

The Way of the World

July

1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher: Young Whi Kim, Chief Manager: Won Bok Choi
Chief Editor: Young Tyang Chang

CONTENTS

July 1971

(EDITORIAL)	Urged Unification of Religions.....	5
(SERMON)	The Bedford Sermon Dennis F. Orme.....	6
(REPORT)	President Park Sworn in, Vows to Modernize Nation.....	11
	First Issue of Weekly Religion	18
	7th Hearing of Principle of Christian Pastors.....	20
	First Asian Victory Over Communism Rally.....	21
	3rd Annual European Conference.....	34
	My Visit to Korea Neil A. Salonen.....	38
(ARTICLE)	Religious Revolution and Principle of Creation (III)..... Kwon Yoon-hyuk.....	42
	Sinophilism: A Deadly Game?	45
	Seamless Web of Consciousness..... F. A. Bode.....	48
(TESTIMONY)		
	My Way to the Divine Principle... Peter Koch.....	52
(OVERSEAS RELIGIOUS NEWS)		
	Incurably Sound or Curably Sick?	57
	New Light on the Death of Jesus	59
	Vietnamese Monk Still Hopeful	66
	Revision of Ten Commandments	69
	Are the Churches on the Way to Free Religion?...	71

(LETTERS)	Vienna, Austria.....	Peter and Gertrud Koch	73
	Brussels, Belgium.....	Anita Jasper.....	74
	Reading, England.....	Dennis and Doris Orme.....	75
	Paris, France.....	Reiner and Barbara Vincenz	78
	Essen, Germany.....	Paul and Christel Werner	80
	Luxembourg.....	Robert Brandner	84
	Oslo, Norway	Ingrid Schneider	85
	Delhi, India	Heinrich Pause.....	86
	Stockholm, Sweden.....	Friedhilde Bächle.....	87
	Istanbul, Turkey	Harold Unger.....	89

(BOOK WORK)

The Ten Commandments (VI)...	A. Powell Davies.....	90
------------------------------	-----------------------	----

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

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

Printed in Seoul, Korea

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

(Editorial)

Urged Unification of Religions

It is said for religions to have tried for the fulfilment of Goodness. But there may be no denying the unaccomplished object.

Now is the time for us to be able to and should search for how to cope with the outcome.

As widely known, there has been no religion but denies the existence of God. And again religions, there has been materialistic ideology named Communism.

However who can dare say that there may be no other enemy to religions than atheists?

Rather sectarians in the realm of faiths may as well be its final and unique enemy.

No other time makes us more urgently required to long for the heroes to take charge of establishing the true, everlasting and boundless world of peace, love and freedom of mankind than now. How can it be possible for us to find such heroes?

There may be no other way to accomplish the final object than the unification of various religions keeping aloof from their sects and denominations.

(Sermon)

The Bedford Sermon

Dennis F. Orme

Sermon given in Bedford market square in the afternoon of
May 16th (Transcription of tape)

Good afternoon ladies and gentlemen,

This summer we're running a campaign to preach and teach publicly the word of God, in the open air, in remembrance of the Russians, Ukranians, Polish people, Czeches, and the many others who are unable to do this.

But we know one thing, we are not here to tell the Heavenly Father of the terrible atrocities that are transpiring today. He knows them already, and He doesn't want them to continue to happen, and He doesn't want to be reminded of them. However, He does want one thing, and that is the thing that Jesus came to this earth to show us: he came to show us that we should express the Heart of God. If you study the life of Jesus you will see what it really—Jesus expressed it many times—the great feeling that God has for men. Sometimes there was great love and compassion; othertimes there was great anger.

Jesus knotted the cords, and went into the temple, and scourged the people. He was not an easy man to love. He was no sweetie-sweetie. He was a man who wanted to build a better world, centred on the Heart of God.

And other times he turned the other cheek.

Now if you look through the Bible, if you study the

scriptures, you will see one thing that stands out, that the men who have changed this world, the men who have inspired others, are men who have expressed the anger of God. Men like Elijah. He had an argument with the king, and the king sent a captain of fifty men to come and get him, and Elijah brought forth the fire of God and they were all as dust in the ground. He didn't do this once, he did it twice! Another such man we know was Moses. God did not say to Moses,

"Go down and negotiate with Pharaoh about your suffering children. "He went and told Moses,

"Go down and say: Let my people go," and God hardened Pharaoh's heart. Why? because God wanted all the people, all the Egyptians and all the Jews, to know precisely and exactly what they should do.

That is how God works today. He doesn't want us to be mealy-mouthed. He doesn't want us to pretend everything is all right. He wants us to build a better world, centred on God.

Moses went down to Pharaoh ten times to ask Pharaoh to release His children. I say to the Christians of this country --Have the Christian church of this country gone ten times to those Soviet tyrants? Have the Prime Ministers of this country gone and asked for religious freedom that we so richly enjoy? We know John Bunyan fought on this very spot for religious freedom; we take it for granted. We know Tyndale was murdered, he was strangled-- why? Because he translated the Bible into the English tongue so that everybody could understand and read how God works. This is our heritage. A heritage of men have laid down their lives that we might enjoy the freedom that God longs us to enjoy.

In the beginning it said, "God spoke to His angels," and said, "Let us make men in our image and likeness." The likeness of God means that we must be free. Whether you like it or not, the spirit of God working within you tells you this, and I

don't care how many tyrants there are in this world, you cannot stamp out this urge of freedom. It may be Russia one year, Poland the next, Czechoslovakia the next, Hungary-- a great and bloody list can be read out, of people who aspire to a freedom of religion and a freedom politically, economically and even militarily. However, let us be quite clear as to why God wants us to be able to come to Him. It is so that we can build and give to our brothers and sisters the same creativity and enjoyment that we possess.

It is no good praying to God to protect this country, to protect the queen, to protect anybody, if we are not prepared to protect our brothers and sisters who are held in the grip of tyranny. What do you think God's up there for, or down here? Is He going to listen to us? I'm quite certain He'll say,

"You've got enough freedom already. Why do you want protection? What about my other children? They are suffering."

Have you never felt the prayers of those people going to God? God's hands are tied.

One of those who recently came out of the Iron Curtain said that when praying to God, God had said,

"What can I do? I do not have a gun in my hand. I cannot clear these men out."

This means one thing, that we who have our freedom must speak on their behalf. Unless we speak on their behalf we are neither worthy of our ancestors, nor are we worthy to call ourselves Christians, nor are we worthy to pray to the Heavenly Father and tell Him that we will take His burden, that we will comfort His children, that we will stand and protect those who have no one to protect them. I ask you as fellow Christians that we must awaken the Christian conscience of this country in a very real sense. Until the Christians feel the anger of God for what is transpiring--unless they feel that -- there will never be a change. The men who reformed this

country felt a great anger against evil. They were men like Lord Shaftesbury, men like Wilberforce, men like John Howard here behind me, and they were men, if you are really interested, like Winston Churchill, who could not stand Fascism, nor any smell of it, around his nostrils. He hated evil. And God hates evil. Because He is working to restore all men. Therefore, when we pray to God, I ask not that you just pray and say,

"Release me from this. Release me from that. Make this world better."

Rather pledge yourselves to take upon the burden that He has, to stand as our forefathers have stood, as those great Chistians have stood who've brought Christianity to this country, and resolve yourselves to bring a truly God-centred world to all people. I don't need to demonstrate to you what Churchill told this nation some forty years ago or thirty years ago, but I'll do it. He waved a piece of paper and he said that if you think peace lies on bits of paper you've got an illusion in your head peace lies in our hearts, in our hearts that respect others, our hearts that respect God.

Therefore, ask yourself about the wisdom of God. Was not God right when He said to Moses, not to go and negotiate with Pharoah, but to go and tell him, "Let my people go!" Don't you think God knew better than man?

We are in the same position today. There are millions of people who are suffering, and our words must be,

"You must let these people go! You must give them religious freedom. We do not want to have a compromise with evil."

The man Marchenko, who wrote this book, is in a concentration camp-why? Because when he came out of a concentration camp he wrote about what happened. He knew that he would not get a penny for it, He knew that his wife

and family would be persecuted. There was no capitalistic gain in his motives: he's gone back into Siberia, and for all we know, he may be dead. Yet that is the type of man who fights for freedom, who writes with blood, instead of ink. Today, as Christians, we must remember the prayers that go up to our Heavenly Father, Our Heavenly Father, if you really come close to Him, is not happy. Our Heavenly father is frustrated because why? Because the Western nations, the Christian nations of the world, have not stood, neither for God, nor for freedom, but only tried to negotiate a comfortable existence.

Until the Christian conscience leads this country again, then we have no right what so ever to pray before God and ask His protection, until we are prepared to others. Then, believe you me, if you are prepared to protect others, the Heavenly Father will not only protect you, but He will bring forth a might revolution in this world, which will make this world in ten years time a fit place for all people to live.

Thank you very much, ladies and gentlemen!

Be strong in faith and praise the Lord.

(Report)

President Park Sworn In, Vows to Modernize Nation

True Democracy Vital to Unity



President Park Chung-hee, raising his right hand takes the oath in assuming his third term in office at the inauguration ceremony held at the Capitol plaza on July 1st. The First Lady and their younger daughter Keun-young are standing at left.

President Park Chung-hee on July 1st pledged his determination to place the nation "in the upper ranks of the intermediate advanced countries" and make it strong enough to achieve the territorial unification by peaceful means by the mid-1970s.

In his inaugural speech assuming his third four-year term in office, the President also said that the time has come for the Korean people to "participate in the challenging of the new international currents of the will to peace."

Stressing that economic development is essential to the nation's democratic development which in turn is vital to the eventual achievement of unification, Park said:

"I shall usher in the age of heavy and chemical industries in Korea, re-enact the 'miracle of the Han River' on our four major rivers, send waves of Korean exports across the five oceans."

He made the speech after being sworn in at the brief, austere inauguration ceremony held at the Capitol plaza.

Noting that the past decade was a period of inner growth and maturing for the country, 53-year-old President said that with this foundation the nation must seek ways to achieve the national goals.

The 30-minute inaugural ceremony was attended by selected Korean and foreign dignitaries, including government and parliamentary leaders as well as some 180 delegates from 60 countries.

In his 12-minute speech, the President confidently predicted that by the mid-1970s the nation would have become strong enough to achieve unification and that no effort would be spared to increase national capabilities to achieve this goal.

Park laid down broad guidelines for his rule of the nation for the coming four years, leaving detailed government policies for the projects to a press conference by Prime Minister Kim

Jong-pil slated early this month.

Briefly touching on the international situation, the Chief Executive noted that a great change is taking place around the nation, as indicated by the rise of a so-called mood of thaw between East and West and efforts for accommodation between the United States and Communist China.

"Hopefully, these changes may dispel the dark clouds of aggression that hang over Asia," he added.

However, he warned that tension still exists on the Korean peninsula due to the north Korean Communists, who not only ignore the nation's peace proposals but also export the so-called people's war to other countries.

It is because of this that we are forced to withhold decisions and actions that could be based upon greater optimism and more positive hope for peace," Park said.

In this connection, the President cautioned that endeavors for security and national unification must be courageous but prudent, positive but flexible.

Indicating that the national economy has made great progress in the implementation of two five-year economic development plans, Park pointed out the third long-range plan (1972-1976) is vital to the development of our democracy and that the creation of a democratic society is in turn vital to the eventual achievement of national unification.

He based this on the assertion that a democratic system is far more effective than and superior to communism.

Park's argument coincided with the insistence of some opposition politicians that best way to defeat the Communists is to develop a genuine democracy in the country.

Park reiterated his pledges to bring about social reform, calling upon leading figures to initiate a quiet "spiritual revolution," setting examples by deeds, not by words.

"I give my pledge to stand at the forefront of this

campaign against social ills and I appeal to all of my countrymen for their support and participation," he said.

He concluded, "I believe with all my heart that there will come a day of national celebration, when the torch of a great Korea will be raised on high to shed light throughout the world.

(From the Korea Times)

Let us go forth to lead the land we love.

Agnew, Other Dignitaries Arrived

Seoul to Attend Inauguration



U.S. Vice President Spiro T. Agnew, right, and Prime Minister Kim Jong—pil board a car to review the honor guard upon Agnew's arrival at Kimpo International Airport to participate in the inauguration of President Park Chung-hee.

U.S. Vice President Spiro T. Agnew, three premier-level

leaders and delegates from 30 countries arrived in Seoul June 29th to attend the inauguration of President Park Chung-hee on July 1st.

The three ranking leaders were Vietnamese Prime Minister Tran Thien Khiem; Chang Chun, secretary-general of the Nationalist China's office of the president; and Cornelio T. Villareal, speaker of the Philippine House of Representatives.

Besides their attendance at the inauguration ceremony, the visiting leaders held separate business talks with President Park Chung-hee, Prime Minister Kim Jong-pil and other high-ranking Korean government leaders on issues of mutual concern.

Upon his arrival at Kimpo International Airport U.S. Vice President Agnew said, "Korea has made inspiring progress in every area of political, economic and social life."

In a prepared statement, Agnew said, "Such progress is a source of pride to all men who value freedom and much of the credit for this progress belongs to the tireless efforts of President Park."

Agnew presented a letter of credence and a personal letter from U.S. President Richard Nixon to President Park at Chong Wa Dae.

Presentation of credentials to Park was followed by their first round of business talks in which they exchanged opinions widely on the current situation in the Asian-Pacific area, reliable sources said.

