: proletariat and bourgeoisie, laborer and capitalist.

In this early stage of capitalism many new machines were being invented but they had not yet been perfected. The daily increasing demand for products could not be met with such equipment. In this situation it seemed expedient for the capitalists to drive laborers relentlessly. They had no qualms in adopting this method. Disasterous social effects occurred everywhere. The misery thus created was the most severe in England. By the epithets given the factories of that time, such as "sweat-shop", we can imagine the harsh and inhumane treatment that the laborers received. The wages, working hours, difficult and dangerous labor, and lack of sanitation were little better than slave-labor working conditions.

At this time there was one added disadvantage of the laborers: they had no political representation. There was no way for the masses to appeal legally to the government and obtain redress of their grievances, however inhumane their treatment. There were systems of elections, but they had been constructed to fit the agricultural economy, and could not be effective in the industrial age of Marx. Through the industrial revolution of the mid-19th century the social and economic structure was being transformed. The old classes of landed gentry and farmer were replaced by the newly emerging bourgeoisie and factory workers, who were forming the framework of the new social structure. Accordingly, a system of popular elections to suit the new structure had to be introduced. The populace strongly desired this, but the capitalist class who were in power would not permit it.

One of the manifestations of popular feeling was the Chartist Movement, a legitimate political working-class movement which arose in England between 1836 and 1848. The Chartists led a fierce fight for the realization of a popular constitution. They asked for electoral districts, an annual meeting of Parliament, the abolition of the property requirement for elections, and the institution of the secret ballot. These conditions were included in the Chartists' petition. But this movement was many times rejected and suppressed, its leaders were victimized, and finally it was unsuccessful.

Contemporary Thinkers

In such a social and economic situation, many conscientious thinkers accused the capitalists who were only interested in profit, and expressed deep sympathy to the laborers. Pointing out the immorality of exploitation and suppression, they appealed to the capitalists' consciences and urged them to find more humanitarian means. Criticized and regarded by Marx as dreamy socialists, Robert Owen (1771-1858), Claude-Henri Saint-Simon (1760-1835) and Charles Fourier (1772-1837) believed that through the power of religious morality the human mind could be recreated and egalitarian society changed into socialistic society through peaceful means. (All their attempts failed and remained dreams.) Most of these men carried on their activities with Paris as their base of operations. Paris seemed to be the very center of the socialist movement. Marx fled to Paris in a time such as this. With his acquaintance with socialism on the one hand and his observation of social injustice resulting from exploitation on the other, Marx further refined and solidified his system of thought. A most fortunate event in Marx's Parisian period was his acquaintance with Friedrich Engels, who became his lifelong friend. Later, publishing the Communist Manifesto in London in February, 1848, Marx and Engels proclaimed the actual start of the Communist movement. Shortly after the Manifesto was published, the February Revolution took place in Paris followed by more revolutions in Naples, Rome,

Venice, and Vienna. In March this flame finally reached Germany, where there was a revolution against the Prussian government. With this development, Marx returned to Germany.

However, this revolution faced unexpected counter-revolution, so Marx was forced to flee again. He went to London by way of Paris. There he suffered in extreme poverty, but he carried on his Communist movement and began to put his entire effort into developing his ideology. Thus the historical and social background of Western Europe in which Marx grew up contributed to the appearance of the revolutionary ideas of Marxism.

Section 2. MARX'S PERSONALITY

There is a tendency for Communist adherents to unconditionally idolize Marx, and for its opponents to unconditionally denounce him. The basic cause of these opposing views is probably that communism is a militant idea, viewing certain factions as absolute enemies. Both of these views of Marx seem to be based on a biased view of history. In the materialistic view of history, Marx is absolutely right in his analysis and conclusion; but from an idealistic viewpoint, he is a very dangerous figure. The Unification Principle allows a more objective understanding of him.

Marx was a man of thoroughly militant disposition. By nature he was exclusive and self-righteous. He was intolerant toward those who disagreed with him, and he despised anyone who doubted the validity of his views and did not follow his way of thinking. He belittled the life style, interests, and values of the bourgeoisie, probably because he had a new view of life. However, he refused to apply ethical principles to solve problems, and he did not like to see mere kindness and friendliness among people. Except for his family and colleagues, his treatment of all other people was based solely on whether or not they would be of use to him in his political fight. Until the last moment of his life, he was a thinker. He was relentless to his political enemies. Those who did not agree with him were either traitors, moral criminals or political idiots.

