

The Way of the World

October 1972



The Holy Spirit Association for the
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THE WAY OF THE WORLD

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The Way of Liberation

October 14 marks the anniversary of our Master's liberation from the Communist prison camp at Hungnam in 1950. He endured torture, starvation, brutal labor, inhuman living conditions, and brainwashing for nearly three years; but with the power of love and faith in God, he endured where other men failed and died. He survived to become the very one to finally conquer communism through the truth of God.

When we think of this, and of the millions still enslaved under communism, we clearly realize how desperately necessary it is to win complete victory over communism. Communism is trying to establish one world without God; but we know, from our Master's experience as well as the experience of millions of others, that such a world would be a hell of unimaginable suffering and misery for man and for God.

What, then, should we do? Our Master clearly showed us the true way to liberation: "I never prayed from weakness; I never complained; I was never angry at my situation; I never even asked His help, but was always comforting Him and telling Him not to worry about me. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering."

Only when we live completely for God and for others in this way can we be liberated from Satan's oppression. Even if he imprisons our bodies, our spirits can transcend our physical circumstances, and bring new life to ourselves and those around us. Then, as we liberate our spirits in that way, we can live on a larger scale to liberate others, spiritually and physically.

(Sermon)

How God Exists

Sun Myung Moon

This sermon was given to the French Family at the Paris Unification Church on April 4, 1972 during Master's third world tour.



In the universe, for everything to exist, there must be power, or energy, or force. In order to have power or energy, there must be action. Without action, there is no energy generated. In order to do an action, there must be an object. Without an object, no action can take place. Without having an object, no action can be possible, and action can never occur. If you talk without having any object which listens, then you are quite abnormal. Even God, if He talks, laughs and does things without having an object, then He is quite abnormal. Also, no actions occur without being preceded by purpose. In order to have action, purpose must precede. Many of you walk early in the

morning to come here, and when you do that, you have a purpose in your mind. If you knew that you were going to lose something, then the action would never really materialize, you would never move for any further action. Action is always done between two elements, subject and object, by having a reciprocal relationship between the two. And there is a preceding purpose, a common purpose of the two.

Everyday, in the streets here, there are multitudes of people walking and passing by, and none of those people are there without any purpose or are there to lose something. Between two people, this principle works in the same way; if they feel that they are not gaining anything, then two people never give and take and talk in conversation. Initially, they may start some give and take action, but they discover that they are not gaining anything, and the conversation will decrease and end. The marriage between man and woman works on the same principle. If they felt that they would lose by the marriage, they would not go through with it. To unite between subject and object, there must be a guarantee of the convergence of common purpose; in other words, there must be a guarantee of common purpose of good or benefit; and also that good or benefit must be a lasting one, not just temporary. If things decrease through give and take action, instead of increasing, then this whole universe cannot exist, and cannot be created to begin with. There was always a greater purpose when there was give and take action; therefore, through give and take action, things increase. Then through additional, further give and take action, things increase further, and thus productivity occurs. In a chemical laboratory at school, there were and there are many chemical elements, and no matter how you thought certain elements to unite, they do not unless they establish give and take action. You cannot force them to give and take. Because they know that they lose by uniting between them, they do not. Therefore, they cannot form a subject and object relationship. Elements always unite when they have a preceding, lasting purpose, an unchanging purpose.

Atoms, even one single atom, has an electron and a neutron, the electron going around the neutron in a give and take relationship. When they have a complete relationship, in other words, a perfected give and take, then there is a complete, eternal purpose there, and the action lasts eternally.

Perfected plus(+) and perfected minus(-) are preceded by the perfected purpose. Therefore, give and take action is eternal. If you recognize this theory, then the theory of evolution becomes meaningless. The Communist theory of dialectic materialism also becomes meaningless. To make evolution occur, two things are absolutely necessary. One : the purpose must precede, must come first. Second : greater energy must be added to it, so as to push it into higher creation. No action occurs all by itself, and no action occurs without having a relationship between subject and object. Since primitive elements, the very primitive creation, cannot have its own purpose, it cannot imagine its higher being. Also it cannot regenerate, it has no power to generate the energy to achieve its higher purpose. If there is give and take relationship between subject and object, it is up to a certain goal, a certain purpose ; in other words, it started from its goal and purpose. Then the give and take action only thrusts it to reach that goal and cannot move any further without having any further action. Do you have the characteristic to like everything? No, you do not. You have certain, specific characteristics. Certain things fit into your character and your talents. Then, you want to do these things more and further develop them. You like them so much that you keep doing them.

Dialectic Materialism, which opposes two elements by fighting between them and creating a new creation, is utterly not true; it is a false theory. Between two conflicting elements fighting each other, do you think you can expect that a new, higher, greater production is feasible? It may fit, owing to the history of fallen man—the history of war—that the stronger always takes the weaker by force. But even in war, the person who waged the war is expecting a greater purpose to be profited by that

war. There is no one who wages a war to be destroyed.

Instead war divided the world into pieces to be destroyed. War occurs because the war-maker is in a plus position, subject position, while his opponent is also in an opposed plus position, and between the two pluses, give and take cannot occur. One must be minus; therefore, by force it destroys its opponent. This is war. If there are two subjects, then between the two subjects, there is always a conflict; a war occurs. If there are two subjects and one object, then two subjects are always fighting for that one object. Therefore, in the principle of the universe, one subject always takes one object, not two. There are so many males and females, but in the universal principle, there is always one perfected subject and object that are to be united. In the inner world, population is divided into two great camps: male and female, but the balance in numbers between male and female is always level so that history can go on without great imbalance. Sometimes, the female population is more than the male population. Sometimes, the male population becomes greater. Yet in the overall picture, the balance is kept. Being a female, have you ever worried about what to do if there is no male? We automatically are not concerned with such things. Being a female, were you born for you yourself or for others? For one subject. Therefore, you are born for man.

We have to change the total concept of life. Love is not yours. You are for others, in other words, you are for your subject or your object. Otherwise, love, this precious thing in life, never materializes. Is love yours? Without an object, love cannot maintain itself. If somebody claims that love is his, then he is a thief of love. The definition of thief is someone that gets other ownership, other people, and things that belong to other people, taking them by force and using them as his own. But if he consults with others before he takes any property, he is no longer a thief.

When all things were created, they were created for object or a subject; therefore, there must be a purpose between the

subject and object. Do you think this logic is convincing to you? Everything has a subject and object relationship, and a reciprocal relationship. Every function in the human body cannot occur without having give and take action between two elements, without a reciprocal relationship. For example, a cell cannot increase itself and maintain its life unless it has a subject and object and a give and take relationship. All heavenly bodies are in motion, and they are in motion to search out their object, and maintain the proper give and take action between subject and object. In man, the mind is in a position of subject, and body is in a position of object. Perfected man is supposed to be united between mind and body, so that they have perfect give and take.

Then man becomes a perfected man; however, because of the fall of man, the physical body was infiltrated, taken by Satan, and became another plus; therefore, two pluses repel each other instead of uniting. In a relationship between subject and object, when they are on an equal level, they would not have give and take, but, as soon as the subject becomes superior and a minus is formed, then immediately, give and take action occurs. However, in this universe, this plus and minus is always united into one, and plus and plus repel each other, but this principle does not work with Satan. Satan, being a subject, repels even minus which is an object because this cosmos is created by God, and God is the absolute Subject, so that all elements as object must have give and take with God. But Satan was not a rational being, and formed another subject in this cosmos. In God's world, in God's creation, through give and take action, there is more productivity, and more benefit for God, in a higher level, so that each higher value can be achieved. But, on the other hand, if you have more give and take with Satan, then the value decreases further down to the limits of hell. So, the man who does evil does not do it willingly. He is somewhat forced to do the evil thing. Man, because he has ancestors who had an illicit love relationship with Satan, is always fooled by Satan.

But our mind is for the other direction. Because there is God, God through religion, teaches man to deny his physical body, to chastise his body. One method is to deny the physical body and the second method is to reinforce the mind by giving tremendous strength to the mind, to make the human mind much stronger and in balance with the physical body. In other words, in the theory of electricity, if you insert a substance of isolation, then the current cannot flow and give and take cannot occur; therefore, God blocks this evil force, and only allows good give and take action which is give and take of the mind. Christ is coming in the role of this substance that makes the current flow freely, so that the cut-off give and take action can be restored. If there is the greatest man in this universe, you want to relate with him somehow. As a friend, you are not satisfied; as a relative, you feel a little better, but you want a further closer relationship, ultimately the father-son relationship; if you want to become a son, you will be really happy. Is that true? Why? Because once you become a son of the highest, then everything that belongs to the father is automatically inherited by his son.

If there is a highest, God, don't you want to occupy Him? Don't you want to possess him? Then, since there is only one God, then everyone wants that God, and there must be then great fighting among your selves. Each cell, and the multitude of cells in your body, do they fight each other? No, they do not fight. With life as a main subject, every cell has a vertical relationship with that subject, in a position of object, and give and take action takes place beautifully. While they are doing this, cooperative relationships among other cells exists. When you have a perfect give and take action vertically, subject and object, then automatically, horizontal give and take relationship between subject and object is also perfected there. In other words, a vertical give and take action always brings horizontal give and take action.

Because of this principle, the entire universe is forming circular

movement, so everything is circular and round. The earth, and moon, everything is round and of a circular shape. The finger also has a circular shape. The principle of sports is to adjust, to perfect the circular motion into beautiful harmony. When you are exercising, you are utilizing this principle in harmony. By exercising, by the motion of exercise you are thrusting out, pushing out the energy to the extreme end of your physical body, all the way to the end. From here, to the finger to the heart—give and take action should always be equal. Let the blood circulate very smoothly ; this exercise makes the blood circulation fine. In order to wage our principle battle, with college students and intellectual people, it is very good for you to know all these things.

Therefore, Master's method of human health is to utilize this principle of circular motion, and really, in order to maintain health, you do not have to have any drastic sports or drastic exercises. By merely utilizing some method, you can maintain good health, and Master is doing it. You give a stimulation to your skin and stimulation to all the parts of your body and your limbs. Sometimes you take a cold bath and that also gives stimulation. All this makes circulation movement perfect. I do have certain secrets, out of this principle, so that I just do short exercises and revitalize my energy. For other people, it takes ten hours to recover their complete energy, but for me, it may only take three hours to do it. When you are very hungry, and losing your energy, then there is a certain exercise in your stomach area that makes the circulation instantly better. Then you feel completely better. You put all human energy, body energy concentrated on the stomach, then suddenly release it. Then, all the blood assembles in this part of the body, just like any area, when a vacuum is formed, then air comes in. If there is someone who is studying physical education in college, if you study the theory well, you will become a PH. D. I am sure, this principle, circular motion, fits into all the scientific world ; today, it is the formula of mathematics. So much for

this demonstration.

Now, let us go back to man in relationship to God, who is the highest, and we said we want to possess Him. How would you like to be—as God? as Father? When we become a son, and Father, God, has beautiful things, then, do you want to have them? When God is a Father, and you are His son, then the relationship is a vertical one. Father—son relationship is a vertical one, and we do not like it too much. The son wants to be in father's position. He seems to be very high, so that the son wants to go up there, to be in this position. Then, will Father get really angry, when son wants to be in his position? No, Father rejoices. Father is more than happy. God as Father is giving the blessing of His own position to His son, to be on an equal level. If there is such a God, would you love Him? Of course, when you are in love, you want to see and frequently meet the other, but real love is not that way. If something is really lovable, really good, then there is always a chance for it to be taken away by somebody else.