Security Interests

Main subjects of the Park-Agnew talks, the sources said, were centered around review of future Asian defense, including Korean security interests, and partial pullout of Korean troops from Vietnam on a gradual basis.

U.S. Vice President Agnew and other ministerial-ranking envoys reviewed full honor guard of the Korean Armed Forces

i
n separate welcoming ceremonies observed at the airport.

Agnew and his party were greeted by Prime Minister Kim Jong-pil, Foreign Minister Kim Yong-shik, and Defense Minister Jung Nae-hiuk. American Ambassador William J. Porter was also on hand at the airport.

Japanese Prime Minister Eisaku Sato arrived in Seoul in the morning to take part in the inauguration ceremony and returned to Tokyo in the afternoon.

President Park held separate talks with high-ranking foreign visitors, including Japanese Premier Sato, to discuss various problems pending between Korean and their countries.

Agnew and other foreign leaders met with Prime Minister Kim and Foreign Minister Kim to discuss similar subjects during their stay in Korea.

The U.S. Vice President was scheduled to leave Korea Sunday to continue his world tour.

The sources also said that Prime Minister Kim would hold substantive meetings separately with Vietnamese Premier Khiem and Chang, secretary-general of Chinese President Chiang Kai-shek, to discuss the Southeast Asian situation.

Kim and Khiem took up the matter of a time-table for partial withdrawal of Korean troops from Vietnam, the sources said.

In the Kim-Chang meeting, the sources said, they took up the increasing number of states giving diplomatic recognition to the Peking regime and the impact of such moves on the security of neighboring states.

First Issue of the 'Weekly Religion'



Cover of the first issue of the Weekly Religion

Permitted by the minister of culture and information dated June 2nd, 1971, there came to appear a religious weekly magazine named 'Religion' located in Seoul under the slogan of 'Ensign of the world spiritual revolution', 'Fulfillment of combined world religions' and 'Establishment of the welfare world'.

At the opening ceremony on June 16th, our Leader advised to make a big contribution to giving new direction of a religious movement standing above various trials.

President Lee Jae-suck, who has been making big contribution to the incorporation of Christian churches in Korea said that he would do his best for the development of the unique religious journal. The first number was issued on July 4th.

Man shall not live by bread alone, but by every word that proceeds from the mouth of God.

7th Hearing Principle of Christian Pastors

Between June 22nd and 24th, 1971, there was Hearing Principle of Christian church leaders at Sootaek-ri with the



The 7th Hearing of Principle

presence of 94 Christian pastors and theologians.

During the past seven hearings of the Principle since November 26th, 1970, there participated 663 leaders and though there were some ripples among the established churches, there is no wonder that the hearings will make big contribution to the unification of the Christian movement.

On July 12th, a special training of established church leaders with the invitation of about 120 persons in the Chyungpyong Lake-side, will be held.

FIRST ASIAN VICTORY OVER COMMUNISM RALLY & SEVEN-DAY FAST NATIONAL MEETING IN JAPAN



Mr. Osami Kuboki,
Chairman of the Rally



More than 1800
participants to
First Asian Victory
over Communism
Rally



Mr. Osami Kuboki, Chairman of the Rally
H.E. Lee Ho, Ambassador of ROK
H.E. Peng Meng-chi, Ambassador of ROC



(Special Lectures)
Mr. Chen Chien-chung,
Central Member of the Chinese
National Party



Mr. Kim Shin Cho,
ex-North Korean guerrilla



Miss Yuan Moun-ru
Freedom Fighter of ROC



Demonstration



Miss Yuan Moun-ru & Mr. Ryu Kai-chu, Coming
to Sukiwabashi Park to encourage the participants
of Fasting.



Participants to the Seven-Day
Fast National Meeting with silence.



Many women are attending the Seven-Day
Fast National Meeting.

Greetings

It is a great pleasure for me to invite you to the "First Asian Victory - over - Communism Rally" held by the Interational Federation for Victory over Communism at Toshi Center Hall, Akasaka, Tokyo, on May 22, 1971.

Recently in Japan, the voice calling for establishment of diplomatic relations with Communist China is becoming so prevalent that it seems that the trend is supported by the majority of the Japanese people. In reality however, this trend has been created by the left-slanting journalists and a small group of the Japanese people interested in the commerce and trade with the Chinese Communist regime.

We think that this trend of seeking for appeasement and compromise with Red China is actually very dangerous, because it helps to enlarge the influential area of Communist China. Most Japanese people are not aware that Mao Tse-tung regards Japan as the most important target for his world-revolution policy and intends to bring her under his control.

Only two alternatives are open for Japan to choose. One is the appeasement policy towards the communists and eventually fall into their satanic hands. Another is to stand firmly opposing Red China and promote close cooperative relations with other freedom-loving countries in Asia and in the world. Japan must make her position clear. In order to prevent aggression by Communist China, there is much more need for the free countries to be firmly united against Communist China for the cause of freedom and justice.

We think now is the time for all the freedom-loving people



to mobilize their forces to defend freedom and independence from the evil forces of Communist China. Mao's Regime is actually faced with many internal conflicts and difficulties. It is our firm conviction that the mobilization of all freedom forces against Red China will surely make it decline more rapidly.

The purpose of holding the rally is to make ignorant people aware of the reality of Communist China and to make them remember that it is much more important for security and happiness of Japan to keep friendly relations with the Republic of China and the Republic of Korea and other free countries. At the rally you will see many famous Freedom Fighters speaking about it.

Our earnest hope is that the rally will be a good chance for Japan to stand firmly as a free country and promote friendly cooperative relations with other free countries in Asia and in the world.

We sincerely hope that you will be kind enough to understand our earnest wish and give us your full support and cooperation for the rally for victory over Communism.

Your attendance will be highly appreciated.

Sincerely yours

Osami Kuboki

President,
International Federation for
Victory over Communism

An Appeal to the World from 160 Young Japanese People Fasting for One Week

The China issue has recently become a most pressing matter in Japan. Since the visit to Japan by the Red Chinese table tennis team and the visit to Communist China by the Japanese delegation for talks over trade between Japan and China Mainland, Japanese people seem to have been put in the mood in favor of establishing diplomatic relations with Communist China and supporting its admission to the United Nations. Is it really a good way leading to the true happiness and prosperity of Japan and the world? We must say hundred times NO.

WE SHOULD NEVER FORGET THE GENEROSITIES GIVEN TO JAPAN AFTER WORLD WAR II BY PRESIDENT CHIANG KAI-SHEK OF THE REPUBLIC OF CHINA!

In order to establish diplomatic relations with Communist China, Japan must recognize that the Government in Peking is the only legitimate government of China. This means that Japan must destroy the Peace Treaty between the Republic of China and Japan, which was legally concluded in 1952. Is it possible and permissible for Japan to do such a thing?

It is a serious violation of international law and justice for Japan to break faith with the Republic of China in Taiwan, Japan is under legal obligation of Peace Treaty. Moreover, Japan owes President Chiang Kai-shek and the people of the Republic of China an immense debt gratitude given her just after World War II. The present prosperity of Japan depends greatly on President Chiang's generous policy toward Japan of "returning good for evil."

We must prevent Japan from making such an act of

treachery as breaking faith with her friend in need. We must keep faith, justice and freedom of this country from the threat of Communist China. Otherwise, we shall lose our own freedom and independence.

JAPAN IS NOW THREATENED BY AGGRESSIVE OFFENSIVES OF COMMUNIST CHINA!

If Communist China were truly a peace-loving country and respect humanity, faith and freedom, there would be no fear for Japan to worry in establishing diplomatic relations with it. However, Red China is actually a horrible aggressive country, intending to communize the whole world with its materialistic philosophy of Communism. Based on its doctrine of class-egoism and violent totalitarian dictatorship, the Chinese Communist regime has been committing so many crimes of aggression, subversion and oppression inside and outside of Mainland China.

As clearly shown in Mao Tse-tung's words, the Communist regime in Peking regards Japan as the most important target for its world-revolution policy and is plainly intending to bring her under its control. In February 9, 1961, on the occasion of the visit to Peking by the delegation of Japan Educational Association for Laborers, Mao Tse-tung reportedly said, "The first Communist revolution in the world was realized in Russia. The second was in China. And the third will be in Japan. Once Japan is liberated, the whole Asia will soon be liberated and the whole world will be liberated successively."

Thus, it is undoubtedly clear that the Communist China's purpose for making various forms of offensives toward Japan is to communize Japan under its dictatorship. Therefore, we must conclude that the recent trend in Japan of calling for appeasement policy toward Peking is actually very dangerous. Some people insist that, if Japan opens the gate for Communist China to participate in the international society, it will change

its aggressive policy. This opinion makes no sense, because the essential nature of Communist China is aggressive totalitarian imperialism which will never be changed as long as its doctrine is based on Communist philosophy of materialism, hatred and violence.

WE PROTEST WITH OUR LAST MEANS — FASTING!

How can we stop Japan from going toward the wrong way of falling prey into the satanic hands of Red China? Silent majority of the Japanese people are unaware of the critical situation of this country. The mass communications media are mostly prejudiced and blindly following the remote control manipulations of Peking. Under the present circumstances in Japan, we cannot help appealing to the public with our last means, fasting, in the hope that some conscientious people may understand the significance of our movement for the cause of freedom, justice and love for humanity.

For the reasons above, we have decided to hold in 13 places in Japan "The National Meeting for Opposing Recognition of Communist China by Fasting for Seven Day." The purpose of the fast meeting is to appeal to the public to know about the Communist China's threat to Japan and to make the ignorant people understand that it is much more important for security and happiness of Japan to promote friendly relations with the Republic of China and other free countries in the world.

Fellow citizens! Let's stop for a moment and meditate with us together what we should do for the true happiness of Japan, Asia and the world. Let's find the ways to overcome our common enemy Communism, and establish on earth the eternal peace under the guidance of God.

THE FIRST ASIAN VICTORY-OVER-COMMUNISM RALLY

Date & Time Saturday, May 22, 1971 Noon-4:00 p.m.
Place: Nihon Toshi Center Hall
 2-6 Hirakawa-cho, Chiyoda-ku, Tokyo, Japan
 (Near Akasaka Prince Hotel, 5 minutes'
 walk from the subway station, Akasaka
 -Mitsuke)
Held by: The International Federation for Victory
 over Communism
 Head office: Room 801, Akasaka-Matsudaira
 Bldg. 3-4-1 Akasaka, Minato-ku,
 Tokyo (Tel: 585:2128)
Supported by: Embassy of Republic of China in Japan
 General Association of the Chinese overseas
 (ROC) in Japan
 Association of the Chinese Overseas (ROC)
 in Tokyo
 Embassy of the Republic of Korea in Japan
 Public Information Center of the Republic
 of Korea in Japan
 Central Headquarters of the Association of
 the Koreans(ROK) in Japan

PROGRAM OF THE FIRST ASIAN VICTORY -OVER-COMMUNISM RALLY

- ☆ Doors open at noon
- ☆ Movie Show "Step Forward to Victory--Report of the
 WACL Conference in Japan"
- ☆ Fanfare at 1:00 p.m.
- ☆ Opening Announcement
- ☆ Address by Mr. Ryoichi Sasakawa,

Honorary President of the International
Federation for Victory-over Communism
(Japan)

☆ Address by Mr. Osami Kuboki, Chirman of the Rally

☆ Messages from

His Excellency Chiang Kai-shek, President of the
Republic of China, His Excellency Park Chung Hee,
President of the Republic of Korea

☆ Address by Honorable Guests:

Mr. Okinori Kaya, Member of the House of
Representatives of Japan

His Excellency Peng Meng-chi, Ambassador of the
Republic of China

His Excellency Lee Ho, Ambassador of the
Republic of Korea

☆ Reading of congratulatory Telegrams

☆ Special Lectures by

Mr. Chen Chien-chung from the Republic of China
Central Member of the Chinese Nationalist Party
Member of Japan-China Cooperation Committee

Mr. Kim Shin Cho from the Republic of Korea ex-
North Korean guerrilla

☆ Adoption of Rally Declaration

☆ Closing Announcement

☆ Demonstration Parade (4:00 p.m.--5:30 p.m.)

(Course: Rally Hall---Akasakamitsuke---Toranomon
---Kokurokaikan)

Executive Committee of the Rally

International Federation for victory-over Communism
Room 801, Akasaka-Matsudaira Bldg.

3-4 Akasaka, Minato-ku, Tokyo, Japan (Tel: 585-2128)

Seven Day "Fast" National Meeting

To protest against the move to the recognition of Communist China

Date: May 23--May 29

Place: Sukiwabashi Park, Ginza, Tokyo, and 12 other places in Japan

Participants: 160 young men and women in Tokyo

Seven-Day Fast National Meeting began on Sunday, May 23, at Sukiwabashi Park in Ginza, Tokyo, for the purpose of calling for opposition to recognition of Communist China and appealing in the necessity of amending Constitution of Japan.

This meeting was held by the Executive Committee of the Fast National meeting for Opposition to Recognition of Communist China, whose members are mostly those of the International Federation for Victory over Communism, which is well-known in Japan for having sponsored the Grand Rally, of the World Anti-Communist League in Nippon Budokan Hall last September.

Those participating in the Fast Meeting were more than 160 men and women, old and young, who were determined to eat nothing but drink water for seven days. Moreover, it was supposed that more than 3,000 citizens participated in this meeting by fasting for some time in their respective working places all over Japan. The number of participants was increasing day after day.