His personality being what it was, Marx could not merely observe dispassionately the social conditions of his time, which needed drastic change so badly. But today, we are in quite a different historical and social condition than in Marx's time. In this age a spiritual revolution, not a violent revolution, is needed. Had Marx been in this age, he would have surely advocated spiritual revolution rather than a revolution of violence: for it a cosmic transition which will change man's corrupt history into an earthly paradise: and that is a true world created by a new Messiah, coming on the foundation of a world-wide spreading of God's truth; namely, a spiritual revolution.

Formulation of Marxism

Marx, in his strong protest against the social situation mentioned above, realized that to overthrow the bourgeoisie, a tight union of the laborers, work in the broadest scope, and continuous struggle were necessary. For this purpose, it was urgently required to ignite the laborers' minds with revolutionary consciousness and to organize them. To do this, a consistent system of thought had to be built. Thus, Marx' ideology finally appeared on the stage of history, formulated under the banner of proletarian liberation.

IDEOLOGICAL VIEW OF HISTORY.

Marx had to prove that it was a necessary historical task to overthrow the capitalist class. He had to radically change the traditional idealistic view of history.

According to the idealistic view, history develops by God's providence through the power of outstanding leaders. Therefore, the social system of one's time is sacred and closed to change. For example, during the ancient Greek age of slavery, the chief philosopher, Aristotle, asserted that the system of slavery was divinely ordained and therefore everlasting. Thomas Aquinas, the chief philosopher at the peak of Feudalism, maintained that the feudal

hierarchy, with the pope at the top and the serfs at the bottom, was the eternal social system.

It seemed to Marx that idealistic historians defended capitalist society in the same way. According to the idealistic viewpoint, all men are equal. With their free will, they made a contract with each other whereby one party works and the other party pays his wage. Accordingly, there can be no inequality. Consequently, idealism defended capitalism by ignoring the facts of exploitation and domination. In Marx's viewpoint, idealism was an intolerable reactionary view and it was impossible to accomplish his historical task without destroying that idea. The first thing he undertook, therefore, was sharp criticism of idealistic history and presentation of his materialistic view. For that purpose, he applied Hegel's dialectic to history.

DIALECTICAL MATERIALISM

Dialectical Materialism is Marx's philosophy. Applying Hegel's dialectics to the materialism of Feuerbach, Marx created what is known as Dialectical Materialism. He saw the world not as completed and static, but in the process of constant change. It was his viewpoint that the world is a complex of things in the process of diverse changes of creation and extinction, progression and regression, growth and decay. He did not view individuals independently, but always in conjunction with the whole, in which diverse changes occur through union and struggle of contradictory elements. Each thing has contradictory elements within itself. These elements interact in a process of union and struggle, which causes each thing to change and develop.

For instance, an egg contains a foetus, which is a contradiction to the egg. These two contradictory things continue union and struggle, and the fetus grows gradually and fills the inside of the egg. Finally it breaks the shell of the egg and the chick emerges. The result is neither egg nor fetus, but a new creation: a chicken. Everything in the natural world develops in this way. Marx applied

that law to general social development. Each economic society in history has elements within itself which struggle against each other. "The two fundamental elements are "production relationship" and "production power." While production power continuously develops, production relationship will hinder the development of production power at a certain stage of social evolution. Hence the struggle between these two elements starts, the old society collapses, and a new economic society appears. Therefore, capitalist society will finally and inevitably decay according to the law of historical development, and a new society will arise. According to Marx, this will be the proletarian society or Communist society. This is the outline of the Marxist view of history.

CAPITAL

Marx was not content with that alone. In order to prove the historical inevitability of the decay of capitalist society, he made a detailed analytical study of the capitalist economy, based on a theory of labor value he developed from the English economic classics written by Adam Smith and David Ricardo. Marx's study is an outline of his own economic theory, and is entitled "Das Kapital." Through this study he "proved" that within the capitalist structure several economic laws were operating which would eventually bring capitalism to its destruction.

At that time nobody else had dreamed of such a thing. Lenin praised Marx's materialistic view of history, saying that it was no longer hypothetical but a science.

Marx' laws of economic movement are as follows:

(1) the law of concentration of capital; (2) the law of diminishing profits; and (3) the law of increasing poverty.

All these laws are derived from the theory of labor value and theory of surplus value. To summarize: in capitalist society individual capitalists will inevitably compete with one another. As a result of that competition profits will become less and less, and finally small

capitalists will be forced out. The wealth will then be concentrated in the hands of a few big capitalists. On the other hand, laborers will become poorer and their number will multiply until they form the majority of society. Because of this, the capitalist economic structure itself will fall at last.