Then, where do God and man meet and love each other? Everybody dreams of this happiness of having this value most, of having God as his own. So you want to love God in a place where you can see, but nobody else can see. You want to bring God to that secret place, that hiding place. You do not want to leave God far away up in heaven. You want to bring Him very close. Also, you want to become one with God, one with the loved one, where the place is so deep, so remote, that only you can reach. Where is such a place, where is such a hiding, secret place? Everyone of you has one—that is your mind. Once you bring God to your heart, in your mind, then your body cannot be separated from Him. You are always with Him. Even among men, between man and woman, when they are in love, the first, very virgin love, then, they just want to give the whole thing. They want to give everything, including life for their love. Then how much more between God and man, which is the highest of all. Just nothing can exceed being one

with Him. No value can exceed this love. Then, is our mind that big to contain God? Yes, your mind is big enough to contain God. Is mind visible? Can you see your mind? That means, when you say no, there is no mind? Please raise your hands, those who think that you do not have a mind. Then, when God comes into your mind, can you deny Him, can you say : there is no God? When a child is born, the first thing that a child recognizes is his parents. By the same token, when man is first born on earth, the first thing that man should know is God, and bring Him into his mind.

Even man, in his boyhood, when he goes out to play and comes back home, and he cannot find his mother, he is suddenly so lonesome and cries out, shouting out for mother and father and looking for them. How much more our search for God. If man did not fall, how much more this intimate relationship between God and man would be beautiful and perfect and wonderful. If God would be in visible form, like our bodies, then this poses a great problem. Man today is fighting for a piece of ground and giving his life, between Russia and America, the free world and Communist. If there would be a visible God, I am sure they would be fighting each other to death to have that God on their side. Do you think that the Frenchmen do not want to have God in France? Once you have God here in France, then all the universe and cosmos would become France. I am sure, once you see a visible God, that you would go first, that you would never be behind anybody in the world to go after Him—because you are the descendants of Napoleon. So God knew that all problems would occur once He was visible, so He decided to be invisible. So, since God is invisible, He has an invisible object, and that object is our mind. Isn't it logical? Between invisible God as subject and invisible object, our conscience, there is a constant give and take action that is taking place in each one of you. Between the Creator and creation, His product, there was a common purpose ; therefore, the purpose of God and the purpose of man cannot contradict each other. It

must be one common goal. So, all men are going after God to occupy Him by love, with love, to become His son, to become one with Him.

Through binding by love, this relationship can go on eternally. Love—you can use the maximum, most beautiful adjective, and still you have not described love enough. With an eternal life, eternal love, an absolute love, an unchanging love—you need love, one love, and still, you have not described love enough. The reason we can use such an adjective in the description of love is because it has been made possible for us to reach that state. Once you become one with God, then everything is fulfilled, since God is the eternal unchanging God, the unique and absolute God. This is why the Bible says that you love your Lord God with all your mind, all your soul and all your heart, and this is the first and greatest commandment. Once you meet such a God and possess Him in this beautiful relationship, once you have tasted love, can you be separated in your heart again? Even love, in heart, in human relationships between men and women, is so extreme, even in this fallen world. So, how much stronger would the perfect loving relationship between God and man be in the unstained, unfallen world. Is there anyone who does not want that? If there is someone who does not want these things, then perfect, complete unification is not possible. However, since everybody wants this state, complete unification is possible—with this principle alone, this principle of having God as our Parent and becoming His son, and staying with Him, in other words, being one with Him in love. This theory, this principle alone can make the world one.

We become one with God. Now, then we would see that there is an additional quality, an additional good in God. And then, we would still want to possess that too. When we become one with God, then we see God, and we see that He has the power of creation, the power to create the entire universe. Now we, sons, are one with Him. God created all things of creation, and men created men. We also want to have that power of creation, and

God knows it, and God wants to give it to us. Within God, there is the dual essentiality, plus(+) and minus(-); + essentiality of God manifested into man, which is +, and - going into (-) being, which is woman. Then, this subject, man and object, woman, unite as one. That is called a perfect position of (-) which is object to God, God being the subject.

By having this relationship of give and take between God as subject, uniting man and woman as object, the power of creation, God's power, flows into this base which is Adam and Eve. And that would not occur unless man and woman unite in complete, perfected love. Then, when we inherit the power of creation, we have the power to multiply our children; the children are in form of creation. When you have your own children, you feel very great. You feel great accomplishment. God gave us the further joy of creation and when God tasted the joy of creation, when He created Adam and Eve, He wanted everyone, all men, to taste the same joy by multiplying children.

Once we have that value in our possession, then, do you have anything further that you want? Do you have any reason to be dissatisfied? We may think sometimes that man's desire is limitless, however, this is not so. Man's desire and ambition have a limit once we occupy God and God's love. Then all desire is all fulfilled.

What is the destination of our human desire? With God, do you need a temporal or an eternal, everlasting love? So, as I said before, our ultimate destination is to meet God and possess His love. Then, if that is our goal, unless you have tremendous urge and desire to reach that goal, how could we get there? So, God is invisible in nature, therefore, the invisible object within our body, which is our mind, constantly has give and take with God and strives towards that goal to unity. Is our mind working that way? How about 10,000 years ago with the people living in that age? Did they have the same desire or not? Do you think then that our eternal posterity, our generations will have the same desire or not? who can revolutionize this mind? No personal

system, no power of science can break this human desire. Communists think they can do this. They are out of their minds. They are crazy people. Once they give freedom to these people and give them the truth, then all of them will go away. So it is the natural nature of man to give and take with God, and they are trying to stop it. Therefore, their agony is greater. What is that pain they feel? Pain is the warning that they are in the direction of destruction, because, if one true give and take action is cut off, then destruction results. Pain is a warning for that.

When you are ill or in sickness, why do you feel pain? The principle of the cosmos is having subject(+) and object(-) with give and take action between them; eternal existence is there. However, in a certain element, once the minus element disappears, then plus also disappears. Therefore, the principle cannot allow this thing to happen. So, this universal principle rejects any infiltrator from the outside, and this rejecting action appears as a phenomenon of pain. When you get treatment from a doctor or from a hospital, it is to restore the object minus position into a normal condition, then, with the give and take action, relationship between subject and object restored, the pain goes away.

When you become one with a greater subject, a higher subject, you feel tremendous joy. When you are united with a lower subject, then something is lacking, you do not feel good. Why do I feel that? Why do you feel that? Once you are attracted to a higher subject, you are closer to God. Since our human desire, ultimate desire, is to reach God, therefore, with even one step closer to God, you feel joy. So, once you step closer to God, then you have a better give and take relationship with God, so you must feel joy. When you have give and take with a lower subject, in a lower relationship, then you go away from God, so you feel no happiness. You do not feel good. Everything started with God as the original point, with God as center, plus and minus, and all would have been formed around Him. We did not know where joy came from, where sadness came from,

but now, we know already that when we get closer to God, we feel joy. Then, do you need God? This is more than a religious standpoint. Without subject, can your conscience, your mind act? Also, will the mind go on in give and take action when there is a losing effect, when it loses something? So, there must be a beneficial purpose that gives mutual benefit to both subject and object. That is why our mind is working this way. Our mind is great, therefore, mind has great action. Given a plus and a minus magnet, the magnet forms a give and take relationship in(+) and (-), which is going on, continually, everlastingly. Once we become one in a perfected fashion, is there any power that can separate God and man?

So, we covered the two principles : action cannot occur unless there is a subject and an object, in a mutual, reciprocal relationship. Also subject and object cannot have give and take action unless there is a preceding, inevitable, beneficial purpose. So, then creation is give and take action with the subject. There must be a subject. We cannot deny the existence of a subject through the action of conscience. When we know that conscience is working, there must be a subject to work with it. So this is self-explanatory that there is a God, and that there is the mutual, beneficial purpose for God and man, in other words, both God and man are benefited by this goal, this purpose. So, in logic, can you draw the conclusion that there is a God, or that there is no God? God exists. If you recognize that there is mind, then you cannot deny God.

God is like a railroad. So, God is our ultimate destination, our final terminal, and our mind is the railroad to reach that goal. Now, the locomotive wants to run on that rail to that goal. But something here is pulling back and makes it run back from that goal. Once it is cut off from all hampering effects, then it can run automatically to that goal. That hampering effect is our physical body which belongs to the law of sin, which is Satan. Satan is pulling through our body. So, in order for us to fulfill our goal and our desire, God has to instruct us to chastise our

physical body and strengthen our mind, so that we can have more energy to go to that goal. Our body is tied to the physical world, so we must cut off the tie between our body and physical world, with the physical world and our body. Also, God is teaching that you should do your best in heart and soul and mind in loving God. So, with these two facts together, we cannot deny the existence of God. And if religion does not teach these things, then this is not a fulfilling religion for God.

Unification Church is a religious movement. In the past, religious life was so difficult and harsh. The more you cut off and chastise your body, there was more temptation. But once into the Unification Church, it becomes much easier. Even if there are lots of difficulties, suffering and hardship, since we know the truth so clearly, we have more power to thrust ourselves to the goal. Even though you undergo hardship, this hardship will benefit you so much for the ultimate goal. By going through your hardship, you are not going to lose anything. This is one example here. Your leader came from Germany. It used to be that the two countries, Germany and France, were enemies, but now, you are loving each other. This is one good example. Do you go this road because you are forced to do it, or are you willing to do it? If this is true, there are no problems. You are on your way to your goal. I studied science. I do not believe, I do not act on anything that is not logical. Now, you know that God exists.

When you go out and witness the principle, many people will say to you: "Show me God, then I will believe." Then you will say: "Are you sure, once that you see God, that you will believe?" Then you say: "I will show you God." In the past, among my friends, many were Communists. Once they started to discuss their logic, then they were completely flabbergasted and flustered. They were fighting, at first, then they were subdued. And I became a most formidable man for all the Communist world. It is true. I went through testing periods in Korea, and I was completely successful. There is a fast way to

witness about God to Communists. You point them in the eye, and then you say : "Can you see, this finger?" He will answer : "I can see it". Then you ask him : "Where did your eye come from?" "My eyes were given by my parents, my parents' eyes given by my grandparents, my grandparents' eyes from my grand-grandparents, and going on up." "And when the first eyes were made, where were they made?" "On the earth, right here, on the earth." "The eyes were created to see sunlight that comes from the sun and the solar system and heavenly bodies. Do you think that the eyes know that once an eye was made, there would be a sun to see? The eye itself did not know. And the eye never even conceived that eyes must be formed in this way to see the sun. Did the eye know all the environmental places, everything that it would face? The eye itself did not know, but there must be someone who did know everything so as to create eyes in that fashion.

Eyes blink, and they blink in order to maintain moisture in the eyes. If all the moisture evaporates, then eyes will be in trouble. That's why they blink. Do you think that this eye, eyelash and upper muscle knew that there would certainly be moisture to protect it, or that the radiant sun heat would evaporate the moisture? This eye muscle did not know such phenomenon, but someone must have foreknown that the environment was there. Also, the eye has a certain system that provides moisture ; water is constantly supplied. Someone foreknew that all these things were necessary. The eye itself didnot know that this circumstance happened. This time, look at eyelashes. Eyelashes are there to protect against dust from the air. And did they know that? Eyelashes did not know, but someone must have foreknown. When the female was born, did she know there was a male when she was born? The female child did not know, when she was born, yet someone planned it such. Here is the eyebrow. Why is it here? When men have sweat, sweat should not drip down into the eyes. In order to prevent it, there are eyebrows. Did eyebrows know that such a mission could be

this. Ask the God-denying Communists these questions, step by step, and they have to know it is this way. Then, finally, you ask them : "Do you agree that there must be someone who had a foreknowledge of all these things?" The information this human body has as a mysterious palace, cannot even be expressed by all the volumes of books in the world. And this is not the product of accident. Should it happen at random? Suppose there is a PH. D., and he is planning his precise schedule for one year, 365 days. It is very difficult, even for a doctor, to create such a complete, perfected schedule for one year. They are not in a position to say this and that, and they are not in a position to evaluate, even analyse all the great information that is hidden in the human body. Even man with his knowledge of science, cannot create the human body, the living man. Then how much more impossible it is that these materials evolve themselves into the human body.