In order to encourage the persons in hunger, there came many Freedom Fighters such as Mr. Chen Chien-chung of the Republic of China, Central Member of the Chinese Nationalist Party and Member of Japan-China Cooperation Committee, Miss Yuan Moun-ru, Freedom Fighter of the China who had escaped

from Red China, and Mr. Kim Shin Cho who was an ex-North Korean guerilla, etc. Many citizens who pass by the Sukiwabashi Park gathered to watch the meeting. They watched the panel boards showing the miserable reality of Communist China and read the papers explaining the reasons why it is necessary to call for opposition to recognizing Mao Tse-tung's Communist regime. Some of them were so moved at the sight of the fasting members that they would encourage them, even shedding tears.

The participating members kept sitting in silence all day long to oppose the recent mood of appeasement toward the Mao's totalitarian regime of Communist China and at the same time to appeal to the public the necessity of strengthening the cooperative solidarity of free Asian countries.

Let us remember the Korean War!

3rd Annual European Conference

Vienna, 26th — 28th June 1971

Peter Koch

Dear Mrs. Choi,

Greetings from the Austrian Family! On June 26 - 28 we will hold the Third European conference in Viennna, and I herewith want to submit the tentative program of this conference. I have written to Mr. Kuboki asking him to attend the conference as he will be in Europe at that time anyway. It was with great joy to receive his affirmative reply as he doubtlessly will be able to help us with his advice. The conference will be attended by about 120 members including 19 national leaders. We are praying for a good success of the conference, and we ask you to remember us during those 3 days.

Please give our True Parents and sisters.

In the Name of our True Parents,

Peter Koch

Programme of 3rd Annual European Conference

Saturday, 26th June:

8:00 Breakfast

9:00 Opening prayer and welcoming speech
by conference president

national leaders:
9.30 National reports

all others:
9:30 International exchange
of experiences

Belgium
CSR
Denmark
France
Germany
Great Britain
Greece
Prayer: Doris Orme

13:00 Lunch

national leaders:
14:00 prayer: Paul Werner

all others:
14:00 International exchange of
experiences

National reports
Holland
Italy
Lebanon
Luxembourg
Norway
Spain
Sweden
Switzerland
Turkey

Austria

Prayer: Pauline Verheyen

19:00 Dinner

20:00 Prayer: Teddy Verheyen

Social evening with contributions
from all countries

prayer: Barbara Vincenz

Sunday, 27th June:

5:00 pledge

personal contacts walk to the
Holy Ground

8:00 Breakfast

9:00 Sunday service

11:00 Meeting of blessed
couples

all others:

11:00 singing

12:00 Lunch

13:00 Pesonal contacts

national leaders

all others:

14:00 prayer: Reiner Vincenz

14:00 Lecture by German Family:
"The First Chapter of the New

Book"

Discussion

16:30 Lecture by Austrian Family:
"Anti-Communism:"

Discussion

19:00 Dinner

national leaders:

20:00 prayer: Martin Poter

International trade

International cooperation
and unity

Public image

Prayer: Ursula Schumann

all others:

20.00 "I am a member of the
Divine Principles Movement
not out of Habit, but for
a Reason."

International Testimonies

With the Father's heart, in the shoes of a servant!

My Visit to Korea

Neil A. Salonen

Many Vietnamese told me they found hope in South Korea's miraculous pattern of development, in the face of continued threats of aggression from the communist regime in the North.

The source of that achievement was planning and dedicated work: the prerequisites of a modern industrial society (e.g. electric power, transportation) were developed, growth rates in real terms expanded to nearly 16% in 1969, exports increased 20-fold and per capita income doubled since 1962.

William P. Bundy, a former Johnson administration official, gave high marks to the Korean "economic miracle", as summarized in the New York Times: "The Korean economic boom, referred to as the 'miracle on the Han' by some, is not a miracle, but a logically predictable outcome of realistic planning and hard work and constructive channeling of national assets."

My visit to Seoul (April 11-16) was hosted by the International Federation for Victory over Communism (IFVC), the same group whose Japanese branch has been so active in mobilizing public against the communist challenge in Asia.

During my visit, Korea was in the midst of her presidential election, with much debate and controversy between the two main candidates, the incumbent President Park Chung Hee of the Democratic Republican Party, and kim Dae Jung, of the New Democratic Party. A key issue was South Korean policy relating to the communist regime in the North, which has

unswervingly avowed its intentions to bring "unification" to the peninsula by any means, including military force.

Although both parties and candidates are considered solidly anti-communist, Park has always advocated, a very strong stand and an aggressive economic challenge, to bring peaceful unification through the superiority of the democratic system. It can be safely concluded that Park's landslide victory indicates that the Korean people still remember the devastation and suffering which accompanied the last attempt by their estranged "brethren from the North" to unify the land.

I visited the Freedom Center in Seoul, a memorial to all those who struggled against communism, which serves as headquarters of the World Anti-Communist League (WACL). Acting Secretary General Shin Hyun Joon discussed plans of the WACL for this summer's conference in Manila. Last year, in Kyoto, our FLF affiliated with the world Youth Anti-Communist League, (WYACL) and we plan to attend again this year, if the financial means are found.

A strong propaganda attack has been launched against the U.S. commitment to defend the freedom of South Korea by North Korean embassies in Latin America, which flood our country with expensive high-grade propaganda by mail. This coincides with efforts in America of several pro-communist groups, notably the Black Panther Party and the "American-Korean Friendship and Information Center". In light of this I was interested in contacting the relevant private groups and government offices that could help us combat this ideological assault.

At the Ministry of Information, they explained that their material sought to emphasize the positive aspects of the life in the South, rather than to contrast with the hardships of life in the North. However, this leaves them on the defensive regarding imperfections of the developing democracy in the South, while never really focusing world public opinion on the

Stalinist nature of the dictatorship in the North. I emphasized to them the need to pose a realistic choice to the American people: (1) to actively support the efforts of a courageous people in the South in becoming a self-sufficient and contributing member of the free world community, or (2) abandoning them, to give de facto support to the inhumane communist junta in the North.

From recent defectors and from contacts in "third countries" it is known that the entire population of North Korea is mobilized for war. In order to qualify for higher education a young woman or man must only attend the necessary party indoctrination classes, but also undergo over 5 hours of military per week, plus summer training camps, etc.

If only these details and more were known in South Korea and elsewhere in the free world:

The need for free world societies to intensify their information campaign was made vividly clear to me while I was in Seoul. The university students were staging what has become their annual spring demonstration against the government, in this case against impending military training. I wonder how many of them would be willing to trade places with their counterparts in the North, if the facts were really made clear to them?

In their uninformed idealism, they may inadvertently bring on the opposite of the freedom they desire, and WE WOULD HAVE TO HOLD OURSELVES EQUALLY ACCOUNTABLE WITH THEM FOR THAT TRAGEDY.

It can never be the function of government in a free society to be the source of information and education -- the responsibility of that role must be borne by private groups, especially the media.

Through the Moonwha Broadcasting Co., three student leaders from universities in Seoul and I made a short television

program. The discussion covered student movements and the need for educational programs on communism.

It was during this trip to Asia and my discussions with student groups in particular, that I recognized our greatest struggle. The communists work on an international scale: with skillful propaganda they have been deliberately misleading as to their true intentions and the political realities in various parts of the world, isolating one from the other. If our society would effectively educate its people, then the communist lure would stand out as the hoax that it really is. Since our government does not so educate, we as individuals and private groups must coordinate our activities and keep each other informed. This FLF shall do.

Communism is the enemy of all people who
yearns for freedom and peace.

(Article)

Religious Revolution and Principle of Creation <III>

Kwon Yoon-hyuk

(Professor, Donggook University, Korea)

4. The Essential Structure of Principle of Creation

Trying to develop Sein (Nichts), the original Unity prior to the division of mind and matter, subject and object for standing above the metaphysics Platon to Nietzsche based on the existential oblivion, Heidegger was hard to be practical in his realization of Nichts.

Had his one been practically realized, it would have been sure for his philosophy to be much higher dimensional. However, in view of his metaphysical atmosphere under the influence of western philosophy fatally, it could be hardly expected for it to be practical one which can be accomplished only through the medium of the oriental thoughts and this kept his philosophy from being the creative one as the new cultural basis of the world.

Nichts which is not mere curtain of Sein and both is the same as existence and quite different one from it, is not only the basis of uneasiness and denial but also of destined destruction and decline of all the beings.

Thus Sein, the same as Nichts and the different being from it, can be realized as the creative life leading to the creation as well as to the destruction. Therefore there may be no creation without development of nichts, and showdown and struggle of the being can be its motive. An existent being

relatively confronted with based on nichts and such a showdown and struggle of the relative being is indispensable in creation. Realizing the role of naught in the activity of creative life, it may be possible for the Principle of Creation to be formulated. The struggle of relative being confronted with in the two poles based on the creative life develops naught through which the both showdowners are to ruin and when they de cease, there comes to appear a newly unified being as the manifested form of original creative life.

The newly created being as manifestation of creative life is a newly unified form of the perished extremes. Accordingly creation seems to manifest a new being rapidly quite different in quality from bi-polar antagonist. If the principal category of creation be so, it can be looked as the same as the harmonious unity of the positive and negative poles in the science of divination. However, in realization of the origin and based on the practical consciousness of naught, the Principle of Creation came to be conscious of creative life quite different from 'Taeguk' having no creative activity and quite different from the natural harmonious thoughts of the positive and negative poles short of the motive of struggle and confrontation, the Principle of Creation came to be creative and promising one. Now comparison of the Principle with the dialectical category. In dialectic of Hegel, one of the two poles is regarded as spirit and the other as material or nature, and the spirit is attached importance to as the originator whereas material is despised and only as a negative motive in the dialectical. When all comes to all, Hegle's dialectic could be no other continuous developing process of spirit, and contradiction and sublation, the dialectical category came to be more supposition. Finally since the dialectic is conversed to monopolar logic, it can hardly be expected for it to take hold of the reality of creation progress. Likewise, materialistic by Marx

aroused of antagonism of Hegel's one could also hardly be out of monopolar logic which is impossible to take hold of the creative reality in spite of putting emphasis on the struggle and confrontation. The creative life based on the Principle of Creation is the original unity prior to the division of materialism and idealism and it is realized as a new source of the world to keep aloof from the metaphysics based on existential oblivion and the division and confrontation.

Now let me have its comparison with philosophy of 'Energy' and 'life'. The creative life should be distinguished from energy in the monism named 'energy' by Friedrich Wilhelm Ostwald (1853---1932). Energy Ostwald means is objectively taken hold one and is nothing but one recognized in the phenomenal dimension. In other words, the creative life we mean is one that enables us to recognize and not the recognized one itself. Life in 'Life' philosophy by William Dilthey (1833----1911) is subjective and noesistic one which can be grasped only in interpretation, and though it is more concrete and realistic than objectively recognized one, after all, it is life of an immanent being in subject and far from the creative life standing aloof from relative life of the existent being.

For Henri Bergson (1859--1941), his intuitive philosophy has most profoundly been conscious of the fundamental life, judging from 'elan vital' and 'L' Evolution 'Creatrice'. But like he means is lack of realization of naught and is far beyond non-successive, rapid and creative life. In conclude the Principle of Creation based on the realization of creative life has been made through the mutual supplementary, unity of both Orientalism and Occidentalism and aims at the foundation of new world culture and spiritual cornerstone of unification.

Sinophilism: A Deadly Game?

The recent entry of Red China's ping-pong diplomacy into the arena of international relations has been greeted with unwise optimism by many people, who believe that at long last Red China is beginning to change its "hard line" on perpetrating world communist revolution. The recent rhetoric of the Chinese Communists must be judged in context of their actions, realizing that Chou En-lai has recently re-emphasized that China's goals of world revolution have not changed.

A most important goal of this "new diplomacy" is aimed at legitimizing China, ultimately by being admitted to the United Nations. Many believe Red China's acceptance is inevitable, but little discussion is heard on Red China's qualifications for admission. When China's actions and flaming rhetoric are measured against the requirements of the United Nations Charter, she falls far short of any acceptable standard.

Article I states the purposes of the United Nations; including in part "To work for the prevention and removal of threats to peace, and for the suppression of acts of aggression or other breakers of the peace..." Contrary to these principles, Red China has committed itself to world revolution and the destruction of the U.S., considered its chief enemy.

Acting on these words, China has a record of (1) aggressive action twice against India (2) aggression against the United Nations in Korea (3) aggression and genocide against the people of Tibet (4) a nearly successful coup within Indonesia (5) wide-spread political, economic, and military subversion in Africa throughout the last decade (6) vast amounts of material support of communist aggression in Vietnam (7) training and equipping armed insurrectionists in Burma, Thailand, Cambodia, and Laos.

These acts of aggression, both overt and covert, clearly contradict the basic requirements and purposes of the United Nations. Therefore why should Red China be given unconditional recognition as a member of the U.N. when it continues to work against the avowed purposes and goals of that organization?

"Respect for human rights and for fundamental freedoms for all" is another principle of the United Nations. Red China must respect human rights and freedom within its own state in order to be part of the world organization working toward that goal and judging other under that principle.

The "Great Cultural Revolution" which began in 1966, the internal political conflict at the expense of the welfare, security, and safety of the Chinese people, and the millions of mass executions are the grim reality of life in Red China. It should be obvious that even the most fundamental human rights are non-existent in Communist China today.

Some people argue that we should overlook these facts and give Red China "de facto" recognition since other member countries in the U.N. have also violated the articles. However, if we continue to accept countries on a de facto basis regardless of the "moral" principles contained within the U.N. charter, the U.N. will become morally paralyzed and ever more incapable of fulfilling its own goals. The U.N. is not an organization for random membership, as stipulated in Article 6, which provides for expulsion of those countries violating the charter. To unconditionally accept Red China now without any qualifications would only weaken the U.N. and erode still further the Asian situation.