What is the final and decisive moment which will cause the capitalist society to fall? It is proletarian revolution. Marx maintains the following: "As the number of capitalists decreases, poverty, oppression, slavery, corruption, and exploitation will increase. However, at the same time, the protest of the labor class intensifies. The concentration of the machinery of production and the socialization of labor will finally reach a point at which they can no longer co-exist with the capitalist structure. At that point, the capitalistic framework will be broken. Then the bell will toll announcing the end of capitalistic possession. The exploiter will become the exploited." (Capital, Vol, I, Part 7, Chapt. 24). Marx succeeded in establishing a materialistic view of history and a firm economic theory to destroy the capitalist economic system.

Thus, in the view of the Communists, Marx's doctrine became the most effective weapon for the class struggle, imparting strong revolutionary consciousness and firm conviction of victory to the proletarian heart. Marx's doctrine was not formulated as a mere theory, but even in the beginning its purpose was to prepare revolution, and to serve as a guide for revolutionary action. This was Marx's strong point as well as his detrimental weakness, for his thought was formulated wholly to achieve his purpose of justifying violent revolution. Therefore his theory could not be a universal truth, but was only a product of his epoch. It was destined to be discarded in time. Marx's thought was applicable in his day, but today many errors in his doctrine have been exposed, and it is now only a relic of history.

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

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

On Easterday when Mr. Moon was 16, he received a revelation from Jesus about his mission for the fulfilment of God's Will. Until Korea was liberated from the Japanese occupation in 1945, he spent time in silent internal preparation, dedicating himself completely to a spiritual search for truth.

Mr. Moon went to Pyongyang on June 6, 1946, which was then the Soviet military government, to pursue his mission and in response to the revelation he had received. He gave lectures on the essence of faith—faith which must be centered on God's purpose of creation. Many devout and dedicated Christians gathered around him. When this group grew to a considerable number, he was accused by the pastors and elders of the established churches and in 1948 imprisoned by the Communist regime. He was accused of being a heretic and of speaking against Communist government policy.

He was in a prison camp doing hard labor for 2 years and 8 months. Then the Allied and ROK armies liberated that area. So on October 14, 1950, he was able to leave for South Korea. Mr. Moon fled the Communists and reached Pusan on January 27, 1951. There he continued to lecture and witness the new word of God while gaining a livelihood as a dock laborer. Within a few years he had

founded two new churches: one in Pusan and one in Taegu.

Mr. Sun Myung Moon founded the Holy Spirit Association for the Unification of World Christianity officially in Seoul on May 1, 1954. College students and many adults responded positively to the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to a member's competency in teaching the Divine Principle.

The Association gained internal strength through organizational structure and promoted missionary work in the Seoul area. In 1957 all members in Korea fasted simultaneously for 7 days. Immediately afterwards 120 groups of 2 missionaries each were dispatched to cities and towns throughout South Korea for 40 days. As a result, 30 new churches were established.

During the 7 years from 1960 to 1967, Unification Church members regularly left their usual homes and families twice a year. In the summer, the Divine Principle would be taught all over the country. In the winter, general education would be taught to uneducated country people. As a result of these "summer witness" and "winter enlightenment" activities, more than 700 churches were founded and general level of education was raised.

In 1963, the Holy Spirit Association was granted foundational juridical authorization with the Korean government. In 1970, the Church became a member of the Korean Religious Conference. This Conference has members of eight world religions such as Buddhism, Confucianism, etc.

On August 15, 1957 the first creed of HSA was published,

"Commentary on the Divine Principle." In 1966 "Discourse of the Divine Principles" replaced the previous work.

From April 11, 1960 until the present there have been annual joint-weddings. Groups of couples had the wedding ceremony, called "Blessing," performed at the same time in order to symbolize unification of families into one Church and unification of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

Since 1967 Seoul officials of HSA-UWC have visited Japanese members. And members from Japan have come to Korea, uniting in the anti-Communist ideology to realize a universalism which can rise above the barriers of race and nation.

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and help each other to a better understanding of God's willing friendship. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The Church dispatched missionaries to Japan and to the United States between 1958-61. Then in 1965, Mr. Moon made a series of visits to 40 countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "Holy Grounds." At these places members may visit, gather, and pray.

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Eu Hyo-won. There was "blessing" of 43 couples consisting of 9

ances, a step towards the realization of a unified universal family society.

At present Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. As present, the Church has a membership of more than 500,000 in Korea and a world following in 30 countries.

In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.

—Rabindranath Tagore—