Communists claim that consciousness is a product of material, but this is a crazy idea. That means that all these materials just evolved that way. So there are many crazy people with open eyes. You may choose any name you desire, but this Master-planner who had a foreknowledge of all these things is God. Man did not create knowledge, but he searches for the truth and human knowledge. What do you think? Did man create knowledge or does he search after knowledge? Therefore, matter cannot come first. The men who control all this material are now searching for further knowledge. So how then can this material be superior to that knowledge? Our body is led by the mind; the mind wills first, and wants to go first, then the body follows. Then do you think that the body goes first, and the mind follows the body? Does the mind lead or does the body lead? Communists say that the body leads. So we have to eradicate this. We must be able to win over Communism by logical theory. We have not yet reached the world-wide foundation upon which we can use the mass-media, to publicize all these things, but in the near future, this foundation will be established.

The Communists in Japan, and particularly left-wing college groups, ask their people not to meet with Unification Church members. But they have meetings among their leaders, in which Communist theory is discussed, and confronted with the Divine Principle, the Unification Church theory. Then they know that Communist theory is without roots, and crumbles. That's why they would rather avoid a confrontation with us. Nothing can defeat the power of logic. So you came to the most precious place, to have this truth as your own.

In this universe, there is a phenomenon of contradiction, and Communism says that this is reaction, in other words, that this is an opposing power. Also in the universe, there is a power of union. There is a repelling action. But that phenomenon must be there, it is a necessity. I will explain this in a simple way. The opposing action is not always bad. This must be a necessity the (+) and (-) unite; and (+) and (+) repel each other. Now, in the atmosphere, particularly in a cloud on a stormy day, there is a lot of electrical current up in the air, and (+) electricity and (-) electricity sometimes clash with each other, and create thunder and lightning. Is there all of a sudden a great big mass of plus created and a great big mass of minus created together at the same time? It is not that way. The important thing in the principle of electricity is how the pluses unite more pluses so that they become a greater mass of pluses; how minuses together with other minuses become a greater mass of minuses; this is the problem. If the same pluses repel each other, how can they unite? This is one subject I wanted to write a thesis about in school.

According to the principle of repelling, the same(+) (+) repel, and the same (-) (-) repel, and they cannot become one. This plus only repels another plus when he has found his minus and has formed a reciprocal relationship of give and take then it repels. As long as there is no minus, no object there, the plus will be united. So, these pluses all by themselves, only pluses alone, just keep uniting, going like a snow-ball,

becoming bigger. On the other hand, minuses are getting bigger and bigger and finally, there is a mass of pluses and a mass of minuses, and they become united into one through give and take action, in a united form. So there is the step, and minus always follows plus one step behind. They keep uniting, but still, it is not quite balanced. That is why pluses are adding up more pluses, minuses are adding up more minuses in a great big mass. But once plus and minus become attracted into one, then they become an eternal entity.

If another plus approaches, a repelling action then occurs. So then why is repelling action necessary? Once they become an eternal, everlasting entity, like plus and minus united in one, if another plus approaches, this plus must be repelled. If plus is added to another plus, then minus will be eliminated. It would disappear and would be destroyed. That is why this plus must be repelled. However, if instead of plus, a minus approaches, then it will form a union. When plus and minus approach together, plus and minus unite, so they become bigger. The universe has a tendency to protect its eternal entity. Therefore, if another plus approaches that entity, because of that plus, that entity can be destroyed. In order to prevent that destruction, they have to repel this plus. The repelling action, or expelling action is the action of protection. Because of this principle of repelling action, the plus and minus become more one, in order to sustain the entity. This is not a bad effect at all, because when plus repels another plus, in fact, it is saying: "Go away and take your own minus, like me, like us here, and become an eternal being!" So, the universe cannot form unless there is a uniting action and a repelling action. When you turn something around, there are two powers working in different directions. One is pulling outwards, and one is pulling towards the inside to the core, to the center. The jet-plane takes advantage of this repelling action, this pushing force.

If it is not completely clear yet, then let us take another example, using man and woman. Two single men become friends;

they can unite, and single women also can unite among themselves. Once the man and single woman are married in one union, then, if another man approaches, they repel him. In fact, when they repel, they are saying : "Go away and, like us, take your object, and become like us, an eternal being." So, because of this repelling action, this husband and wife become more one. They are more united, closer and inseparable. So we must understand that in this cosmos there is a principle of union and a principle of repelling. From the standpoint of this principle, you observe all the phenomena of the world and the universe ; then you are convinced that everything without exception operates under this principle. So, once God and man unite as plus and minus into one, is there any power that can approach and infiltrate and destroy? So from Principle, we can readily understand that all the heavenly bodies in their respective circular motion, will not clash with each other and destroy each other. Do not think that one day a star might approach the earth and clash with the earth. Don't worry about it! Because once this relationship between subject and object is formed, and something approaches that unity, it will repel it.

This is a repelling principle. In that case, this circular motion may change into a rectangular motion, but they never really destroy each other. There is some variation of the circular motion, changing into different forms, so that we have longer days in the year, and longer nights and so forth. However, there is no possibility that heavenly bodies clash with each other, and destroy each other. In other words, all the (+)(+) will be able to be united, that should have been united a long time ago. There is nothing left in (+) (+). Do you understand the principle of union and the principle of repelling?

The period from 1977/78 is a most critical period for the world. We are preparing ourselves for that crisis. At this time, the Master's third world tour, he could engage in many public speeches. This is also one preparation for that crisis ; and also the creation of mobile teams in all the world is also another

preparation. It is my faith and my belief that I may sacrifice France, but save the world. Once the world is saved, then France is of course saved. So it is from that principle, that members in the Unification Church in France may give their lives in America. And if these things are necessary for the world strategy, it is more valuable to work in America. Suppose it takes you 10 years to restore France. However it takes only 5 years to restore America; then you would rather go to America to help their restoration, and in the overall scheme, it is much quicker. If I send you to America to work over there, would you complain? Would you be willing to go, or would you rather be forced to go?

England promised our Master to send 100 members to America next year. Now, how many can you promise in France? Germany is going to send more than 300 members. How many would you want to respond for? Would you like to be defeated by Germany and by England? Then, how many? Tell a number! I must have a promise. Before I leave, I would like to have a concrete plan. America has 60% of the world's wealth. Then do you think we should restore America first or France First? We must restore America first. America is mobilizing more than 400 mobile team members next year, and 2000 mobile team members in three years. I am the Commander in Chief and I want to have a France mobile team participating. How many? 70 That's less than England. If you increase your members to 600, then you can send 160 to America, and there are still 350 left in France. Do you think, if God wants to do it, He is able to do it? If you cry out, day in and day out, and are always working, day in and day out, do you think it will not be accomplished? Do you think God is busy or not? God wants to accomplish the whole thing overnight. But there are not enough people who are truly committed. That's why it is delaying and dragging. Let us decide a number first. I am not going to force you, I am not going to decide for you, you decide. If you decide 101, then England will say we'll do 102; then you say we'll go

103; then England would call and send 104. So, in order that this situation cannot happen, there must be a large gap, so that they don't even dare to try. I will teach you how to witness, so you decide a number by majority vote, How many? would you like to leave it to your leader? Then you(Reiner) answer the Master how many France will promise? Reiner: "I would say 100, too." Do you all agree? Then, what would you do if England would do one more, so as to make it 101? Are you going to follow them?

Now, I will teach you how to witness. Each member will buy 20 or 30 Divine Principle books and you will give it to each one of the prospective readers every month; in other words, you distribute the 20-30 books to 20-30 prospective readers; then, if you have 20 books in your possession, then you have 240 people reading the Divine Principle during the year. Out of the 250 readers of the Divine Principle, you select the very best 10%, which is approximately 20 people, and contact them, teach them, and you'll get really busy. And when you take 5%, it's 10 people(less than 5%). Then, if these 10 people among 240 are deeply interested by reading the Principle, then you go and tell them: "Well, if you like the Principle so much, then there must be so many people around you, your relatives and your friends, who want to hear the same message. Why don't you gather those people, then I will come and teach them and talk with them." Then when each man assembles 10 persons, then it will become 100. Then, 5% of them will become 5, and altogether, 15. You can advertise. Then out of these students of the Divine Principle, you can give them a test on Divine Principle; if they get more than 60 points, then you can tell them; "You are a good candidate to go to America to work."

If you have parents here, and elder brothers, those who are influential members of the family, then invite them home, so that they can see the activities with their own eyes. Then when you introduce your relatives, your mother, you father and your elder brother and so forth, they undoubtedly would say: "how

wonderful! You are proud parents to have such a wonderful son or younger brother." Then your parents would be very happy. Also, once your parents or your elder brother are convinced and impressed by your own activity, and approve of it, when they have a big occasion at their home, like a birthday party or any other gathering with all the relatives, you can suggest to talk to them of the Principle. Then your parents really need organizing for the meeting of relatives, however, the parents cannot preside the meeting, because it is their own son's affair. So let the uncle come in and let him preside the meeting. So, actually, the unity between you, your parents and a third part, your uncle is formed. Then, among your relatives, there must be more than 10 people, the distant relatives, etc. Once this mood, this action is formed, then everybody will like to come.

In your center, you can prepare one room only for parents who become friends. They will not just go away after receiving such a tremendous treatment. They will do something in return. So you simply cannot say that you cannot bring in new members, at least one a month. So, can you witness and bring the new members into the family, 12 during the year? So, we are about 50 members here, then it will easily become 400-500 during the year. So, now, use the book, it is the book method we call it. With the book method, you go ahead, initiate. During the month, among 20 or 30 who are reading the Divine Principle books, there must be one person who is attracted to it more closely. Then things will happen. If a person really likes the book, then you can sell it to him. Initially, of course, you loan it to them, for a week, for two weeks, or one month, but after one month, you gather all these books and give them to new people. If people are reading the book in two weeks, then, during the month, you can count 40 people through the book. You must very sincere to to them, do you heart-felt service to them, and they will be impressed by your attitude of service, so they will give their attention to the book, and read it and be

interested in it. Then, you have a good chance to bring that person in. Those who graduated from school can utilize their alumni to study.

You buy 20 books, then let the people read them in two weeks, then, during the year, you are contacting literally 480 people. Can you do it? Newspaper boys, in one morning, usually deliver 300 papers from door to door without any trouble. So 40 people during the month should be well within the reach of the goal. People will feel grateful to you because you are giving them the book to read. Shall we do it? Then do you still feel that it is very difficult to bring in one new member during the month? Then do it! Then, when you do it and reach that goal, next time when I come here, I might organize my first meeting as I did in other places. Now you promised me. Those who promised me raise their hands. Next year, when I come, you will need a much bigger house.

Unification-Oriented New Constitution for Revitalizing Reforms

On October 27th the government of the Republic of Korea announced and put a draft of constitutional amendments to referendum with the aim of insuring the maximum structural efficiency through a Korean democracy and realizing the nation's aspirations for peaceful unification.

Under the new Constitution the President would be elected by the projected National Conference for Unification, a supreme representative organ to deliberate on important unification policies.

The President is, under the revision draft, to be empowered



President Park Chung Hee, center at the head of the table, presides over a session of the Extraordinary State Council at Chong Wa Dae on October 27th when the council passed the new Constitution draft.

to dissolve the National Assembly which would also be allowed to request the en masse resignation of the cabinet.

Kim Song-jin, the presidential spokesman said the Extraordinary State Council, chaired by President Park Chung Hee at Chong Wa Dae, passed and promulgated the new Constitution draft. The referendum will be conducted within one month.

The new Constitution calls for authorizing the President to take not only ex post facto measures but also effective, preventive ones.

The newly proposed Constitution with 126-article plus a preamble and 11 bylaws envisages the President as an arbiter among the administrative, legislative and judiciary branches, in case of necessity.

The National Conference, an organ as the depository of the sovereignty of the people, would comprise between 2,000 and 5,000 delegates and would also elect, upon the recommendation of the President, one third of the projected new National Assembly membership.

In a statement proposing the new Constitution, the Extraordinary State Council said the basic purposes of the revisions are for positive support to the current south-north dialogue and to cope effectively with "the trials and challenges of the rapidly changing international situation, especially changes in the existing order and balance of power in Asia as a whole."