In a world where World War III is still a very real possibility, it is impractical and foolish to admit Red China, or even think of giving her a seat on the Security Council until her new warm policies are substantiated by warm actions. Mao

Tse-tung has made light of the stakes, saying:

"In a nuclear war, mainland China may have to sacrifice 300 million people, and yet more than 300 million people would survive -- she would still remain a great nation."

While Mao Tse-tung is playing ping-pong with one hand we must be careful to see what his other hand is doing. Otherwise one day we will be playing a more deadly game and not only the U.S. but the world will be at stake.

The point must be made clear. How can a country whose leaders show such a horrible disregard for human life be put in a position where their single vote could prevent the United Nations from acting in the face of possible nuclear catastrophe?

Communist China is just beginning to test her diplomatic potential and has not yet shown either in actions or rhetoric the maturity for taking on the great responsibility for admission to the U.S.

**From The Rising Tide which is published bi-weekly
by the Freedom Leadership Foundation, Inc. in
America.**

Seamless Web of Consciousness

by Dr. Framroze A. Bode



Dr. F. A. Bode

Dr. Framroze A. Bode is a visiting lecturer at the California Institute of Asian Studies, A Parsi Zoroastrian High Priest, an author and has participated in and begun many world religious conferences.

The nature of consciousness cannot be fully known, or defined, as the very instrument---the mind--- which makes an attempt to define it is the result or projection of consciousness and is involved in it. The nature of consciousness then, can be the nature of all and everything, as it is all-inclusive. The only thing we can do, by using the consciousness of our present condition, situation and level, is to talk about its nature and interpret its existence, function, and nature through limitations. Like all ultimate principles, consciousness is indefinable; it has to be accepted as a reality streaming through all existence. It is the source, support and explanation of all else, though it itself remains unexplained. We are obliged to accept the reality of a universal consciousness which ever is present in the contents of all levels of consciousness and persists even when there are no contents. However, we may say that by the light of consciousness the nature of consciousness can be known in an integral experience of the Being of which we are a unique manifestation. What is the nature of consciousness in man? It is

"That" ---**Sattva**-- it is the essence, the subject which persists throughout the changes of birth, death, and final deliverance. Permanences, continuity, unity, eternal activity are its characteristics. There is nothing outside of it which can become a separated object.

The Supreme Reality which is the ultimate and the irreducible is a Consciousness pure and undifferentiated. It is the **chit** which is one and universal everywhere---the Spirit Divine. This consciousness is a creative force which manifests itself as sovereign power. All creation is an emanation of this Consciousness. The Being is **Sat**--- Absolute Existence; **Chit**---pure Consciousness---and their common essence is **Ananda**---Bliss. There must be the pure changeless source Consciousness from which must flow the "tattvas" or principles of creation which, in their manifestations, become the changing, active aspects of the Cosmic Consciousness. In all states of consciousness there is but one supreme unitary underlying experience which can reach the state of subjective illumination. When this pure Consciousness is dimly refracted into ego-consciousness the beginning of dichotomy is experienced. When the unit of consciousness is diffused and the source is hidden, this bewildered limited consciousness is called "**māya**" and further fragmentation ensues in the multiplicity of creation. Life is a continuous process of distillation from the diffusion of Consciousness. Consciousness distills wisdom from the experience of the complexities of life.

In Universal Consciousness, wholeness or unity is intrinsic and it is incapable of descending into diversity and thinking or feeling in terms of parts or particulars. Man finds it difficult to realize the existence of a separated consciousness of individuality within his own nature. The reality of consciousness permeates the entire area of space, contracts itself toward the center, occupying a central point, and radiates itself throughout

all, pouring its effulgence into mind and matter to redeem them. The Cabalist affirms that **Ain Soph**---the Absolute Consciousness---first withdrew from the **circumference** to the center to establish illusion and then diffused itself over the entire, thus re-establishing Reality. The Buddhist recognizes consciousness as a universal ocean. Consciousness is something that is moved by a divine impulse of ebb and flow, known by the realization of itself. This universal, all-penetrating stream of consciousness is the real essence of everything, for consciousness was before the beginning and shall be after the end; consciousness was before the wombs of mothers were created. Consciousness is wholeness of the Self, it knows no separateness. As long as there is ego-sense of me and three, consciousness is limited by good and evil, life and death, light and shadow, which are relatives and illusions created by the mind. In consciousness diversity is totally annihilated and all things are one in reality and in essence.

The difference between intellect and consciousness is the difference between a mental concept of an object and an actual mingling of our consciousness with the consciousness of that object. The latter is what is called realization, making the subject and object real. Consciousness is higher than mind, thus the mind must ultimately give way to it. The mind is the link between the consciousness and the unconscious, but once the bridge has been crossed, its usefulness is no more. At the attainment of **Samadhi, or Nirvana**, mind is cast aside as a snare and delusion; yet without it as a springboard the very principles on which such attainment rests would be incomprehensible. Consciousness is likened to a lotus bud, which comes out of the mud and water, reveals more and more of itself, and opens up its golden heart in full splendor. Perfect consciousness is perfect realization of the nature and relationship of parts to the fundamental unity in which they

exist. Humanity is semiconscious, in dormancy or infancy, conscious only of the realm of the known and unconscious of the realm of the unknown. Consciousness is measured by our ability to unite ourselves with the essence in all, which is at the root of all.

(From The Universal Voice published by the International Re-Education Foundation in America.)

Conscience is the voice of God.

(Testimony)

My Way to the Divine Principles

Peter Koch

(Missionary in Austria)

I came from a non-practicing Protestant background and grew up in a predominantly Catholic town in Germany. In school I learned the basic concepts of Christianity. But as I



Mr. Peter Koch, center, front row, with Austrian Family
grew up and started to think for myself I discovered a vast

discrepancy between what I was taught and what I could experience in daily life. I had been told good people would be rewarded, but evil deeds would not pay off. However, what I could observe in the reality of life was exactly the opposite: The more honest a man was the more he had to suffer, whereas evil people flourished. I have never been able to accept the concept that Jesus died to pay for all the sins - even for those which will be committed in the future. It seemed inconsistent to me that someone who came to drive sin out of the world would tell me not to worry about my sins which I will commit in the future as long as I pain to repent them afterwards. I argued this way: If God dislikes my sinning, then His forgiving doesn't do Him any good as long as I repeat the same sin over and again. If I have a bride who betrays me with some other boy, I may forgive her. But even if my love to her is unchanging, this not turn her love back to me. Here was the problem. As far as I saw it, it was not God who was to be moved by Jesus to change His attitude toward sinning man, but it was the other way around. What was the Church doing to accomplish this? What was the result of 2000 years of Christian history? No, I had no use for a Church which to my eyes was more than a colossal monument of failure.

This, however, did not satisfy me. Although I had no use for the Church I could not completely disregard the testimony of the lives of some individual Christians in the past. In addition, deep within myself I sensed there was something like a supreme being. It was this vague hope that moved me to pray in a hopeless situation during the war. Our battalion was down to 20 men, and we were pinned down from 3 sides by 13 Russian tanks. The darkness of night, which would have given us a chance to get out, was many hours away. So an easy calculation told me I had another 2 hours to live. In this situation I prayed that if God would pick me out of this mess I would in Him.

Well, He did pick me out, and during the following days my life was saved in a miraculous way in at least two more instances. What happened to my promise? It would be easy to say: "I forgot it", but it was more a case of not knowing what to do with it. I believed in God in a vague sense, but I did not know Him.

How could I find out more about God? I have always intensely disliked going through a great deal of philosophical acrobatics to arrive at some conclusion which would somehow "float in thin air" and which could not be anchored down undeniable evidence in daily life. So I was very happy when my attention was drawn to the spiritualist Churches in San Francisco. Here a completely new dimension was opened to me as I could observe and experience the reality of the spirit realm. I am still thankful for this experience which later turned out to be an excellent preparation for understanding the Divine Principles. However, after about a year I turned away from spiritualism in disappointment over the fact that these people who had the ability to perceive the "other world" limited themselves to mere message work instead of clarifying the deep questions of life.

It was about at that time that on a birthday party a girl suggested to me to contact Ursula Schuhmann to discuss with her some spiritual questions. However, my first impression was that here was another one of those well-meaning friends who wanted to get me married. Being very busy as an engineering student in Berkeley I decided not to meet Ursula Schuhmann. However, for more than half a year a very strong inner voice kept urging and urging me to meet her. This voice just wouldn't give peace. So I had no other choice, and we met in January 1962. During our first conversation Ursula made some rather dynamic statements about the Divine Principles, so I realized that if whatever she said was true this would be the most important message since 2000 years. To give me a chance to find

out more about it Ursula gave me Miss Kim's address. Three days later I accepted the Divine Principles.

In order to compare the Divine Principles with the teachings of other Churches I participated in the discussion groups of the various churches around the campus of the University of California in Berkeley. Here time and again I was confronted with the surprising discovery that 3 weeks in the Divine Principles movement had given me deeper insights than many years of education had given to the ministers. (If any minister should read this, he should not feel insulted, but find out as an honest inquirer why I can say this.) Especially, however, in their spiritual life the Churches were declining to put it mildly - whereas in the small Divine Principles I experienced for the first time in my life what it means to live in a living relationship to the living God.

On June 11th, 1963 I arrived in Germany as a missionary to bring God's message to my people. My way has not always been easy. More than once I have been in a situation in which few people would have blamed me for giving up. Why did I go on? I will tell you: God has been searching for me - thousands of years. He has been calling me. He has wept because of me. He has been watching me - every step of my way. When Adam failed, I failed. When Mose failed. I failed. When Jesus was rejected, I crucified him. God wept over me, but he did not give up. He still loved me. But I was blind. I did not even know of His love. Then one day I studied the history of restoration, and I realized how God has been yearning for me. Realizing this I could not turn from Him and walk away. My heart cried out, and I told God: "You have toiled so many thousand years for man. Now you rest and let me work in your place. "It was God's love and ignited a love in my heart, and it is this love that is making me to walk on and on.

It was in 1965 that I met my father for the first time, accom-

panying him for three weeks on his trip through Europe to establish Holy Grounds. In March 1969 our Master blessed me in marriage with my wife Gertrud. A few weeks later we were sent out to Vienna to carry on the work of restoration in Austria. I pray to God that he may lead me to be useful for His work.

The meaning of life through Divine Principle!

Incurably sound or curably sick?

By Paul Werner

This is a headline in the paper Publik (date June 4, 1971) which deals with the necessity of church reform. Ten years ago, when discussions and investigations in this field culminated in Western Europe, churches and theology reacted with reservation and defence to the results. Nowadays this attitude seems to be given up. Investigations made by the church attested that there is a series of unsatisfactory symptoms:

- (a) the importance of the Sunday service decreases, which is caused by the tendency to spend the Sunday in the open air and on the other hand by the problem to reconcile religion and society. The latter cannot be overcome by the preacher;
- (b) the middle instances in church become more and more administrative authorities;
- (c) national churches and dioceses suffer from an old-fashioned structure.

Attempts to reform the church have not induced to improvements up to now.

The diseases of the church are the diseases of society which cannot be cured by declaring the diseases of the church as a virtue. Neither can the diseases of the church be cured by declaring the diseases of society as their virtue.

Surely, in public there is a certain basic knowledge of church and religion, their statements, contents meaning of

Christian belief, but on the other hand there is great need of statements and explanations bringing Christian belief and practical life into conformity. The sense is not to be seen. Knowledge of religion and church cannot be realized in practical life.

It would be an illusion to expect that this passivity of the believers could be overcome by a change in the structure of the organization of the church. The problems are not conceived in their origin. The most important thing to do is to give a new active consciousness to the still passive Christians and to make clear that the desire to practise their belief is most legitimate. It seems that this reorganization of the church can only be realized through ecumenical attempts.

The society of Catholic religious teachers in Western Germany has explicitly marked the approaching crisis in religion teaching in schools. They warn that the religion teaching is going to collapse totally, as more and more students refuse to attend.

New Light on the Death of Jesus

From The Cape Times Weekend
Magazine

Sent by Wouter van der Stok

Haim Cohn, an Israeli judge, has just finished a 20-year study of the ancient charge that the Jews were responsible for the death of Jesus. His conclusion, published in his book "Death of Jesus" is that Jesus condemned himself to crucifixion by pleading guilty before Pontius Pilate to "making himself king." The finding is discussed here by ARNOLD TOYNBEE.

Jesus was a Jew. No one disputes this, though no non-Christian believes that he was a Jew who also the Son of God.

Till recent times, most Jews have execrated Jesus. They have rejected the claim to divinity that was made on his behalf, after his death, by predominantly non-Jewish Christians. This claim cannot be accepted by a Jew, since monotheism is of the essence of Judaism. We may guess that Jesus himself would have rejected the claim with horror if he had foreseen it; for Jesus was an orthodox Jew.

If Jesus did speak of God as being his father, he was surely speaking metaphorically to describe a relation of unusual intimacy, understanding, and trust. Some eminent rabbis in Jesus' time, whose orthodoxy has never been impugned, spoke of themselves as being "sons of God in this figurative sense. No Jew at that time, would have interpreted the phrase to mean the son of human mother by a divine, i.e. non-human, father. The pharaohs, some legendary Greek heroines, and some

eminent historical Greeks and Romans ---- Plato, Alexander the Great, Scipio Africanus the First, and Augustus--- were held to be sons of God in this non-Jewish sense in which sonship of God has been attributed to Jesus posthumously by Christis.

Jesus has also been execrated by Jews because Christians have persecuted Jews on Jesus's account. Again, we may guess that Jesus would have been agonisingly grieved if he had foreseen that his compatriots would be ill-treated in his name and that they would disown him for this second reason as well.

On the evidence of the Christian Gospels, Jesus was a monotheist; he observed the Jewish Law, and he believed that the Jews were the Chosen People. The Gospels represent him as instructing his disciples to visit Jews only, not Samaritans and not Gentiles, and his first response to the Syro-Phoenician woman was a harsh rebuff. A predominantly Gentile Christian community would not have kept on record these anti-Gentile words of Jesus' if they had not been notoriously authentic.

Jews and Christians alike have supposed that Jesus broke with his Jewish compatriots, but the evidence for this, too, is posthumous. The Christian community did break away from the Jewish community. The Christian Gospels represent Jesus as denouncing the pharisees, and they represent the Sadducees as putting pressure on the Roman Governor of Judaea to condemn Jesus to death. These Christian allegations need to be scrutinized.

The Pharisees were orthodox Jews who believed that, in addition to the written Law, an oral law had been handed down by Moses, and that they, the Pharisees, were the recipients and the authoritative expounders of this. The Pharisees were really claiming freedom to interpret the written Law, to go beyond it, and even to abrogate some of its rules. They used this freedom partly to embroider the written law with some far-fetched and also with some casuistical glosses, but also

partly to refine and to elevate the written Law's ethical precepts.

This ethical development of the alleged oral law, not the casuistry, was the essence of Pharisaism, and it is said that 90 per cent of the ethical precepts attributed to Jesus in the Gospels are also to be found in the Talmud, which is the Pharisaic oral law's literary receptacle. An ethical precept had to be accepted by a consensus of recognized rabbis in order to qualify for inclusion in the oral law. The Pharisees criticized Jesus for making pronouncements on his own authority without having previously obtained the requisite consensus. Yet, in their ethical teaching, Jesus and the recognized rabbis actually agreed. Jesus was, in fact, an unconventional and therefore unrecognized, but nevertheless genuine Pharisee.

The Sadducees agreed with the Samaritan, and disagreed with the conventional Pharisees and with Jesus, in holding that the written Law alone was authoritative and that the alleged oral law was not. However, the essence of Sadduceism was not doctrine; it was status. The Sadducees were the Jewish "establishment". Religious office, from the High Priesthood downward, was in their hands. They were in control of the Temple at Jerusalem and of the ritual performed in it. They were consequently held responsible, by the Roman political authorities, for the conduct of the Jewish people, as, in a more recent age, the Patriarchate of Constantinople was held responsible, by the Ottoman Turkish political authorities, for the conduct of the Ottoman Empire's Eastern Orthodox Christian subjects. This was an unenviable responsibility for a prelate whose flock was perpetually on the brink of revolt against an alien political regime which had its subjects and their official representatives at its mercy.

The account of Jesus' arrest, trial, conviction, and execution in the Christian Gospels is manifestly designed to exculpate the

Roman Governor Pilate by inculcating the ex-High Priest Annas, and Caiaphas, the High Priest actually in office. Suppose (though this must not be taken on trust from the Gospels) that these two Sadducee prelates and the other members --- no doubt also Sadducees --- of the Sanhedrin (the Jewish National Council) did urge Pilate to convict Jesus and to put him to death, this would not necessarily imply that the Sadducaean Jewish "establishment" was hostile to Jesus. This action, if they truly took it, may have been, in the Sadducees' view, a regrettable but necessary precautionary "avoiding action".

The Sadducees would have been reluctant to cause any Jew to lose his life and, though they were sympathetic towards Pharisaism, they did not persecute Pharisees, and, in the Sadducees' eyes, Jesus must have been just a Pharisee like any other. Since the Sadducees disbelieved in oral law, the Sadducees would not have cared whether Jesus for his ethical pronouncements.

The Sadducaean "Establishment's" concern with Jesus was political. If the account in the Gospels is correct, Jesus had been acclaimed as the Messiah by the population of Jerusalem, and he had accepted, and indeed invited, this acclamation by riding ceremoniously into the city. The Messiah was expected to repeat the exploits of the Hasmonaeans: he was to lead a victorious armed insurrection against alien rulers. It had to be assumed that, in accepting the title of Messiah, Jesus had also cast himself for the Messiah's militant role.

In any case, the presence of an acclaimed Messiah in Jerusalem during a festival at which tenseness of feelings was at its maximum might produce a popular emeute, whatever Jesus' intentions might or might not be. His intentions might be pacific, but the consequences of his presence might be catastrophic; for a Jewish emeute would be suppressed savagely by Roman arms. This danger was acute and it must be averted,

even at the invidious price of pressing the Roman Governor to death a Jew who, for all that the Jewish "establishment" and the Roman authorities knew, might not, after all, be planning to cause a breach of the peace.

If Pilate took Jesus' case lightly, he was underestimating the intensity of popular Jewish anti-Roman feeling. Pilate must be pressed to forestall the possibility of a Jewish insurrection in Jesus' name. If this danger were to materialize through a miscalculation of Pilate's own, not Pilate and his fellow Romans, but the Jewish people, would pay the price, and the chief victims would be the Sadducees, as in fact they were when the insurrection eventually occurred in AD 66-70.

If the High Priest and the Sanhedrin did in truth urge Pilate to put Jesus to death, the foregoing conjectural reconstruction of their train of thought is surely convincing. In the preceding generation, Herod the Great had thought--- and acted--- on the same lines when he had been responsible for the Jewish people to the Romans. No doubt the Sanhedrin in the year of Jesus' execution recognized a manifest military and political fact that the Roman historian Tacitus afterwards pinpointed retrospectively. The supposed Hasmonaean precedent was fatally fallacious. The Seleucid Greek Empire that the Hasmonaeans had defied and defeated had been idol with feet of clay; but its Roman successor's power was irresistible. Consequently the militant minority of the Jewish people, the so-called Zealots, would bring upon the whole Jewish people a national disaster if the Zealots were not prevented from having their way.

Herod deliberately incurred extreme odium in order to save the Jewish people from being led to destruction by a blind fanatical minority. He suppressed the Zealot guerillas as ruthlessly as King Hussein has been suppressing their counterparts today. The same considerations may have moved the Sanhedrin to

incur odium by pressing Pilate to put Jesus to death. Even Judas may have had the same motive for helping the Sanhedrin to arrest Jesus at a time and a place where he could be arrested with impunity.

The Sadducees, like Herod, were bent on avoiding a confrontation with the Romans ---not for love of the Romans, but from an awareness of the Roman's overwhelming power. The Pharisees, who did not have the Sadducees, political responsibilities, were also pacifists, though for a different reason. The Pharisees were willing to obey any government, national or foreign, that left the Pharisees free to practise their religion in their own way, and Jesus, as it turned out acted like a Pharisee on this political issue. In Jesus the Pharisee this pacifism was to be expected. It was unexpected in him only in so far as he may have acquiesced in being acclaimed as the Messiah. A pacifist Messiah was as incongruous as a militant Pharisee would have been.

In his pacifism, Jesus was in accord with his fellow Pharisees, and with the Sadducees too. The Zealots were a small minority, and when, in AD 66, they succeeded at last in involving the Jewish people in a war to the death with the Romans, both the Pharisees and the Sadducees were appalled.

Jesus, according to the account in the Gospels, was tempted agonizingly, during the hours before his arrest, to behave like a Messiah, and not like a Pharisee. An acclaimed Messiah normally expected---and was expected---to have to fight. Jesus had perhaps expected that the Roman regime would be overthrown, without bloodshed, by some miraculous act of God. Since this had not happened, Jesus had to choose between fighting, like the conventional Messiah, after all, and submitting like a genuine, though unconventional, Pharisee.

It was night time, and the Mount of Olives is on the wilderness side of Jerusalem. Jesus could have "gone on the

run", and other militant-minded Jews, besides Peter, would have rallied to him. Jesus chose, instead, to lose his life, and to disillusion his disciples, by refusing. His motive for non-resistance is likely to have been the same as the Sanhedrin's motive for pressing Pilate to put him to death. We may guess that Jesus, like the Sanhedrin, was concerned to avert a national catastrophe, and that he sacrificed his life for the sake of this.

Jesus was appropriated posthumously by the Christian Church and, for Christians and Jews alike, it is very difficult to disengage an authentic picture of Jesus from the posthumous Christian picture that was not of Jesus' own making. Yet, if the Jews can achieve this difficult mental act of rehabilitation, is it not possible that they may come to see Jesus in a new light? In this light he will not be a renegade; he will be a precursor of Johanan ben Zakkai, the pacifist Pharisaic rabbi to whom the Jews owe Judaism's survival, in spite of the Zealots having all but succeeded in AD 66-70 in provoking the Romans into exterminating the entire Jewish people.

Vietnamese Monk Still Hopeful

By Betty Medsger
(From The Washington Post)



Thich Nhat Hanh

"Here is my breast,
aim your gun at it,
brother. Shoot!

Destroy me if you
will, and build from my
carion whatever it is you
are dreaming of.

Who will be left to
celebrate a victory made
of blood and fire?" --From
"Our Green Garden,"
a poem by Thich Nhat
Hanh.

Thich Nhat Hanh
spends his days of exile
in Paris writing, and
meditating. If he were
back in Saigon, he would
be teaching Vietnamese
young people the precepts
of Buddhism.

To the unhappiness
of Saigon officials, the precept he would stress most is 'Do not
kill.'

He says young people are getting his lessons anyhow. Through underground distribution, Thich Nhat Hanh said yesterday, about 270,000 persons have read his 'Vietnam---Lotus in a Sea of Fire,' a book in which the Buddhist monk sets forth his ideas for peace in Vietnam.

Thich Nhat Hanh is a poet and a monk. And though much of his time is consumed with condemning the Vietnam war, he refuses to admit any political leanings, criticizing the Communists and anti-Communists for trying to make the Vietnamese peasants "gears" in their "machines."

He was in Washington briefly, where he was interviewed at the Methodist Building, as part of an American speaking tour sponsored by the World Fellowship of Reconciliation. He will return here for the April 24 peace demonstrations.

He expresses great fear of religion becoming too politically oriented, thus, explains the monk, his bitter comments on the war are made because he fears the war is killing the essence, the soul of Buddhism in Vietnam.

"The human nature in man has been mutilated, destroyed," said Thich Nhat Hanh, adding, "but there are those who want to be human again."

It was this soft-spoken monk, with his intense pleas for peace, who moved the late Dr. Martin Luther King to publicly oppose the war and link it to the civil rights movement despite criticisms by friends and foes who warned him to "stick to civil rights," King later proposed the monk for a Nobel Prize.

Thich Nhat Hanh now heads the Vietnamese Buddhist peace delegation to Paris, representing the United Buddhist Church. He would like to see a permanent cease fire called by South Vietnam, not the United States.

When he left Saigon in May, 1966, to give a series of lectures at Cornell University on "The Renaissance of Vietnamese Buddhism." Thich Nhat Hanh said he thought

he would return. He was then expecting the downfall of the Saigon government.

But four months later, after he had lectured in the U.S., Western Europe, Japan, Australia and New Zealand, his colleagues in Saigon got word to him in the Philippines that he should not return.

"They told me orders had been given for my arrest," said Thich Nhat Hanh. "They even feared assassination. They tell me now that young people are arrested occasionally for carrying my book."

Thich Nhat Hanh calls for a "third way" out of the war.

"The first way is a victory of communism. The second way is a victory by anti-communism. "We propose dialogue. Neither has to have a victory over the other. Both can coexist.

"Sometimes I could have in my room a Communist friend an anti-Communist friend...I cannot introduce them as they are. Both of them would suspect me. But I could make it possible for them to meet as human beings. I would not want them to talk as politicians, but as human beings. That should make it possible for them to meet."

But after many years of hopping for peace, does he still have hope?

"In Vietnam we speak of hope," said the monk, "but what is the difference between hope and illusion? we feed ourselves illusions because we will die if we don't have hope."

Revision of the Ten Commandments

From "Bildpost", Germany

(Sent by Paul Werner)

Children in Austria who attend the second class of the primary school and are being instructed in preparation to receive their First Communion, are no longer kept to learn the Ten Commandments in the wording of the Old Testament. The religion teachers in Vienna considered the version "Thou shalt not" to have to be replaced by a positive wording with respect to the mentality of a child. Only in the fourth class of primary school, the children have to learn the original wording of the Ten Commandments.

The fifth commandment e.g. "Thou shalt not kill" was replaced by the pedagogues by a version underlining the charity. The ninth commandment as well was altered. "Thou shalt not covet thy neighbour's wife" was formulated in a way that the text fits to their understanding and does not contain hard statements.

In the new wording for children the Ten Commandments are reading: Love God and pray! Honour all Holiness! Respect all Sundays and Holy days! Honour your Parents and Superiors! Love who is next to you! Be pudent! Take care of the property which does not belong to you! Tell the truth! Learn with diligence! Be brave, train yourself in doing good, combat against your faults!

The spiritual father of such new course of instruction which

was elaborated according to the second Vatican Council is lecturer Albert Hofer. He declared that this teaching is a refusal to use the frontal teaching method being practised in the churches for centuries.

"It was necessary", he said, "that the knowledge obtained in the last years must be taken up also in the religion hours."

Prohibitions were changed into "Rules of Life for Children" to make it possible that children understand the meaning of the Ten Commandments already in their young years, i.e. to live in the spirit of love, the responsibility towards God and all creature.