The statement, announced by Chong Wa Dae spokesman Kim, said the new Constitution is also aimed at eliminating the causes of inefficiency and social disorder, so that the resources of the national strength could be united and channeled into maximum utilization for national development and prosperity.

President Park, in a special statement, told the people that "we can no longer sit idle while wasting our precious national power in imitating the systems of others."

The Chief Executive emphasized the need for a proper constitutional order which will enable the democratic system to develop in a manner "most properly adapted to our national

realities and ideals."

The National Conference will also be charged with other important functions in addition to national unification matters, according to the draft.

The National Conference, the revision stipulates, would have power to discuss and confirm, by a majority vote of the delegates, any amendments to the Constitution proposed by members of the National Assembly.

The regular session of the assembly, to be set up within six months from the date the new Constitution goes into effect, would be held once every year for a maximum period of 90 days while an extraordinary session not exceeding 30 days could be held twice a year.

The assembly would not be authorized to inspect government offices although it can request necessary data. The function of the Board of Audit and Inspection would be reinforced for inspection responsibilities.

The tenures for the conference and assembly would be extended from four to six-years from the "viewpoint of stability and economy." But members of the assembly, who would be elected by the conference, would have a three-year term.

"To enforce checks and balances," the projected assembly would be given the right to concur in the appointment of the premier and the power to adopt a resolution for the removal of the premier and individual cabinet member.

If the assembly votes for nonconfidence against the premier, the cabinet must resign en masse.

The new Constitution provides that the president can submit important national policies to a referendum so that, if approved, he can more positively and effectively implement such policies on the basis of a firm mandate from the people.

One World Crusade Wins Victory in Utah

The following is from David Kim's report concerning activities of Bus Team #2 from September 11 through September 17 in Salt Lake City, Utah.

From early morning on Sept. 11 the public relations staff were working hard contacting TV stations, radio stations, and newspapers—two in Salt Lake City and one in Ogden, providing information on our activities, specifically our “Rally for God” for tomorrow. The YMCA youth center room was rented for our public lecture series on the Unification Principle for 3 days.

We had our “Rally for God” on the front steps of the State Capitol, attracting two TV stations and newspaper reporters in the Capitol building. Perry was interviewed by a Channel 4 reporter.

In the evening the two TV stations gave excellent scenes and narrations on One World Crusade and the activities in Utah. Thus, all the citizens of Salt Lake City and the state of Utah recognized our visit on the state wide level. Also a very good article was put in the “Deseret News”, which is a Mormon newspaper widely circulated not only in the United States, but also in overseas missions, covering readers of more than one million Mormons throughout the world.

TV channel 4 gave us a separate interview at the TV studio, which would be run on Sept. 14. We contacted the “Ogden Examiner” to have them write some article in the weekend religious column.

On September 13 we had our Rally for God downtown to attract people and newspaper reporters. We specifically planned to get our article in the “Salt Lake Tribune,” which is the most widely circulated paper throughout the State of Utah. Even though two newspaper reporters had interviewed us and wrote a

good article, somewhere something was hindering our purpose and goal. The City Editor of the "Salt Lake Tribune" seemed to be opposing our group, having misinformation or misunderstanding about us. The Public Relations Staff became very active and aggressive, trying to put our article and a picture in the paper. Our Rally downtown went very well. Several reporters from both newspapers were on the scene, even taking several pictures. They promised to put articles with pictures in the newspapers.

Perry, Izilda, and Denise went to KSXX radio station for a 15 minute interview. Many people heard us on the air. In the evening meeting 3 new contacts came to hear the conclusion lecture at the YMCA.

The next day we found out the reason why the S.L. Tribune did not put an article on us even though the reporters wrote it and our interview went well. The City editor had received many complaints from the County to the newspaper that we are collecting money all over the states by selling candles. Izilda and Denise went to the "Tribune" to clarify the City Editor's misunderstanding and clear up the misconception about us. After the rally, 3 representatives made a courtesy call to the Governor's office and the Secretary of State, where we met the Vice-President of the Chamber of Commerce, and he introduced us to the Chief Managing Editor—the big boss of the City Editor of the "Tribune!" Thus, our representatives could finally straighten it out and get the newspaper to put in an article about us.

Political pressure was given, but unfortunately there was no space left for the picture by the time we cleared up all the hindrances. The "Tribune" officially apologized for this mistake. If we had not visited and had not met the Vice-President of the Chamber of Commerce we could not have had our article in the paper at all. The Assistant Secretary of State came out of his office and cheered us up in our Rally for God in front of the Capitol Building.

KSOP-Radio had an interview with Perry, Izilda, and Denise

in the afternoon and it went very well. It is a country music radio station and has lots of listeners throughout the state. Our evening meeting was held at the Church Center after the 3-day lecture presentation at the YMCA and 3 new contacts came and heard the conclusion. No arguments and no serious questions from the audience were asked.

On September 15 we finally had our article in the "Salt Lake Tribune." The article was very concise, friendly, and very well written. But following our Unit 2 tradition, we were not satisfied with it. In the afternoon Perry Cordell with the other staff visited the City Mayor's office and the Chief of Police Department. We received an excellent comment from the Assistant Police Chief that no other youth group who had been through in the past performed as well or behaved as well as One World Crusaders; thus we obtained the highest respect and warm welcome from the law enforcement agency in Salt Lake City.

In the evening meeting 11 new contacts came to listen to the lecture. Two of them are Mormon missionaries who just came back from two years' missionary work in New Zealand. A few of the audience were responding very well, giving us some hope for our new members. On September 16, 4 contacts came to listen to Perry's entire lecture, from 1 to 5:00 PM. In the evening one contact came and heard conclusion. We decided that 8 people will remain in Salt Lake City for candle selling and the rest of the unit members leave for Boise, Idaho as scheduled.

On September 17 two Mormon missionaries who heard our lectures presented their version of the Mormon teaching for one hour and a half. A friendly atmosphere was created between the missionaries and the 4 lecturers and unit members. Lots of questions were raised to them in a mutually respectable way. The first dialogue between the conservative Mormons and our group had taken place.

As far as the future work in Salt Lake City goes, there will be big doors opening for the new souls. Through the news media—TV, newspapers, radio, and our public lectures—found-

ation work for the future will be advanced centering on Kathy Goldman, State Representative, and Gaynell Frizzell, Assistant State Representative, who are very dedicated and work hard to expand our Master's work. It may not be the time to expect too much at this critical period of fund raising, but definitely new faces will be coming, even after our Mobile Unit 2 leaves the state. Several telephone calls already have inquired about the Unification Church. More than 36 good contacts were made during our 7 day campaign. Nearly 10 people heard the conclusion and are thinking seriously, and nearly 100 candle buyers' names are recorded by Kathy, so that the future follow-ups may bring some results for the future work in Utah.

As a good symbol, an 18 year old young man named David O'Reilly became a member on September 14, when he heard the conclusion. Thus, the future spiritual good luck is open to make Kathy Goldman and Gaynell Frizzell succeed in this mission in the State of Utah.

Mobile Unit III Begins its Mission

This is from the first report given by Jon Schuhart, commander of Mobile Unit Three, which was just formed this August. M.U. III is in charge of the Mid-Western States of America.

Mobile Unit III left Washington D.C. August 8th and arrived in Detroit, Michigan, on August 9th. Our immediate plan at this point was to set up our organization, determine our goals, assign responsibilities and begin the practical training to acquire knowledge and understanding of how to function within the framework of their assignments. Though I set a time period of seven days as a training period, I realize it will take much longer for most of the members to become good at what is to be their responsibilities. But time is pressing and we cannot wait until we are experts in our fields, but instead must go forward with what we have, hoping for the best.

While there are obstacles to overcome, I am happy to say that we are moving ahead. Our spirit is fairly high as a team, cooperation is becoming better, our teaching program is shaping up, candle sales are relatively high, we have made a few conversions, whipped up a rally for God and are starting to stir things up.

Although it is too soon to recommend any names to you for future missions, I definitely feel there are several individuals who will be courageous warriors or bold pioneers for you.

After the organization and appointments were made, the Unit began training and practice. We set up our organization this way:

- (A) A teaching program was established under the guidance of Susan Hughes who, as you know, did so well on the Southern bus team commanded by David Kim. The program has six individuals, organized into two teams responsible for

teaching.

- (B) A Witnessing Program spearheaded by Chuck Ancency, has begun to develop. Chuck is a serious, dedicated, conscientious worker and organizer.
- (C) A Fund Raising Program was formed. It is responsible to provide all monies needed by the Unit and to raise funds for the international headquarters in New York.
- (D) A Rally for God Program was formed. Training was immediately begun to "professionalize" the technique.
- (E) A Publicity Program also was created. Here a definition of goals and methods is constantly necessary

All of the activities then must be coordinated with other countless small things that have to do with personal care and maintenance of the entire unit. These, in the form of family services (cooking, cleaning, shopping, laundry, transportation) can be very time consuming and troublesome. So it will take some time to develop a smooth operation. This depends entirely upon clearmindedness, consistent dedication, and emotional stability. Once these technicalities were dealt with, we could begin the actual work of raising money, witnessing, and rallying.

Our usual day begins by rising at 6:00 AM, prayer at 7:00, discussions until breakfast at 8-8:30, followed by cleaning of the center. (30 minutes is usually sufficient when all members participate.) Study and lecture practice until 11:00, witnessing until 3:00 PM, candle selling until 9:00 and a light snack before retiring at 10:00. Personal time for study, writing, taking, prayer, etc. is from 10:00 PM to 1:00 AM. This is our normal schedule but we may interrupt it from time to time with other things such as rally practice or singing practice. Most Saturdays are semi-free for members to relax and pursue personal things. However, some time must be devoted to witnessing.

I met with the teaching staff and began to formulate our strategy for presenting the Principle. We will gear our presentation towards a more dynamic, emotionally charged, psychologically persuasive approach. We are making the lectures rather

revivalistic in flavor while setting up a firm theologically sound position upon which to launch our opinions. We have given the lectures different titles, such as: "Is the Family Unit Obsolete?"; "The Dynamic Process of Love,"; "Progressive Revelation,"; "The Messiah and God's Formula in History." I do not have much to report yet on how they work out but I will keep you fully informed as to whether they are successful or not.

At 12:00 noon on August 16th we gave a rally for God in the park at Belle Isle near where Master blessed Holy Ground. A young Black fellow was caught up to us filled with the spirit. He came to our lectures that evening and wants to join the crusade. His wife (who is White) has accepted Master and the Principle, but their financial situation is desperate. Detroit Center under my wife Sandy is trying to resolve the situation in such a way as to bring advantage to all concerned.

Summary of Accomplishments of OWC Unit II, from Aug. 8-22nd.

Witnessing—Distributed over 3,000 tracts and other witnessing materials. Direct person-to-person witnessing of approximately 800 people.

Teaching—30 individuals heard in part, 7 were completed, and 6 heard more than once. In total, 43 people were exposed to the Principle. Susan Hughes presented the Principle to a college level class at Wayne State University in Detroit, Michigan.

Rallies—Three Rallies were given.

Publicity—Jon and Sandy Schuhart and Alice Kiriazis met with a noted reporter from the Detroit News. Arrangements are in process for a full-page article on Unification Church, Master and One World Crusade. Perhaps when Master visits again, this coverage can take place.

Membership—Three potential members were gained, as well as the strengthening and deepening of 8 members who had previously joined the Unification Church.

Crusade for World Unity Staged in Boise, Idaho

From the Idaho Statesman, Thursday, September 21,
1972, published in Boise, Idaho.

By Pat Wynn
Statesman Religion Editor

Harmony and unity between all people and nations through the unity of religion, science, politics, economics and culture was proposed on a downtown Boise street corner Wednesday by about 25 young people of the "One World Crusade."



'Give Me That Old Time Religion' UNITY CRUSADERS, from left, Perry Cordill, Los Angeles; Denise Schneps, New York City; and Carl Hagen, Berkely, Calif., were among 25 young people of the Unification Church who held a "One World Crusade" rally in downtown, Boise Wednesday.