This alteration of the Ten Commandments of the Old Testament is certainly not meant to change the contents, but represents only a formal revision.

Future will show if the Vienna experiment will be successful.

Are the churches on the way to free religion?

From "Materialdienst"
(Sent by German Family)

This question is asked by the "Freie Blick" (Free View) (1971, 3). In view of the development in modern theology, one has got the opinion that free religious ideas are spread out far beyond free religious organizations. "They are penetrating deep into the faith of church and are about to reform it radically."

The churches of nowadays are no longer the same as 100 years ago. They modulate the Bible so that it fits to the modern image of the world, they do no long dispute against the theory of evolution and are obviously about to undertake a thorough correction in respect to the relation between faith and science. They underline the opinion that faith and science are not in contradiction to each other. This means, however, that finally science—since knowledge never can give in—has the priority to faith—doubtlessly a really free religious principle.

This change in the churches can not only be considered as a tactical measurement, but has to be seen as a "complete measurement, but has to be seen as a "complete reformation of their religious base. "One of the results can be seen in the fact that the churches are inclined towards all "worldly" and in general become profane: they care about many things in the world beginning with traffic instructions, the duties of a domestic help towards her employer, the disarmament and other political questions. But just by this tendency their true face can

be seen: in truth they are organizations with political accents. Therefore, the "Freie Blick" (Free View) is not very happy that the free religious ideas are also taken up by the churches. It smells struggle for power and calls to be attentive: "We have to watch the churches closely in order that they do not declare things for Christian what in truth is derived from free religious thinking."

Undo the heavy-burdened, and let the oppressed go free!

(Letters)

**We are working full strength to translate
anti-Communist literature.**

Vienna, June 12, 1971

Dear Mr. Kim,

For the Austrian Family the month of May started with a march 3 times around the inner city of Vienna prior to the May Day demonstrations of the Communists. Later on we engaged some of the demonstrators in discussions.

It is obvious that we need much more knowledge and training for our work. So we are working full strength to translate anti-Communist literature and to advance the construction of our training center. Especially from the training center we expect much help for the spiritual work, the anti-Communist work and the activities of the "New Center" movement. To pay indemnity we have made it a point for every member-- boy or girl -- to do heavy physical labour for the construction of the training center. On World Day the construction crew stayed out at the training center to witness the blessing of the ground as Holy Ground. This way it has become the first ground in this country which has been actually restored to God, not only symbolically.

On May 12th we had our first big activity of the "New Center" movement. We had won a professor of medicine to give a lecture on "personality medicine" to a crowd of 600 students. Although we had moved the lecture from the hall originally rented to the largest lecture hall of Vienna University, people were sitting even on the floor of the isles and standing as a packed crowd in the back of the hall. The

Baptists had sent in 15 hecklers, but we carried the day. A second lecture has already been lined up.

In order to raise money for the training center two of our artists had made a picture exhibition, during which we gave two concerts of classical music. As a result four pictures could be sold, two of which were bought by art professors. Furthermore, we could make a number of new contacts with people interested in our work.

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

In the Name of our True Parents,

Peter and Gertrud Koch

The people are now much more open-minded

Brussels, June 1st, 1971

We received so many blessings in the last weeks from our Heavenly Father. Roland spent two weeks with us. He is from Brussels, studying in Lille and was found there by Henry. He helped us to give lectures to the students which were coming during this time. Some of them are going to study further. Sandler, a student of medicine and Donald, a technician, are very impressed, but now they have examinations. So they are reading the Principles at home and as soon as the examinations are over they will come into the center again. Often I telephone with them for remembering and encouraging them. Also some other people are now studying the Principles. The people are now much more open-minded and it is not so difficult to take them from the street into the center. The teaching is

going in three languages: mostly French, English and German. But what we want to give them are not only the words. They need Godly love. And for this only one language is used to be the language of the heart. Where can we set borders for Godly love in our hearts? We spent a wonderful World Day together with Robert, Egide and Nico from Luxembourg and Akihiko from Japan. In praying and singing we felt deeply our Heavenly Father's joy. Practising give and take we were growing close together. We are thankful that we can be strong in the one world of the heart. Humanity will grow with increasing consciousness of the love of God!

Take all our love in the Name of our True Parents,

Anita Jasper

**Open-air services were held in Trafalgar Square, and
in Bedford Market Square.**

Reading, June 1, 1971

The outstanding family event of this month was naturally the World Day celebration which we held on Sunday 23rd May.

World Day was celebrated with simple traditional service of prayer, thanksgiving and singing with the day set aside for games and other activities. The family gathered at Rowland, and cakes, fruit and special foods were offered to our Father. We all felt the heart of our Father and cried that we could not offer Him more of the creation.

The month remained one of endeavour. Doris and I visited Scotland and the city of Aberdeen staying with Norman and Morag Gibson in Castleton of Asloun. They had heard of Divine Principle in Paris and live in the north of Scotland, over

500 miles from Reading.

All centers have heavy witnessing, programmes, with teaching in the evening, whilst our Headquarters at Rowland are beginning to look a National Headquarters. Open-air services were held in Trafalgar Square, London, and in Bedford Market Square. Both places have significance: Trafalgar is in the center of London and here all demonstrations take place. But on May 2nd, the square witnessed a religious service of prayer and singing an open-air, inter-denominational service led by H.S.A.—U.W.C. members. Communists demonstrating on the same day had to march past, unable to use the Square. Two weeks later, Bedford Market Square witnessed a similar service. Here on the market place where John Bunyan walked and talked, another stand for religious freedom was taken.

Our launching of the Hearts of Oak campaign has not yet brought results although we shall persevere and develop this activity. This is our schools activity. Members sang at the University Church of Christ the King at a special service led by Ian Hall to demonstrate the use of music in worship. Ian Hall and the Rev. Peter Delaney had previously joined in our service at Trafalgar Square. This church, having the highest ceiling in the country, was built by a group of Christians who believed that the Second Coming would take place in the physical world and at this time the whole church would go up into heaven. It is a beautiful church, as they wanted only such a church for their worship in the heavenly world. As the family sang, one would feel the heavens rejoicing over the Father's music. We are endeavouring to serve the churches for their acceptance of Divine Principle.

In our True Parents' Name

Dennis F. Orme

"A wheel turning fire"

Reading, June 22, 1971

Dearest Mrs. Choi,

Our love goes to you and Father, Mother and the children. This will be a short letter, just to inform you that we are going ahead with the record, in which the two songs "Too many Rivers" and "A wheel turning fire" will be recorded live from the show.

This picture enclosed appeared in the newspaper today.

We are so hoping we can get on T.V. and radio this next week or so, and if we do Dennis will go to the European Conference without me. We felt it is essential for me to get this recording business going to earn money for the Father. The wheel turning fire depicts our Father's sign.

The words are very significant and are as follows:

There's a wheel turning fire on a land acrossed the sea,
Where the Lord recalls his name, a second time in history,
It brings an understanding that mankind misunderstood
for the last 6000 years.

There's a wheel turning fire on a land acrossed the sea,
That will bring the whole wide world to become one family.
It might seem awhile or a long way to go, but the
victory it has been won.

The heavenly Father has worked through many men, men such as Noah, Moses, and Abraham, through the Lord Jesus Christ the heavenly Kingdom on this earth, has yet to be fulfilled.

The news of your many important activities taking place in the Homeland inspires us daily. Thank you Father.

Our hearts are always with you. Deepest love and prayers,

Doris, Dennis, Yong Oon & all the English family.

**On World Day, the Korean Ambassador in France,
Mr. Soo Yung Lee, Minister Youn came to us**

Paris, June 10, 1971

The time flies faster and faster and again 4 weeks of activities our Heavenly Father and a hard struggle against Satan has past.

After representing "Tong-il Industrie France" at the "International Exhibition of Paris" we prepared big boards and a mobile for another exhibition called "Solutions for Pollution". we were not allowed to present any religious or political text, so we emphasized the Principle of Creation, showing that only if man finds the origin of pollution and will be able to control



Singing "Tong-il" at the meeting with His Excellency Ambassador Lee (First from left, front row)

the world by love and wisdom the problem of pollution will be solved. This exhibition will last for a month.

World Day has been most wonderful for the whole French family. For the first time in France members from centers in Lyon, Lille and Neuilly came together with the brothers and sisters in Paris. All arriving Friday night in order to start early on Saturday morning with reports and a training program. Since not all could stay until Monday, we celebrated world Day on Sunday, starting with a worship service at 5 a. m. at the Holy Ground. Afterwards, we went for a long walk enjoying the beautiful creation and feeling very close to our Heavenly Father. For 10 a.m. we had invited our friends for singing and a lecture in our second center. In the afternoon the family went to headquarters for the World Day ceremony. Everybody was filled with Divine Love and joy being united spiritually with our True Parents and brothers and sisters everywhere in the world. With new strength, new ideas, new determination everybody was eager to return to missionwork.

On World Day, May 24, the Korean Ambassador in France Mr. Soo Young Lee, Minister Youn and Counsellor Se Jae Lee came to us. We opened the evening with 2 Korean songs "Dong Bang E" and "Tong Il" and followed with a lecture on World Restoration. Afterwards the Ambassador talked to us shortly about history of Korea and the situation today, emphasizing Import-Export business. He promised to help wherever he can. After serving refreshments we all set in a circle, talking informally together and giving a testimony. All our guests were very much surprised about our deep love and dedication for Korea. It was a long evening, the spiritual atmosphere was very high and we all were thankful to our Heavenly Father and our True Parents who had made this day possible—Since then we receive every week Korean newspapers and important books.—May a close relationship with Embassy help to open

more doors for our movement!

Our main work is always to find prepared people through personal contact. Every evening, right after work our members speak to people at subway station and later on we are staying until 11—12p.m. with our big boards at Blvd. Saint Germain talking to many people.

But it seems, as if the people become more and more confused and satanic. Sodom and Gomorra can not have been worse. But all this can not stop us. with a thankful heart and deep love we follow our beloved Parents, calling the people to wake up and have part in the sunrise.

All in the French family want to express their deep love to our Father, Mother, the Children, to you and all in the Divine Principle Family.

In the Name of our True Parents,

Reiner and Barbara Vincenz

**We gained permission by the authorities to sell our
new book of Divine Principle.**

Essen, June 1, 1971

Dear Mr. Kim,

We are thankful to Father for all His blessings and are happy to report to our Parents again about last month's activities, as it was quite an eventful month. All our centers kept us extremely busy and everyone is constantly on the go to fulfill Father's will. New members are coming into the family all over Germany, but the fastest growing family by far is the one in the divided city of Berlin.



Selling books (Divine Principle Study Guide)
on Kettwiger Strasse, Essen.

A great event for everyone concerned was the district-and center-directors conference from May 14 through 16 in Essen. From all directions our center-leaders kept arriving on Friday night and individual talks were going on everywhere in the house till early morning. Then for two straight days we all met together for center reports, discussions on dynamic leadership, on raising new members, on deeper understanding of Principle through question-and answer-sessions etc. We also could share some of our personal experiences with Father and how he lead us in different ways. We all are very grateful for the inspiration and spiritual guidance we received as we were gathered, united by love through our True Parents. Time passed all too quickly, but these two days, packed with activities, were of great importance to everyone present and thus a great step forward in the overall development in Germany. Conditions

keep getting worse for the youth of our country and we know we have to act fast to save them.

World Day(Day of all Things) was celebrated within the districts again. All the members belong to a certain district met in one city and spent a wonderful, uplifting weekend together. Especially on these holidays our hearts are in our homeland with our Parents and all the courageous family laying the foundation for the restoration of the world. We are indebted to all of you.

On May 14, 1971 we welcomed one of our Korean brothers, Doek Whan Kim, blessed by our Parents last year, into the family. Two days after his arrival from Korea he visited Headquarters and we were surprised to find out that he speaks German very fluently. Naturally we were very anxious to hear about the activities in our homeland in detail and asked many questions. Doek Whan now works in a home for crippled children in the city of Hannover and visits our center there almost daily.

To set a condition of indemnity the entire Essen family walked around the Holy Ground in a wide circle seven times through the night of May 19. We started out with prayer at the Holy Ground at 12:00 midnight and again finished our march with prayer at the Ground at 5:00 a.m. All in all we walked for about 24-28 km, mostly up-and-downhill through the woods, which was a bit difficult in the dark and therefore good indemnity. Our walk took place in complete silence and thus we had the opportunity to pray for five hours straight. We could feel Father's presence and the spirit world surrounding us very strongly. Around 4:30 a.m. daylight was breaking and the birds began to raise their carols to glorify our Father, and our hearts were in tune with the great orchestra. How grateful we are to our Parents for leading us to such a full life centered on our Heavenly Father.

In the first week of May we gained permission by the authorities to sell our new books(The Divine principle-Study Guide) on Kettwiger Strasse for three days. People's interest was great but they did not want to spend MD 7,00 for the book, as they consider material things more important. Now we are selling the books one by one to people we talk too, and mainly to students, with good results. Most people coming to the center to study Principle, are, gladly buying a book as they like to study further at home.

Last month we have concentrated on two universities, Bochum and Frakfurt, in our effort to win more students. We had four of our members, especially qualified to work with students, quit their good-paying jobs to be full-time missionaries and to become experts in anti-communist work. They drove to the university of Bochum every morning at 7:30 and witnessed to students till late in the afternoon with very good response including the sale of quite a number of books. Despite the strong communist influence we always find students, who are interested to talk about God and His will for mankind. At Franfurt University the atmosphere is much worse. Communists are controlling the student body and even most of the professors are communists, as others don't have a chance to get a professor's chair. But despite all difficulties we found many interested students in Frankfurt also.

A prepared negro boy from Ghana, Issac, accepted the Principle and our Parents in our Hamburg Center. He is our first African member.

We are anxiously awaiting Mr. Kuboki's visit to Headquarters to hear first hand about the situation in Asia and about the outcome of the "First Asian Victory over Communism Rally" on May 22.

We are always with all of you in our homeland and pray for your success.

Deepest love to Father, Mother, the Children, Mrs. Choi,
to you and all the family.

In the Name of our True Parents,

Paul and Christel Werner

We had celebrated World Day in our new center.

Luxembourg, June 7, 1971

We had been very happy in celebrating World Day in our new center. Though the equipment was not yet finished, we felt great joy in our hearts. We thank our Father deeply for this progress. Now we are already teaching the Divine Principles here.

This month we could have one person to fight with us, namely Nico, the brother of the first member here. He helped us very much in cleaning and painting our flat before accepting the truth.

We could also welcome Mr. Akihiko who gave us much stimulation. With him we went to Brussels sharing World Day Morning with Anita and Brigitte. We also had the visit of Peter Koch from Austria, who helped us in deepening the truth.

In visiting public hearings we wanted to reach young people. The contacts with Catholic groups showed us clearly the sorrowful situation of this church. We are willing to become wellknown soon as pioneers for the new world.

We send our deepest "Monsey" to our Parents, the Korean Family and all our brothers and sisters over the world.

In our True Parents' Name

Robert Brandner

**Our efforts of translating the Divine Principle
into Norwegian began to show results.**

Oslo, June 12 ,1971

The last weeks have brought some challenges to everyone living in the Center here, but as we all know, great possibilities to grow always come along with them. This is why we are so thankful for these opportunities, and we feel so much joy, being victorious for Father and spreading His Kingdom.

Our efforts of translating the Divine Principle into Norwegian begin to show results and we have now several chapters available for our visitors.

Many people have come to the center and been taught. One engaged couple accepted "to try hard and go the way of the Divine Principle", and especially the girl has now become active with us in the different projects of witnessing, translating, teaching etc.

We have also started to try an arrangement the town here has for its tourists. It is called "Meet the Norwegians" and the different tourists are asked to spend an evening in a Norwegian home. From earlier experiences I know that while travelling one is especially open and eager to learn and absorb new things. So why not give people a chance to hear about our wonderful movement in this state of mind? Last night there were two ladies from Washington with us, who were happy and grateful for what they had heard and they promised to visit the Center there.

But of course this is not only a one-way street. We will learn more about the different countries and mentalists, so that we ourselves will become more international people.

Two of the members fasted 7 days and all the others made shorter fasting conditions as well. We are praying for and looking forward to the European Conference in Vienna, where

we will be united for a few days with many of our brothers and sisters from all over the continent.

We are sending our love and warmest greetings,

In the Name of our True Parents,

Ingrid Schneider

I could deepen my relations to young people.

Delhi, June 1st, 1971

This month I could start a job and, therefore, have good chance to get my official permanent visa. However, it takes quite a lot of time until my application will have been gone through by the authorities. So it can happen that when by the end of June my actual visa will have expired, I shall have to leave the country and to enter it again.

The possibilities of new contacts were rather rare. On the other hand I could deepen my relations to young people with whom I have been working just for a while. To have visible success requires much time and patience.

To avoid that useless time will be spent by waiting for visitors who, finally, did not come, I now give fixed hours of Principle teaching and take the spare time for witnessing in the street. The atmosphere is rather bad, Satan shows his face quite frankly. Nevertheless, I always have one or two good talks in the evening.

Also I could experience that students act as a group. I try to come into contact with them laying a base of confidence. In this way I hope to find the prepared people among them and to set the student body into motion. I think the new university—year starting on 1st of July will bring good success. Furthermore, the

whole city is a mission field, because everywhere I go (maybe on the way to work, in the bus, in the restaurant) I meet good people with whom I can talk about the Divine Principle. But the way is long and slow, and I myself have to grow working in this mission.

In the True Parents' Name,

Heinrich Pause

**We fasted together 10 days and 7 chapters
have been translated.**

Stockholm, June 1, 1971

Dear Mr. Kim,

Lovely May --- everywhere this month is expected with hope and joy because nature awakes to new life. Whenever we are on the Holy Ground seeing the tender leaves disclosing we deeply are longing for people who will as well awaken to new true life.

Sigrun returned, and we are now working together for the Father. It is wonderful to give and take. All plans and ideas are more vivacious. Together we are inviting people, go to discussions, distribute pamphlets, pray together, study the Principle, talk about anti-communism etc. Often we are on the Holy Ground.

Last month we fasted together 10 days. Various people came into the center, several times we were invited or went into groups. Laila was especially positive, she asks many questions and is guided by the spirit world. Also her friend Margaretha as well as some other girls want to hear more and more.

In the meantime, 7 chapters have been translated, and some articles from the newspapers have also been translated into English. We want to finish the translation of the 12 chapters of the Study Guide as soon as possible so that the missionary work will not be slowed down.

From our own experience and also confirmed by other people working in the churches or Christian groups, it is evident that people do no longer hesitate to have open discussions on "God and Religion". Some churches know that I intend to build up a discussion circle on religion, and will send some young people. By this, I want to come into contact with young people who are really open-minded; often people are very dogmatic and not able to think in a logical way so that it is nearly impossible to give them the Principle.

Looking for a bigger center took some time, but the coming weeks we shall be very active in the street, as in July and August the streets will be crowded by tourists.

As in Sweden the winter is very long, cold and dark, people are spending their weekends in summer time on the numerous islands around Stockholm. We want to concentrate our work to contacts with new people and for this aim like to lay different conditions so that our Father will get success and we personally can grow to give joy to the True Parents.

The Divine Principle is absolutely the most precious thing in our life, and we want to work hard in gratitude, joy and deep longing for new brothers and sisters.

In the Name of the True Parents,

Friedhilde Bächle

**The missionary work in Turkey has now risen
to a higher point.**

Istanbul, June 19, 1971



Miss Elizabeth Biro

It is a wonderful thing that the new weekly booklet is now being printed. Thank you for the information you wrote me.

The missionary work in Turkey has now risen to a higher point. I have found a helper this month. Miss Elizabeth Biro has accepted the Divine Principle. She is an American missionary and music teacher. In her three years' work in Istanbul she has learned the Turkish language very well. We just started a new center near the American University, Robert College. There we hope to find some more prepared people who will join us. The new

address of the Turkish center is:
Beyaz gül Sokak 98
Arnavutköy
Istanbul, Turkey

At the end of June we will take part in the European Conference in Vienna and meet with all the brothers and sisters of Europe. With deep love to our True Parents and all the family in Korea.

Yours,

Harold Unger

The Ten Commandments <VI>

A. Powell Davies

CHAPTER FOUR

The Riddle of the Ten Words

I. The Three Standard Arrangements

Correctly translated, the Hebrew of the Bible does not say "Ten Commandments" but "Ten Words," Turned into Greek this gives us the term Decalogue, a precise rendering of the original Hebrew. It is as Decalogue that the famous code has long been known to scholars—as it has to a great extent in ordinary parlance—and this is the term we shall now most often use as we proceed with our discussion.

Unfortunately, the arrangement of the Decalogue is not the same in all communions. The first sentence—"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage"—is counted a preface by the Greek and Reformed Churches, as it is by the Roman Catholic and Lutheran; but in the Jewish communion it is counted, not unreasonably, as the First Word or "Commandment." The prohibition, "Thou shalt have no other gods before me, is given as the First Commandment in the Greek and Reformed Churches but is combined with the prohibition of "graven images" by the Roman Catholic and Lutheran Churches to make one Commandment (the First), whereas in the Jewish communion the same combination of the two prohibitions makes the Second Commandment.

The Greek, Reformed and Jewish Commandments Three to Nine become the Roman Catholic and Lutheran Two to Eight, and the Tenth Commandment of the former group is divided into two by the latter. But the division is not quite the same: the Roman Catholic Ninth Commandment protects in the first place the neighbor's wife, the Lutheran, his house.

In the Septuagint, the second-century translation of the Hebrew Scriptures into Greek, the order of the Commandments is changed, Commandments Five and Seven being brought together and the Commandment we know as the Sixth being given as the Eighth. These are not earth-shaking divergences, but they allow us to see at the outset how difficult it is to "standardize" the Decalogue, and warn us, perhaps, of more disturbing discoveries that lie ahead. Before coming to these, we shall remind ourselves once more that there are two versions of the Decalogue, one in Exodus—the one with which we are more familiar—and another in Deuteronomy. We shall consider the Deuteronomic version first, since we know that it was written before the one in Exodus.

2. The Decalogue in Deuteronomy

The word "Deuteronomy," the title of the fifth and last book of the Pentateuch, results from a mistranslation (Deut. xvii: 18) from Hebrew into Greek. It means "Second Law," thereby implying that a "First Law" had already been promulgated. This implication we must put completely out of mind. It is true that in this book,

Moses is portrayed as recapitulating a great deal that has been set forth in the previous (not earlier) books, including the Decalogue, but it is also true that the "recapitulation" is in the language of the seventh century B.C. The supposedly earlier legislation appearing in Exodus, Leviticus and Numbers is from the Priestly Code which was compiled later than most

of Deuteronomy, in the sixth and fifth centuries, during the Exile in Babylon. During this same period, the entire Pentateuch, including Deuteronomy, was extensively edited and revised.

The Deuteronomist, who was almost certainly a priest of the Temple at Jerusalem, has a quite distinctive style that is easily identified even where he writes only a few sentences. S.R. Driver long ago made a list of the words and phrases used by him and by no one else in the Bible. A few examples are the following: "a mighty hand and a stretched-out arm"; "the land whither thou goest in to possess it"; "with all your heart and with all your soul"; "that it may be well with thee"; "to do that which is right in the eyes of Yahweh"; "a peculiar people." Because of his singularities of style, we almost always know when we are reading the Deuteronomist.

When did his book appear? Unquestionably his was the book discovered in the Temple by the Judaic king, Josiah, in 621 B.C. (II Kings,xxii). It was not as large than as it is now, and it had not been so many times revised. But essentially it was the same book. Upon the basis of this book, Josiah instituted his far-reaching reforms, extinguishing all other worship than that of Yahweh and centralizing the cultus of the latter in the Temple at Jerusalem. The book and the reform belong together, and both belong to the prophetic movement that began in the preceding century.

In this connection it is interesting that in the Lachish letters, found in the ashes left from the conflagration of 588 B.C., which are dated after Josiah's reform, archeologists have noticed the sudden absence of theophorous personal names that include the syllable, "Baal." The names are now all Yahweh names (Yahu). Josiah's reform had carried out the mandate of the Deuteronomic code and Yahweh had become the forelost—perhaps the only --God of Judah.

In Deuteronomy the Decalogue is found in chapter v. Of the lesser differences between this version and that in Exodus, those worth noting are the following: (1) in the Fifth Commandment, Exodus connects long life with the duty of honoring the father and the mother and does not speak of any other recompense, whereas the Deuteronomist adds "that it may go well thee upon the land which Yahweh, thy God, giveth thee." (2) In the Tenth Commandment, the Deuteronomist warns first against coveting one's neighbor's wife, where Exodus gives "house," and to the categories of things not to be coveted the Deuteronomist adds "field."

By far the most important difference, however, is in the Fourth Commandment. In Exodus the basis for sabbath observance is that God made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." In Deuteronomy we have quite a different basis. The sabbath is to be observed "that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast asservant in the land of Egypt, and the Lord, thy God, brought thee out thence by a mighty hand and by a stretched-out arm: therefore the Lord, thy God, commanded thee to keep the sabbath day."

This is the Deuteronomist's humanitarianism. That he wrote this Commandment cannot be doubted. The style is his, and unmistakable. The ethical insight is that of the prophetic period when an outcry had been made in the name of Yahweh against injustice and oppression. Whatever, therefore, may be said of any other of the Commandments, this one the Deuteronomist has made his own. The sabbath was to be observed, not because it had been a rest-day of God and was therefore sacrosanct, but because human well-being was sacred and people who were tired deserved a rest.

The impossibility of ascribing this Commandment to Moses

—or, in this form, to anyone other than the Deuteronomist—is at once apparent. Moreover, as we have noticed earlier, no one person could have given this Commandment and at the same time have given the one in Exodus. If the Commandments were ever on tables of stone' they must have appeared in one version or the other: but which was it? In fact, could it have been either?

In Exodus, as we saw, the narrative is not clear as to whether it was the Ten Commandments or another decalogue that was inscribed on the tables of stone. Deuteronomy says plainly that it was the Ten Commandments—in its own version. "These words," Moses is caused to say. "Yahweh spake unto all your assembly in the mount out of the midst of the fire, and of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me" (Deut.v:22).

This, however is more legendary ascription, since it is quite conclusive that the Fourth Commandment was written not by Moses but by the Deuteronomist. In the Exodus version it was rewritten by the compilers of the Priestly Code. What we have, therefore, in the Ten Commandments is a code developed over a period of time. How long this period was and whether it began with Moses we still may ask; but Mosaic authorship itself is no more possible than that the stones were inscribed by the finger of God. The Commandments, like other great codes, emerged in the course of a natural, social evolution.