They say that this period of history is the dawn of a New Age, that these are the latter days, that the Kingdom of Heaven is at hand and man can work together to restore the original ideal world. What's more, they believe it.

The youth are part of an international movement which promotes the unification of churches and encourages people with differing ideas to work together politically and scientifically as well.

They have been in Boise since Sunday and have held public lectures

at the Unification Church Center, 715 North Ninth. A lecture will be given tonight, 7 p.m., room 304, Business Building, Boise State College. A weekend workshop is planned Friday and Sunday, 7:30 p.m., at the church center.

The crusaders for unity come from throughout the United States and have been traveling to major cities by bus, giving lectures, talking to the public—including national, state and city officials—as well as holding downtown rallies and news conferences.

Purpose of "One World Crusade" is to make known to the American public the Unification Principles, as the "only" ideology that can create unity of religion and offer man a fuller understanding of God, according to Miss Izilda E. Lima, Berkeley, Calif., public relations director for the bus team.

The ideology behind the Unification Church originated with Sun Myung Moon, a contemporary South Korean spiritual leader. He teaches that mankind has entered a New Age and that today for the first time in history, man has the scientific and technological ability to create an ideal world if humanity will only have the "cement" to bind man together as brothers. The Unification Principles, Moon believes, provides the depth and understanding to do this, not only in America, but throughout the world.

Briefly, the Unification Principles teach the pattern for harmonious families in the world, centered on God, as the building block for a harmonious society. "They give new direction in this age of turmoil and confusion, by showing the way to a world of harmony and peace," Miss Lima, added.

Young people involved in the movement, some 1,000 in the United States, have given up their jobs or their education for a three-year missionary duty. They are financed through a home office in Washington, D. C., where young people make and sell candles. The crusade is sponsored by the International Unification Church, which was founded by Moon in South Korea in 1954.

The movement emphasizes the importance of the family

unit as exemplified by a mass wedding held in Seoul, Korea, in 1970. In the historically unprecedented event, couples representing ten nations were married in a single ceremony. In this manner, the Unification Church is building the foundation for the coming of the new Messiah, which it believes, will resemble a great homecoming in the Garden of Eden.

Canadian Family

By Karen Dyck

WW Correspondent to Canada

This month has been a busy one for the Toronto family with students returning to school and many others looking for jobs.

We are centering witnessing on campuses for the next few months. We have the Divine Principle Movement organized at York University and University of Toronto campuses. A six week university course starts at York, the first week in October.

Queen's Park in Toronto was the scene of a lecture on "Spiritual Phenomena and You" by Anne Ranniste. Despite rather cool weather, all the chairs were filled and many expressed interest in furthering their study into the Principle.

To raise money for the Belvedere Estate, each member pledged a sum and relatives and parents were contacted for donations.

Alan Wilding and Anne Ranniste were interviewed on television this month. The 1/2 hour program will be aired the first week in October.

Canadian sports fans had the pleasure of seeing the Canadian hockey team, Team Canada, defeat the Soviet Union hockey team in an eight-game series. There seems to be a great upsurge of patriotism because of this.

Members of the teaching staff are taking an evening course in public speaking, at Centennial College and are finding the course valuable in developing teaching skills and meeting people interested in the movement.

Next month holds the promise of great new events and plans for our future goals, with the return of Katharine from Korea.

British Family

By Dennis Orme

September saw the continual advance of the movement here. We now have fifteen full time teams of two persons or more, three bigger ones, two in London and one, the Samson team, in the North. As a result more people are coming to hear Principle and we are also reaching more people. We have a new Irish booklet now, and the translation of Principle into Gaelic, the local language of the west of Scotland, is underway. This means that at least 50,000 people a week are reading of our leader in a positive manner. Our C.A.R.P. movement got off to a good start in Scotland with 75 members enrolling in Glasgow University. This was most encouraging, since they enrolled in the first week of CARP operating.

Doris and I attended the mini conference in Paris where we were so happy to meet Mr. Kuboki, and other leaders.

In addition we have had the visit of Edward Haskell whom we were able to help and who kindly gave a talk to our members one night. This was very interesting.

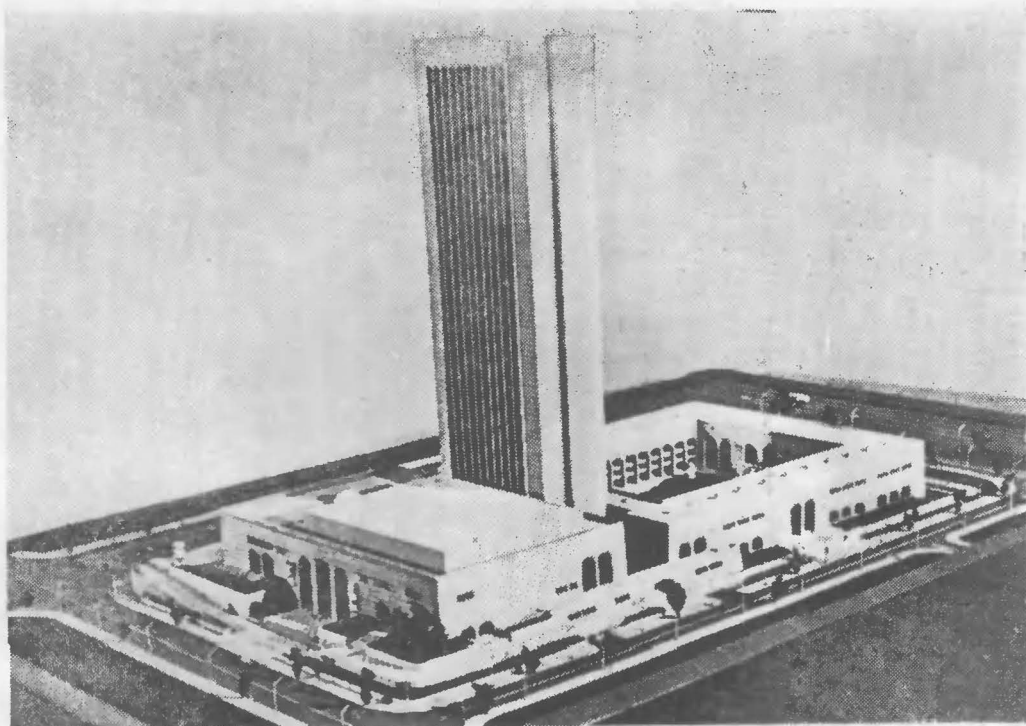
Perhaps our most unusual first was our first poster, which I have sent in another package, a picture with John Bull, the traditional Englishman whom we have restored. For English persons this is very striking since John Bull is the jolly easy going friendly man who, once his anger is aroused, is very difficult to calm down.

Campaigning is our main industry; we'll sell Korean Revivals, which raise money, give positive and encouraging witness to Master and they bring many enquiries about our movement. We hold workshop weekends every week. Some weeks I am visiting centres. Other times I bring maybe as many as four centres

together at the farm for further teaching on Divine Principle.. Altogether we have sixty persons campaigning fulltime. Even little Yong Oon says she wants to go campaigning. The Family are in good shape. Some of the centre leaders are really doing well and bring Our Father much joy, others still have considerable personal problems to overcome and although they battle on they are not so effective.

There is not so much to report except the continual adjustments that one has to make to thwart Satan. Strengthening a centre here, moving a person there etc., planning this or that. Expanding the printing, and so on.

We pray only that we shall be able to match the zeal of our Korean and Japanese brothers and sisters in following in the footsteps of Our Master, in shedding our sweat, tears and blood for God.



This picture shows the model of the international headquarters of the Unification Church which will be constructed on the Yeoido Island in Seoul. Architect Um Deok-Mun, a Family member in Seoul, is drawing out a plan of this huge building. This picture has been exhibited in the 2nd Architecture & Photograph Exhibition held from Sept. 11 to Sept. 30 at the National Information Center sponsored by the Ministry of Culture and Information of Korea.



Directors of the Japanese Unification Church visit Taegu Church during their tour across the country.



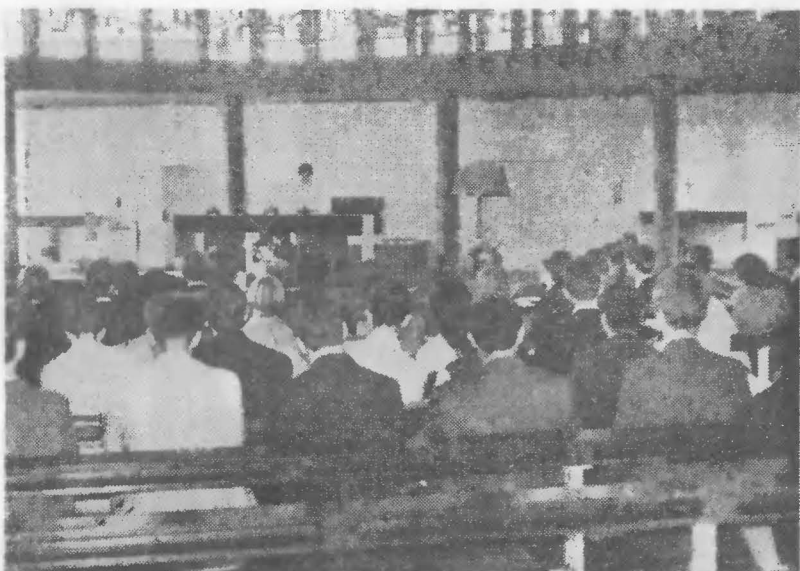
The Founding Meeting of the 777 Blessed Couples Association was held for two days between Sept. 25 and Sept. 26 at the Training Center, Seoul.



Master speaks at the Open-air Service on October 14th in the vicinity of the Training Center, Seoul.



Lecturer Whang Won-jin gives lectures on the Divine Principles at the 21st Principle Public Seminar for the established churches' pastors held from Sept. 26 to Sept. 28 in the Training Center.



Pauline Verheyen speaks at the Sunday Morning Service during the 4th European Conference.



Fellowship and meal at the Conference.



The European Family members visit at the new center of "Glory" in Holland.



"Russenduyn" becomes a new center for the Unified Family members.



Belvedere Estate's Main House in New York. This estate will be an international training place for family members.



"Witnessing on the Street" in Amsterdam. T.V. camera has conveyed this scene all over Europe.

Tangun

By Barbara R. Mintz



October 3rd is Kaech-on-jol, National Foundation Day, and commemorates the founding of the Korean nation by Tangun in 2332 B.C. Everyone knows that date exactly, though actually tales vary.

Let's listen to the tale as recounted by Dr. Charles A. Clark in his *Religions of Old Korea*.

Hwanin, the Creator, had a son, Hwanung, who wanted to found a kingdom on earth. He and three thousand accompanying spirits descended upon Tae-baek Mountain near Py-

ongyang in 2332 B.C. In order to rule his new kingdom effectively, Hwanung needed incarnation. One day he overheard a tigress and a she-bear saying that they wished they could turn into men. Hwanung gave each animal twenty pieces of garlic and told them to stay in a cave for twenty-one days (some versions say one hundred days).

Because she was so fierce, the tigress couldn't stand it and ran out of the cave before the time was up. The she-bear, with faith and patience, waited out the time and stepped out of the cave a human woman.

The bear-woman's first wish was a son. Hwanung breathed on her and her wish was answered. Dr. Clark writes, "She cradled her babe in the moss beneath the paktal tree, and it was there that the wild people of the country in after years found him sitting, and they made him their king. This was Tangun, whose name translated means the 'Lord of the Paktal Tree.'"(My dictionary says birch.)

What did Tangun do? A quote from Dr. Clark who is himself quoting Homer Hulbert: "When Tangun became king, he found nine wild tribes in his dominion. He taught them the relation of king and subject, the rite of marriage, the art of cookery, and the science of house building. He taught them to bind hair by tying a cloth around the head, and how to cut down trees and till the soil. He made his capital at Pyongyang, and tradition says that he reigned there for a thousand years..."

Tangun also instituted worship. Another quote: "In 2265 B.C., according to tradition, Tangun first offered sacrifice to 'Hananim,' the God of the Heavens, at Hyulgu on the island of Kanghwa in the mouth of the Han River... Later he erected on that island on the Mani-san Mountain a great altar of stone and earth seventeen feet high and six feet six inches square at the top, and that altar is standing today."

Reverence for and even worship of Tangun himself is far from dead. Dr. Clark describes the Tangun-gyo church founded in the late nineteenth century by a group of literati who were looking for something distinctively Korean. Buddhism was unsatisfactory since it came from India; even Confucianism wouldn't do since it was from China.

A leader named Kim Yumpaik pointed out that the worship which Tangun offered to Hananim was purely Korean so the Tankyo-church was organized. Mr. Paik wrote a book, Sangkyong Palli, the Bible of the religion. Let me select from Dr. Clark's summary of its contents:

The book speaks "first of our duty of reverence towards Hananim, towards all teachers, and parents; then of love to

brethren, husband or wife, and to friends; then of charity due to children, to all men and to animals, and states that, to accomplish these things, there must be study, self-control and practice."

Discussing faithfulness, the book says, "One is to seek the joy which comes from self denial, soberness of mind and good memories; also blessings which arise out of humility, forgiveness and truthfulness; and lastly it says there will be eternal good fortune arising from three things: the observance of right customs, from diligence, and from the helping of others."

The 1963 edition of Korea: *Its Land, People, and Culture of All Ages* informs me of another religion, the Tarjonggyo. *Tae* meaning great, *jong* standing for Tangun, and *gyo* meaning teaching and calls it basically a revival of an age-old religion of the Heavenly gods, that is of Hwanin, the Creator (*hwan* bright entity; *in* first cause), Hwanung, God of matter and principle of the world (*hwan* bright entity; *ung* great), and Tangun.

This encyclopedia traces worship of the Heavenly Gods from the Koguryo dynasty and says it was revived in 1910 by Na Chol. The basis of communication between man and Heaven and between man and man is sincerity. Sincerity between father and son is filial piety; between king and subject is loyalty; between man and his environment is selflessness.

"It additionally says that we ought to keep our minds pure and active so that we may preserve our lives forever. The canons of the Taejong-gyo are to cultivate and practice morality, to encourage spirit and foster character and personality. If we practice these, we shall get rid of diseases and enjoy immortality, and the world shall become peaceful."

Perhaps the place to be this Tuesday is on Kanghwado up on the top of Mani-san, if you can manage it. A couple of years ago, I was indeed on Kanghwa-do, but I didn't make it to the top of Mani-san though I was on its slopes. The hike up is not difficult; the path is wide and clear.

The altar, named Chamsong-dan, still stands there at the top.

According to information in another Clark book, *Seoul: Past and Present* by Allen D. and Donald N. Clark, it was rebuilt in the seventeenth or eighteenth century and now measures about ten feet high and about fifteen feet square.

While I was resting on the slope of Mani-san(the view of the Yellow Sea is lovely), I saw a large number of elderly people resolutely climbing down the mountain. Report told me that they had climbed up to the altar somewhat earlier and had performed a ceremony there to honor Tangun. They had all come in a number of buses from Taegu, and each wore a small yellow ribbon with the Chinese character for justice or righteousness written on it: *jong*.

Were they members of the Tangun-gyo or the Taejong-gyo? I wish now I had known enough about it to ask them.

(From the Korea Times)

Hangul

By Barbara R. Mintz

October 9th is Hangul Day, a holiday which, as far as I know, is unique in the world. I know of no other country which sets aside a special day to honor its alphabet.

There is good reason for this. Hangul is the only alphabet which was deliberately contrived, and is still in use. All other currently used writing systems developed gradually and more or less accidentally, with consequent inconsistencies and ambiguities which have made learning to read and write an ordeal throughout most of the world.

It is not true, as is often asserted, that King Sejong of the Yi Dynasty (1418-1450) "invented" hangul. It is true, however, that he conceived the idea of a phonetic script to record the Korean language and assigned a group of scholars to work on the idea.

When the Koreans first came into contact with China, they had not yet developed a system of recording their language in writing. The Chinese, on the other hand, had long before developed a system of ideograms—written signs which represent ideas rather than sounds—in which they recorded their thoughts. Although the Koreans fiercely resisted Chinese attempts at political dominance, they accepted Chinese culture, and made the Chinese writing system their own. But the Chinese characters were ill adapted to convey the Korean language. Korean is a highly inflected language whose grammatical structure consists mainly of particles added to its nouns and verbs. Chinese, on the other hand, depends mainly on word order.

Consequently, in the early period, literacy in Korea meant knowledge of the Chinese language. It is true that the

Koreans gave their own characteristic pronunciations to Chinese words, but what they wrote was, in vocabulary and syntax, Chinese.

This situation prevailed for a long time. All surviving Korean documents prior to the 15th century are written in Chinese characters and, essentially, in the Chinese language.

There were a few exceptions. A scholar during the united Silla period (661-93), the reputed son of the famous monk Wonkyo, devised a system of using Chinese characters solely for their phonetic value to record the sounds of the Korean language, called Idu, and in this way 25 poems from Silla times have been preserved. But the system was clumsy and difficult to use, and no other documents of this nature survived.

King Sejong, probably the most enlightened and humane monarch in Korean history, was keenly aware of the difficulties his people suffered because of the Chinese system of writing. He conceived the idea of a simple phonetic script which would convey the Korean language in a manner easy to learn by simple people, and empowered a committee of scholars to work on it. The results of their labors were embodied in a book explaining the new system, and subsequently it spread widely.

But hangul had its ups and downs. The notorious tyrant Yonsan-gun (reigned 1494-1606) banned its use after receiving a denunciation of his despotic rule which was written in the native script, and later Kwanghae-gun (reigned 1608-1622) took similar action.

Hangul survived. It is interesting to note that it was widely used among women, who were denied the educational advantages which men enjoyed in Korean society. Many works of poetry and fiction survive from Yi Dynasty times, written in this script by women.

Hangul remains the primary means of writing the Korean language today, but it is still an object of controversy. In recent years the government has tried to eliminate the use of Chinese characters, aiming at the eventual use of

hangul only in writing Korean. This policy has encountered considerable resistance, and in recent months the Ministry of Education has decided to re-institute the teaching of Chinese characters in elementary and middle schools.

The argument now is that complete abandonment of the Chinese characters would isolate Korea from her cultural heritage and make it difficult for Korean youth to appreciate literature produced prior to the invention of Hangul. It is also argued that since many Korean words of Chinese derivation have the same pronunciation, it will be difficult to differentiate among them without the Chinese characters.

I think this reasoning specious. If Koreans can speak to each other without the use of Chinese characters—which, of course, they do—then certainly they can write for each other also in their own language. And the literary works written in Chinese can be translated into modern Korean, just as Beowulf and Chaucer, incomprehensible to the average modern reader, have been translated into modern English.

Having said all this, I must add that I feel a certain sympathy for those who wish to preserve Korea's traditional culture, including the use of Chinese characters. Writing the Chinese characters is not only a practical method of recording language but also a great art, and the disappearance of any art diminishes human civilization. Despite the advances of modern civilization, I hope that the art of calligraphy will continue to flourish.

But I have wandered from the point, which is hangul. This system of writing is probably the most efficient and accurate ever invented to record a language. Though certain of its symbols do represent different sounds in different contexts, it is probably the most consistent system of representing a language in written symbols in existence.

Learning hangul is "as easy as a-b-c." And the foreigner who intends to stay in Korea for any considerable period of time is well advised to do so, even if he does not intend to learn the language. The pronunciation of names, identification of shops

and other facilities and so on are all made immeasurably easier by knowledge of hangul.

Situated on the periphery of the Chinese empire, Korea for many centuries absorbed Chinese culture. But always she retained her spirit of independence, and despite Chinese power retained her individuality. In the invention of hangul, Korea achieved cultural independence. Chinese culture has remained important, but since the 15th century Korea has struck out on her own.

Tomorrow we celebrate Hangul Day. This occasion marks the persistence of an independent spirit against odds which few other nations the history of the world have had to face, Hangul mansei!

Memories of Hamhung

By Florence J. Murray

As I read of the first visit to the north of the representatives of the Korea Red Cross from the south I was overcome with nostalgia. For twenty years north Korea was my home.

Three very new and green foreigners arrived at the station in Hamhung on the evening of Sept. 2, 1921. Rev. L.L. Young met us with his car. On the short drive to the mission house she mentioned that the only two cars in the province had been at the station, the governor's and his.

After a drive of a mile through dark streets Ethel McEachran and I got out to walk to the mission women's house, while the other two were taken to the homes of the McRae and Young families.

I clung to Miss McEachran's arm to follow her through the dark winding ways and keep out of ditches. She knew the path well enough to avoid them in the dark.

"What's that smell?" I remember asking.

"O! do you get a smell?" Ethel asked. "It's mostly from the privies but one house keeps a pig."

After having a cup of tea I was given a candle to light myself to bed.

"Be Sure to tuck in the ends of the mosquito net over the bed firmly under the mattress," Ethel admonished me. "In Korea mosquitoes carry malaria."

Next morning we climbed Nine Dragon Hill (Panyongsan) to view the scene. To the left lay the city. In front across a wide sandy area through which rambled a narrow stream lay a beautiful fertile plain. Beyond rose mountains blue in the distance.

"That's the third largest rice plain in Korea," said our guide.

"The river doesn't amount to much," remarked one of my companions.

"Ah, but wait till you see it in the rainy season," said the guide.

Well I remember watching that river one summer when there had been unusually heavy rain. The roar of the river heard from the hill was like that of a great storm at sea. On its raging waters floated the bodies of farm animals, roofs of houses, large trees, islands of turf torn from the banks, wooden bridges, a woeful sight. As I watched, down came a large section of a bridge carried onwards by the swirling waters. It struck endwise the side of the Manse-gyo, the bridge across the river at Hamhung, and away they both went together on their way to the ocean.

Nine Dragon Hill

The water entered the city below the embankment built to protect it and backed up into the low-lying parts, doing great damage to houses and other buildings. Crops were swept away and much hardship resulted.

Nine Dragon Hill had for uncounted generations been the burial ground for the city and district. One missionary child thoughtfully remarked, "Most of the people in Hamhung are dead." No doubt she was right. Many graves seemed to us unmarked, but on Ancestor Worship Day nearly all were surrounded by wailing relatives paying their respects.

The first time I saw this I was particularly impressed by one woman whose weeping seemed to indicate special grief. "Aigo! Aigo!" she wailed bitterly.

"Who has died?" I ventured to ask.

"My husband. Aigo! Aigo!"

"When did he die?" I inquired sympathetically.

"Aigo! Aigo!, Twenty years ago. Aigo! Aigo!"

Twenty years, I thought. That much time must surely have blunted the edge of her sorrow to some extent.

On passing a school the loud noise astonished me. "*Hanul chon, Ta Chi,*" shouted the children simultaneously at the top of their voices.

"Whatever is happening?" I inquired.

"That's the way they study in Korea," I was told.

Haunt of Spirits

The first missionaries to live in Hamhung, Rev. Duncan McRae and family, were unable to buy land on which to build a house. No one would sell to the foreigner. Finally Mr. McRae managed to purchase a barren hilltop believed to be the haunt of spirits (kwisin). No Korean would live there. The Japanese, however, took the land and built on it themselves.

The spirits had their revenge. One house blew down in a storm, a son died in another, while there was trouble in a third. Obviously the place was haunted. The Japanese moved away.

The British embassy had been acting on behalf of the mission for the return of the land. Though the Japanese had to give it up they would lose too much face to return it. Instead they gave the mission an adjacent lot which was a better site. Later Mr. McRae was able to buy back the haunted hilltop and no further trouble was caused by the spirits.

As I lay in bed in our house on that hilltop it was reassuring to hear the policeman's gong as he passed on his night rounds. The first sound I heard in the morning was the temple bell in the valley at the foot of Dragon Hill.