3. The Decalogue in Exodus

It will be remembered that when we tried to tell the traditional story of the Ten Commandments, following the Sinai narrative exactly as it is given in the book of Exodus, we reached a point of complete frustration. Moses had several times descended the mountain and spoken with the people; yet

when he came down with the tables of stone it was as though these earlier visits had never taken place. The people had grown tired even of wondering what had become of him and had given him up for lost.

Again, when the second set of tables of stone are inscribed, the first having been broken by Moses, it is an entirely different decalogue that is given (Exod. xxxiv), and it is this other decalogue that is described as the law of Covenant.

On the traditional basis, as we saw, these problems could not be resolved. But a solution is at once in sight when we turn to scholarly analysis and separate the various elements that compose the book of Exodus according to their sources. For we discover that we are not dealing with a continuous narrative, written all at the same time; we are dealing with fragments, of varying ages, put together by editors and repeatedly re-edited.

Upon this basis we now see that the Ten Commandments are an insertion, breaking the connection between the end of Exodus xix and the continuation of the story in chapter xx (18ff.). If the reader will take a copy of the Bible and look up these passages, he will see for himself, even with nothing more than the English translation to guide him, how abruptly the Decalogue breaks into the narrative.

That the context into which the Decalogue is forced is older than the Decalogue itself is obvious. It is a case of a more recently developed code being thrust into the framework of an older one. As to the age at which the Exodus Decalogue could have been written, it cannot be earlier than 500 B.C. Before that time, for instance, the clause in the Fourth Commandment relating that "in six days Yahweh made heaven and earth, the sea, and all that in them is, and rested the seventh day" could not have been written. It is based upon the creation myth in Genesis i (Document P), which was composed

during the Exile.

Whether the Decalogue in a simpler form might be much older is a very different question. Commandments Six to Nine are in short sentences; might the other Commandments at one time have been similarly brief? Certainly a shorter form would have been more suitable for engraving upon stone. Is it possible then that the Decalogue as we now have it is a more elaborate form of an ancient code that was composed of ten short clauses?

The answer is that it is possible but not probable. The prohibition of "graven images" is unthinkable until the eighth century at the very earliest. So is the institution of the seventh-day sabbath. Even after that time the sabbath was related to the phases of the moon rather than the days of the week. If, therefore, the code we call the Ten Commandments was once a simpler code of briefer clauses, some of the clauses must have been quite different from the Present ones. In that case, was it the same code?

It is time, however, for us to consider a further possibility. Just as the Pentateuch contains seven distinct codes of law, so it contains more than one decalogue.

4. The Primitive Decalogue

Once more we recall that in telling the traditional Sinai story we reached a point where we seemed to have lost the Ten Commandments, another and quite different decalogue having inscribed itself somehow on the Sinai tables of stone. Certainly it is after transmitting code to Moses, and quite without interruption, that Yahweh says, "'Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.' And he was there with Yahweh forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon tables the words of the covenant, the ten words." (Exod. xxxiv: 27, 28)

It is not without interest that it was Goethe who first saw the significance of this more ancient code. He made it the subject of his inaugural disputation, insisting that it contained the original Ten Commandments. The Strassburg faculty was alarmed and would not publish so heretical a paper; Goethe therefore reworded it and had it published anonymously a few years later.

What was then a wild heresy is now the sedate consensus of a majority of scholars. The arrangement by Wellhausen in the one most generally adopted, although alternatives are possible and some scholars lengthen the code into twelve commandments. Certainly in Exodus xxxiv there are twelve rather than ten, but it is believed that this is due to the vicissitudes of the text and that originally what the passage contained was a decalogue.

Here is the more primitive decalogue, often called the "Ritual Decalogue," as arranged by Wellhausen:

1. Thou shalt not worship any strange god.
2. Thou shalt not make unto thee molten gods.
3. Thou shalt keep the feast of Unleavened Bread.
4. All the first born are mine.
5. Thou shalt keep the Feast of Weeks.
6. Thou shalt keep the Feast of Ingathering in the fall of the year.
7. Thou shalt not mingle leavened bread with the blood of my sacrifice.
8. Thou shalt not keep over until the morning the fat of my feast.
9. Thou shalt bring the best of the first-fruits of thy field to the house of Yahweh, thy God.
10. Thou shalt not seethe a kid in its mother's milk.

This decalogue, which is ritualistic throughout rather than moral, is undoubtedly the nucleus of the entire Covenant Code. The latter consists of the several chapters of the book of Exodus which contain older legislation, much of which, like the ritual decalogue here reproduced, was derived from Canaanite religion (Exod. xx, 23 -----xxiii: 33; plus the older nucleus, Exod. xxiv: 17-26)

It will be noted that the fourth commandment in this series requires the sacrifice of the first born and this means, as we shall later see, the first born of man as well as of animals. ("All that opens the womb is mine.") this, however, does not mean that the code is so ancient as to be Pre-civilized, as the reader may be disposed to imagine, since infant sacrifice was only belatedly abolished in Canaanitish Israel. (It continued even until the third century B.C. in Canaanitish Carthage).

Was this the code, then that was inscribed on the tables of stone? Again we shall say that it is very unlikely. This is not a code developed in the wilderness but relates to settled life and the pursuits of agriculture. So do the provisions of the passage of which this decalogue is the nucleus, the so-called Book of the Covenant. In fact, the Book of the Covenant is really Canaanite legislation.

And thus, concerning decalogues written on table of stone, we have exhausted the Scriptural possibilities. No decalogue known to us could have been given at Mount Sinai. We shall therefore, in a later chapter, turn to other explanations of the stone tables; and we shall concern ourselves with the Ten Commandments in their true historical significance. First, however, we should notice one other code in the Pentateuch, and we should consider briefly the relationship of the Hebrew codes to other codes.

5. The Code of Curses

A codification different from the decalogues but providing

a similar summary of concise admonitions is attributed to Moses in Deuteronomy xxvii. Instead of the formula, "Thou shalt not," we have "Cursed be he," and provision is made for the Levites to give ritual expression to the twelve excommunications, following each of which the people are to say "Amen."

"Cursed be the man that maketh a graven or molten image," the code begins, "an abomination unto Yahweh, the work of the hands of the craftsman, and setteth it up in secret. And all the people shall answer and say, Amen."

"Cursed be he that setteth light by his father or his mother," the series continues, thus echoing the Fifth Commandment as the first of the curses echoes the Second.

The third "cursed" is for "he that removeth his neighbor's landmark" which suggests the coveting of a neighbor's field in the Tenth Commandment (Deuteronomy) which so often led to the surreptitious changing of boundaries.

The fourth, "Cursed be he that maketh the blind to wander out of the way," signifies compassion for the handicapped and retribution for callousness and cruelty. The fifth, "Cursed be he that wresteth the judgment of the stranger, fatherless and widow," is likewise protective of the defenseless and has some affinity with the Ninth Commandment, which forbids "false witness." In these two curses we are at the ethical level of the reason given for the sabbath in the Deuteronomic Fourth Commandment—a higher level than in the Exodus version or the rest of the Ten Commandments.

From the sixth curse to the ninth, however, the level abruptly descends, the subject being the prohibition of incest of various categories and of sodomy. The tenth is a malediction upon Secret assault; the eleventh excoriates the purchase of an innocent person's assassination, and the twelfth curses whoever will not conform to the code that has just been uttered.

Here we see in a somewhat different form an arrangement

of proscriptions thought to be particularly typical — or perhaps in need of emphasis—drawn from the larger code. As well as the significance attached to the selection itself, it was doubtless looked upon as representing to some extent the entire body of law that governed the society.

In the Pentateuch the larger codes as well as the decalogues are attributed to Moses, who received them from the mouth of God. Their compilers, however, can scarcely have intended that this should be understood literally, even as to the part played by Moses. Moses was the symbol, the authority to whom it was possible to ascribe whatever seemed to deserve his sanction. But the compilers must have known where the laws came from—at least those that had recently been codified, and to this we shall now give our attention.

6. The Mosaic Law and the Code of Hammurabi

The Code of the Babylonian empire-builder, King Hammurabi was found in three broken pieces in the acropolis of Susa (ancient Persepolis) by J. de Morgan in December, 1901, and January, 1902. Fitted together, the three pieces from a huge shaft of black diorite, on the surface of which are inscribed forty-nine columns of laws, totaling almost eight thousand words.

At the upper end of the column is a bas-relief, showing Hammurabi receiving the laws from the sun-god, Shamesh, just as Moses is supposed to have received the two tables of stone from the thunder-god, Yahweh. Evidently, the tradition that laws were transmitted to mortals in this supernatural way had ample precedent before the time of Moses. However, the Babylonians must have known that the laws Hammurabi had promulgated were the same under which they had been living for some time, only now they had been collected and unified and presented in a logical order.

Similarity between many sections of the Hammurabi Code and the Mosaic Law preserved in the Pentateuch has long been recognized. It is often so close that we must either suppose that considerable portions of the Mosaic Law are derived from the older Hammurabi Code or else that both are derived from a common source. It has been pointed out that during the Exile in Babylon (sixth and fifth centuries), when the Mosaic Law was being compiled, the priests of Israel had easy access to Babylonian legislation. This is quite true and the priests may have made use of this opportunity. But more recent knowledge leads us to see that it was hardly necessary. Hammurabi's Code had already reached Canaan, as also had other similar codes, before the invading Israelites began to settle there.

The former date for Hammurabi, 2200 B.C., has had to be revised to 1800 B.C. This makes him more apart of the general cultural interactivity of this later period and we can be certain that not Babylon alone but the entire fertile crescent made its contributions to Hammurabi's Code. What eventually becomes law if first established as custom, and similar customs were being established (where conditions were similar) throughout this whole area.

It is not entirely easy to make an orderly comparison of Babylonian and Mosaic law. As one scholar complains, "Whatever view be taken of the similarities between the legislation, the greatest difficulty in asserting Babylonian influence is that the Israelitish law, as we know it, is a composite affair, of uncertain date, and combining new with old in a most perplexing manner. If we could be satisfied," he concludes, "that.... any one stratum of [the Mosaic Laws] had preserved its original features, we might better institute a comparison."

Nevertheless, comparisons can be made. It may be noted, for example, that in both cases the place of justice is the gate of the city; and that oaths must be made before God;

furthermore, that warning is given in about the same terms against bribery, false witness, and subterfuge to secure injustice. In both codes the woman is the possession of her husband and he is her lord or "baal"; dowry customs are the same, and so are the provisions relating to concubines, divorce and female slave.

Both codes require the same punishment for false witness, i. e., that the one guilty of it shall suffer the exact fate he was preparing for the innocent; slander is punished in the same way; ordeal is prescribed for wives suspected of adultery; kidnapping is a capital offense; assaults upon a pregnant woman carry closely similar penalties.

These are only some of the comparisons. A complete outline would take many pages. In an extended study, we should also have to expand the comparison somewhat by remembering that we now have Assyrian and Hittite codes from the same general period. These, too, in many ways are similar to Mosaic law but not as strikingly so as in the case of the Code of Hammurabi.

It is noteworthy that in Babylon, the *lex talionis* ("an eye for an eye, a tooth for a tooth," etc.) was insisted upon by the upper classes whereas financial compensation was provided for those of humbler station. Here we have the conservative aristocracy, clinging anxiously to custom even to its own hurt (as, in later times, aristocrats continued to fight duels). In Mosaic law, however all Israelites (i.e. adult males who were heads of families: not women or slaves) were equal and all were aristocrats, and so the *lex talionis* prevailed to the exclusion of the more sensible provision of financial compensation.

The parallels between the Hammurabi Code and Mosaic Law are found chiefly in the Book of the Covenant. Many scholars, as we have already noted, regard this "Book" as a Canaanite code which the Israelites adopted. Certainly, the

Israelites did more than merely "borrow" from the Canaanites; they absorbed the greater part of Canaanite culture. This culture had been created partly by the Canaanites themselves and was partly derived from Hittites, Amorites, Assyrians, Egyptians, Babylonians. But the Babylonian influence was apparently the greatest, and it was through the Canaanitish system chiefly that the influences of Hammurabi entered into Mosaic law.

7. The Problem Reviewed: A New Standpoint

In telling the traditional story of Mount Sinai, it will now once more and finally be recollected, we reached a point of complete frustration: on the basis of the record as it stood we were unable to tell what it was that was written on the tables of stone. Again, in following the narrative of the death of Moses, we were left with a sense of bafflement: why was his interment secret and the place of his burial a mystery? Since the traditional story did not answer these questions, we said we could leave it and turn to the story told by scholars.

This we have done and we still do not know what was inscribed on the tables of stone; nor have we solved the mystery of the death of Moses. Nevertheless, we have increased our understanding of the actual problem: a problem that traditional assumptions, had obscured. Questions that were elusive have become clear to us. We know their real nature---as questions. The entire subject stands before us in a new light.

We see now that whatever happened at Mount Sinai, whether much or little—or even if nothing happened there at all—it is not important to the true story of the Ten commandments. The Decalogue grew out of the life of the people, a landmark in their religious evolution. Though we cannot see him plainly through the mists of legend that bedim the face of history, we can recognize Moses as a great symbol: he was the Law-giver, not once and for all in the days of the

wilderness but through all the centuries that followed, while Israel slowly learned that the Law of God is not the ritual of the altar but the call to righteousness.

It is in the context of this knowledge of a natural, social process, the results of which were at last momentous for morality and religion, that we shall now take up the meaning of the Ten Commandments.

What are you doing now for the Kingdom of Heaven?

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

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

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

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

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

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

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

years.

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

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

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

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

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

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

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

of HSA began earnest.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Rabindranath Tagore —