The unpaved streets of the city were so dusty it was pleasanter to walk on the hill. Once a Korean and I tried to see which could find the largest number of leaves of different plants and trees. As we were counting them a group of Korean workmen stopped to watch. To my amazement they knew the names of nearly all the seventy-five different ones we had found, while my medical friend could name only a few.

In spite of obvious superstitions the common sense and good judgment of uneducated country people impressed itself upon

me as I came to know them. All wisdom does not come out of institutions of learning.

One night I was awakened by a commotion in our garden. Looking out I saw three men, one of whom was up in a big acacia tree where there was a magpie's nest.

"Whatever are you doing in our garden?" I asked.

"Trying to catch a magpie," was the reply.

"What do you want a magpie for?"

"A friend has a sore on his neck and a magpie split open and put on it is a sure cure."

"Wouldn't it be better to take him to hospital?"

"No, indeed. A magpie's much better."

They had frightened the birds away and had to leave disappointed.

Though I did much surgery, for five years I never saw an appendix. Patients with appendicitis came too late for that. Either the appendix had rotted away or acute peritonitis had developed. After such complications had developed the patients were in such serious condition that we couldn't save many of them. But we told those accompanying such patients of the dangers of delay and the comparative safety of early operation. Within five years, from all over the province people with acute abdominal symptoms began coming early to hospital, and our mortality figures improved immensely.

Twenty busy years passed while the Canadian Mission Hospital grew from ten to a hundred beds and staff increased in proportion. Scores of young nurses graduated from the school of nursing, and interns trained under the staff doctors.

Then came the Japanese attack on Pearl Harbor, and suddenly Mr. Scott, Mr. Fraser, Miss Bourns, and I found ourselves enemy aliens. Six months passed in house arrest but kind Korean friends often sent in whole dinners already cooked.

"We can't come to see you," they wrote, "But eat this and think of us." We knew they hadn't too much to eat themselves. Such kindness we can never forget.

House Arrest

Two of our fellow workers in the hospital, Song Maria, and Kim Hyo-soon, blessings on them, slipped into our house every night under cover of darkness, so we wouldn't be alone. They well knew the Japanese gendarmes often visited people at night, and if they were found with us, it would likely go hard with them. But they came just the same.

Before our departure in exchange for Japanese in the west, the gendarmes let us have a farewell party when many friends came to say good-bye. Numbers later escaped to the south where we renewed friendship, but others remained in the north, their fate unknown.

Carrying a suitcase apiece, we were escorted to the railway station. The staff and some of the patients were standing waving behind the hospital gate as we went by. No one dared speak, but they were there. At the station a few friends watched us go aboard the train. Again no one spoke but we knew why they were there there and prayed that no harm should come to them for this demonstration of their love.

The train crossed the river, and as it turned south, seen dimly through tear-filled eyes, Dragon Hill passed from our sight. Would we ever see it again? No one knew.

But now there is hope.

(from the Korea Times)

Autumn

By Kim Sam-Woo

On a spur of a hill where grasshoppers sang the song of summer days and where the sun was, hours ago, warm enough for late flowers, slants a long shadow. Migratory birds flying south sound plaintive notes, and the tramp's legs grow heavy looking for his path in the woods.

The sky stands far in the distance and mountains come round and round. Somewhere crickets chirp and signal rest for the wayfarer on his day's journey and the beginning of the autumn evening. Among the dry, tall grasses are seen foundation stones upturned and rooftiles scattered about.

This weed-overgrown, discolored stone stair——might it not have been the one that led to a Dharma Hall where some *Son* master roared like a lion in angry compassion for the dull mind; or did it lead to one of the main shrines of the monastery where devotion was carried on through the long night?

Today hydrangea and cosmos bloom alone in the autumnal sky and assuage a wanderer's loneliness. Perhaps this was the kind of ruin that so pained Hyujong's heart some four hundred years ago:

*This structure of
a thousand kan is dominated
now by wind and rain;*

*Ten thousand Buddhas
overgrown with moss
and covered with dust——
at this, certainly, a Son monk
Should not be forbidden tears.*

——from Chonghodang-chip

At the turning of the season, there are still the awe-inspiring mountains, silent and mysterious, where one can turn for refuge when he finds out life's transiency. There are hamlets, comfortably nestled at the foot of mountains, where stories of the little joys and small sorrows of the world are incessantly told till they became tradition.

Here time is beginningless and life always revolves, for there is belief in the wheel of life in which time matters little. Do you hear the persimmon fall in the back yard and chestnuts burst in ripeness? Student monks on their seasonal peregrinations in search of *Kalyanamitras* (noble friends, teachers), go through moon and cloud beyond the terraced rice fields.

*Water is the blue eye of
a monk.*

*A mountain is the azure head
of Buddha.*

*The moon is a seal
on the one mind.*

*And the clouds are a sutra
of ten thousand scrolls.*

—from Chonghodang-chip

In the empty village house where red peppers dry on the grass roof and where large pumpkins ripen hidden near the pigsty, dog and cat play together while an old cock and hen look on alarmed. The grandpa and children are out high on the lookout in the melon field keeping the last vigil and enjoying the fine view everywhere, and far out in the field are busy, sturdy hands reaping the early ripened paddies for the full-moon festival.

Over the scarecrow, sparrows get fat and from inside the twig gate comes the pungent smell of mellowing wine. At the bottom of the sky, clouds float leisurely, unaware of what pain they cause to gentle, soft hearts. The lone voices ring clear through the autumnal air, the pomegranate is ripening in the rear garden, the sunshine glimmers on the river, and the harvested

field, amidst these autumn changes, lies dark and cold and bare.

*Ridiculous are human
affairs;
High talent does
not build a house.
An aged scholar,
by a drafty window,
Talks of his life
while picking lice.*

—from Chonghodang-chip

Between the long-drawn notes of the temple bell smoke rises from grass-roof chimneys. The pheasants scuttle under the hastening steps of the monks returning home for the evening meal. Inside the mountain gate is a couplet written on a board: "Once inside this gate, let there be nothing of knowledge or understanding." Blue mountain (host) receives white cloud (guest). "Only discard all that is and do not, by any means, create all that is not."

*The host, in dreams,
speaks with his guest;
The guest, in dreams,
speaks with his host.
Now there are two guests
speaking of dreams;
These, too, are
among the dreamers.*

—from Chonghodang-chip

Where the lamplight brightens in the hanging lantern the oriental cuckoo cries hoop, hoop-hoop beyond the mountain. Where sentient consciousness has not vanished, illusion lingers on. The moon rises still over the hill and September is here to stay for a while.

(The writer is a Buddhist priest, now living
in Toronto, Canada.)

City Drama

By Annemarie Manke

WW Correspondent to West Germany

The cities are populated by the masses, grey masses that battle their way through the concrete maze in a daily struggle to survive. This living breathing mass is composed of people, people who feel and think, who have dreams and desires, sorrows and pain. This city has a million faces and each has a different story to tell.

The ruthless, self-satisfied businessman—do you know the tale behind his well fed countenance? Who has heard his soul crying out for a love never received? The world is a battlefield they told him: "Kill or be killed! Don't trust your friends, they're there with a knife in the back when the lights go out and there is one more steak to be had!" Oh, he learnt all the rules; he is a big success now. People applaud him and envy him; after all he can have everything he wants or can he? Who will weep when he dies; surely not the men he stepped on, on his way to the top? The pretty young wife, how long will she mourn—until the next man falls prey to her charms? There is none to compensate him for years wasted in the chase after the dollar. He reached his goal, but was not the price too high?

Have you ever noticed a rather non-descript character in blue jeans and T-shirt, roaming the streets? He seems to have a lot of time on his hands.

"Don't you work?" I asked.

"Sure, occasionally, but then suddenly something comes over me and I throw everything overboard!"

"What about your parents, don't they care for you?"

"Oh, I suppose so but they were declared unfit so I grew

up in a home. All the doctors and teachers tried to make a decent person out of me, but I was always a rebel! They didn't really understand. They just tried to form me to fit into their concept of what I should be. Heck, I just want to be free with nobody to tell me what to do. I'm not mean you know—sure I stole a few things and maybe got a little when I had a drink too many, but if anyone needed a square meal and a bed, he could always come to me!"

"Why do you live, you must have a purpose?"

"Actually I don't think about why, I just do!" he replied shrugging his shoulders as he continued sauntering down the street.

You see her every day, a living mannequin from the display window. She trips daintily down the sidewalk, and a jingle of rings from ear and wrist accompanies the click, click of her high-heeled shoes. The heady scent of her perfume fills the air long after she has passed. When I asked her to comment on the world situation, she fluttered her eyelashes a second and then answered, somewhat condescendingly, "I beg your pardon?" I repeated the question and elaborated, saying, "You must be aware of the urgent need of today's suffering people." For a moment she seemed somewhat disturbed, but then as if not comprehending she uttered a few incoherent phrases, about not enough time and an important engagement and hurried on her way!

There is a wizened old woman with deepset tragic eyes. When she smiles it is always with a melancholy air. Her hair is white and her fingers gnarled. Most of the time she just sits, with a far-away look in her eye, stroking her old tabby cat. I asked her if she was happy and surprisingly enough she gave me one of her rare smiles and said, "Child, happiness isn't a state, it is an experience—a cherished moment. Who can be happy? Only the innocent child, only the ignorant fool! Sorrow is my constant companion. I have encountered the brutal strength of nature; I have undergone spiritual torture, so that I yearned

for death. Yet what I feel looking at today's world fills me with foreboding. I fear for the future!"

Four individuals taken at random from the crowd, you know them well. What of the others? Look at your neighbour, how well do you know his story?

Contradiction and Mao Tse-tung

By David Wynn

The Concept of contradiction developed by Karl Marx provides the foundation of dialectical materialism, the philosophical basis of the ideo-political system which is Communism today. For those who have accepted this philosophy, the concept of contradiction is a central idea in their lives, and in reality, the basic point of self-deception.

Perhaps no one has developed the theory of contradiction more fully than Mao Tse-tung. We can only speculate to ascertain whether or not Mao actually does believe what he writes or if he consciously seeks to deceive.

For instance, let us examine Mao's thoughts in his essay "On Contradiction." Here Mao discourses on the development or evolution of a thing. He says, in agreement with Lenin, that development occurs through "the division of a unity into mutually exclusive opposites and their reciprocal relation." This statement is characteristic of the necessity for a Marxist to pervert language in order to rationalize and conceal the fallacies of dialectical materialism.

First of all, no two things can be mutually exclusive and, at the same time, have reciprocal relations. According to Webster, "mutually exclusive" means equally shutting out others while "reciprocal relation" means complementary action with other persons or things, or connections to other persons or things. Hence, Mao's statement can never be used to describe a process of development or change, because it nullifies itself, signifying no development and no change. Here it is obvious that the real contradiction is not in not in the world but in Mao's mind, as reflected in his semantics.

Secondly, we must ask why is it necessary for Mao to deceive (either himself or others). If we realize that Mao and all Marxist-Leninists are willing to rationalize violent revolution, even at the expense of truth, then we can understand the purpose of this deception. Contradiction, in spite of reality, is declared an inherent element in development and evolution precisely because it is the foundation of the Marxian analysis leading to the conclusion that only violent revolution can save the world.

It is true that contradiction can be seen in man's history. There is no doubt that man's historic and social development has been one of contradiction, struggle, and conflict. However, Mao argues that contradiction is absolutely universal—"without contradiction, nothing would exist." When the theory is applied to natural phenomena (change and development in nature), however, it clearly loses what little validity it had.

For instance, hydrogen and oxygen atoms do not oppose and struggle with each other, they unite and develop a higher unit of creation, a water molecule. Positive and negative charges are opposites; but they do not oppose and struggle with each other, they unite in complementary action to create electrical energy. To use Marx's own example of an egg becoming a chicken, we see that the egg is not in conflict as Marx asserts. Development occurs because the elements within the egg are working together to create a higher life form, a chick.

To go deeper into Mao-thought, it is necessary to analyze the dialectic explanation of motion, which again is based on the misuse of words. In his essay, "On Contradiction," Mao explains Engel's statement that "motion itself is contradiction." The idea here is that the opposite forces of action and reaction produce, through conflict, motion. According to Mao-thought this situation exists throughout the universe, causing all change and motion.

It is true that action and reaction are opposites. But to suggest that they must contradict (that is, oppose and work against each other) to produce motion is again a deceptive use of words—a use, however, which is necessary if one is to maintain,

as Mao puts it, "the universality of contradiction."

Every action has an opposite and equal reaction; this is a basic law of the physical world. However, such pairs of forces work in complementary action and not in conflicting action, as Mao has interpreted. If the situation were such that equal forces did work against each other, then both would be nullified and no change would occur. We can see by observing the clockwork motion of the planets that smooth harmonious change and motion come through complimentary action and reaction—this is universal truth.

Deceptive Semantics

The above are only a few examples of the semantic contradiction employed by Mao, and all Marxists, to "explain" the concept of contradiction. One could write volume after volume in critique of Mao-thought and Mao practice. However, the basic purpose of this short essay has been to point out the association of the concept of contradiction with the practice of contradiction. Once a person has allowed his mind to accept the illusory concept of contradiction, he founds his belief system on an assumption upon which he can build logically to terrible conclusions.

This is what makes it possible for a Communist to promote the fallacies of dialectical materialism in the name of "universal truth," or to establish totalitarianism in the name of "liberation," or condone permanent revolution in the name of "peace."

The reality is that contradiction is a weapon which has been used to deceive people and to gain power by a few Communist leaders. By its own nature, contradiction can never be used as a tool to build the world of peace and harmony which all men desire.

(From the Rising Tide)

Discord Mounts in China

By Gary Jarmin

Staff Writer, The Rising Tide

It is very rare to hear reports in the West about underground activities taking place within Communist China. Rare as the reports may be, the underground activities on the mainland are anything but. In fact it may be that because of the unique nature of Mao's regime, his policies, and the tremendous population within the mainland, that underground activities are even more frequent than in other Communist nations.

Much of Peking's internal conflict stems from the power struggle between supporters of the late Lin Piao and those of Chou En-lai. (Even more recent reports indicate that the feud between Chou En-lai and Chiang, Mao's wife, is also beginning to develop into a major power struggle.)

Ever since Lin Piao was killed in an apparent escape attempt, major conflicts between Lin's supporters and those of Chou and Mao have become intensified. Supporters of Lin are continually attacked in the Party's leading newspapers, The Red Flag and the People's Daily. Most of the attacks are focussed on old and new party cadres who have lost their "revolutionary zeal" and are charged with following "mountain-top-ism, paternal-ism, and schism-ism."

In many cases this conflict has grown quite violent and has resulted in guerilla operations. The Hongkong Times reported that supporters of Lin Piao blew up a warehouse in Canton on March 3. The Central News Agency also reported that a series of explosions racked a Maoist barracks in Canton, killing scores of troops. The CNA added that these attacks were evidently carried out by followers of the deposed "defense minister," Lin Piao. Chances of another Cultural Revolution-style purge resulting from this conflict, or even a resurgence of warlordism, cannot be discounted.

At any rate the Party is not taking any chances and is stepping up its purge of military and party cadres loyal to Lin.

Probably even more threatening to the Peking regime in the long run are the discontented students who have been sent to the countryside for "corrective labor." After and during the Cultural Revolution roughly 80 percent of the university students (many of them red guards) were banished to the countryside. More than 400,000 have been forcibly relocated on collective farms this year alone!

These students, perhaps of the cream of Communist China's intellectual community, deeply resent their potential being wasted in agricultural production with little hope of ever having the chance to once again resume their studies. Consequently, those who are lucky enough have fled the mainland. The majority of those who manage to swim to Hongkong are between the ages of 17 and 25.

However these dissatisfied young people are doing more than just fleeing Mao's "paradise." Reports from the mainland indicate that sabotage, guerilla activity and underground leaflets are being used quite frequently to try and undermine Peking's control. The People's Daily even admitted that class struggle has not ceased "but on the contrary has become fiercer and more complicated." The report went on to say that a counter-revolutionary organization in Lunghai country was discovered and a large cache of arms seized.

In another report a young refugee stated that some former Red Guards had seized two train-carloads of supplies.

The Central News Agency also reported that anti-Communist guerillas have been active in the mountain area near Kwangtung raiding nearby counties, sacking granaries and setting them on fire.

It is a well known fact that work slow-downs are an often-used form of protest in Communist countries, and China is no exception. Farmers, who still must work under slave-labor conditions, were reported in the People's Daily as having "wrecked

a project to relieve drought in Kweichow." The paper charged them with cherishing "capitalistic and individualistic" concepts which blocked efforts to improve the irrigation system in Kwangsi.

The only concepts most of these people are really guilty of harboring are those of freedom. The Peking regime has many labels for it: "revisionism," "class enemies," "bourgeoisie elements," "Liu Shao-chi-ism," "reactionaries;" the list is probably endless. However, no matter how much the Peking regime may try to cover it up with slogans and rhetoric, the fact remains that the historic cry of all people is to be free both spiritually and physically. And no tyranny on earth will ever be able to alter this irreversible destiny of mankind.

Soviet Psychic Research

It is well known that the Soviet Union is pouring millions of dollars into the investigation of various psychic phenomena. The widely-read book "Psychic Discoveries Behind The Iron Curtain," details some of the findings of these investigations. Since the book's publication in 1970, Soviet emphasis on the subject has, if anything, increased.

Why? Can it be that the Soviets would spend so much time, money and energy in order to see if there really IS a world or forces beyond time and space.....a world which fundamentally contradicts the Marxist materialist doctrine that the material world alone exists? Hardly.

In the first place, convinced Marxists are able to justify the existence of a spiritual realm, on the basis of the materialist dialectic, asserting that through a paradox of contradiction, matter has somehow transcended itself, even allowing for the apparent primacy of spirit in some instances. There may be some Soviet investigators who are seeking with an open mind the answers to the fundamental questions regarding God and the spiritual world on a scientific basis, but the people who make the funds for investigation available have something else in mind.

When have the Soviets, or the Chinese for that matter, ever spent large amounts of money on research and development of any program which would not directly contribute to their obtaining a strategic advantage over their enemies? When it was apparent to the Soviets that the space race would give them no strategic advantage, they turned back to the development of nuclear and conventional weaponry. While the U.S. raced ahead to the moon, the Soviets gained not only equality, but a distinct advantage over the U.S. in the field of defense, as has been emphasized repeatedly in the debate over the recent SALT a-

greements. The development of computer technology as a means of ideological control is also being discussed by the Soviets (see TIDE Vol. II, No. 14). The use of psychic energy as a weapon in the ideological war, if successfully coupled with computer technology and the mass media, is a distinct possibility—the implications of which stagger the imagination.

How should the U.S. respond? Should we begin to match the Soviets and risk starting an “inner space race” to control the minds of men through psychic technology? The question might then arise as to whether it matters which side ends up with the control.....

From our perspective, such parapsychological research SHOULD be conducted, but not with a view towards controlling men's minds. Rather, its goal should be to prove and understand scientifically the spiritual nature of man, thus exposing the bankruptcy of the outdated Marxist-materialist dogma. It is ironic that the field of psychic research—already well accepted in the Soviet Union—still must overcome great skepticism in the U.S. If the Communists successfully pioneer the field and apply their discoveries to a strategy of conquest, we will not only face the possibility of our own enslavement—we will have missed a chance to liberate the enslaved peoples of the world through the truth we may have discovered.

(From the Rising Tide)

Skinner's Utopia vs. Jesus' Kingdom

By Howard W. Ferrin

"If you plan to read only one book this year, this is probably the one you should choose." With this recommendation the New York Times pointed up the importance of "Beyond Freedom and Dignity" by B.F. Skinner, behavioristic scientist at Harvard. If this book is that significant, surely Christians should give attention to it.

Let me begin with two questions. Why did Dr. Skinner write this book? Answer: Skinner believes that only through radical application of behavioristic science, such as what he advocates, can mankind survive. What is his thesis? Answer: If society will apply to human behavior the scientific ingenuity that has proved successful in physics and biology, it can create the sort of utopia he has vividly pictured in his fictional "Walden Two."

Skinner begins with the raw assumption that to approximate such a utopia will require planned control of the behavior of society and its components. This control must be based upon principles of behavioristic conditioning such as have already been applied in Pavlov's experiments with dogs and in Skinner's own experiments with pigeons. (He has conditioned them to play ping pong?) The control must be universal; no person or event may be exempt.

For several centuries, thoughtful men have believed that the best possible structure of human living rests solidly upon those principles that give the greatest support to man's freedom and dignity. But Skinner believes those days are gone forever. "We have gone beyond freedom and dignity," he says. He admits that in times past the concept of freedom played a vital role in men's successful efforts to overthrow tyrants who had

denied to them certain rights. But this concept of freedom and dignity that formerly prevailed now threatens twentieth-century man's future, he says. He is convinced that no individual or nation can long survive without "controls" of some dynamic and conditioning character. The only outcome of unbridled permissiveness is chaos, anarchy, and destruction.

There is much truth in these observations. What makes Skinner's scheme so revolutionary is his affirmation that these "controls" are found not within man himself but wholly in his environment; he flatly declares that all behavior is determined not from within but from without. Still more explosive is his judgement that there is nothing wrong, emotionally, with people who behave badly. He writes: "They (young people) behave as they do, not because they are neurotic or because they feel alienated, but because of defective social environments in homes, schools, factories, and elsewhere" (*Beyond Freedom and Dignity*, Knopf, 1971, p.15; further quotations in this essay are from the same book unless otherwise identified).

"Mistakenly," says Skinner, "we believe that man initiates, originates and creates, and in doing so he remains, as he was for the Greeks, divine. We say that he is autonomous" (p.14). But Skinner says autonomy is a myth. Belief in an "inner man" is a superstition that originated, like belief in God, in man's inability to understand his world.

What then is man? From the behavioristic standpoint, man is "a person who is a member of a species shaped by evolutionary contingencies of survival, displaying behavioral processes which bring him under the control of the environment in which he lives" (p.211). This view of man provokes one of Skinner's most ambiguous affirmations: "The direction of the controlling relation is reversed: a person does not act upon the world, the world acts upon him" (p.211). So? It is not a good man or a bad man that makes a good or bad environment the reverse is true! But consider these words found near the end of his book: While man is indeed controlled by his environment, we must

remember that it is an environment largely of his own making" (p.215). Even more puzzling is this: "We have not yet seen what man can make of man." It seems to me that if the professor were consistent, that sentence would read: We have yet to see what the environment can make of man.

At this point the inevitable question is: Who is to design and direct the behavior-controlled society? Will it be the environment? Let another social scientist, Aldous Huxley, reply:

"When a piece of work gets done in the world, who actually does it?... Certainly not the social environment; for a group is not an organism, but only a blind unconscious organization. Everything that is done by individuals... No amount of scientific explanation, however comprehensive, can explain away the self-evident facts (*Brave New World Revisited*, p.100)."

And of course, Skinner has his chosen leaders as his controllers. Plato had his "philosopher-king." H. G. Wells had his "samarai." Skinner has his behavioristic scientists and technicians, always portrayed as a "noble breed." But are these persons made of other stuff than ordinary men? Are they something immune from pride and corruption?

Skinner admits that the control can be in the hands of either saints or villains. (The heading of the *Times*' review of the book is startling: "Skinner's Utopia: Panacea or Path to Hell!") Even in Skinner's eyes, these controllers are not so saintly as to preclude a suspicion that even they will have to be controlled. How does he handle this one? Quite readily: "The controller must be a member of the group he controls" (p.172). So the controller controls the controlled, but, to make sure he does not over-control the controlled, the controlled control the controller! Feel better now?

The professor is not blind to the fact that in his utopia there would be conflicts of interest. But whose interest would finally prevail? Would there be no opposition party? What would happen if the dissidents shouted down "the conditioning reinforcements" in riotous protest?

And then there is the most crucial of all questions: Would such a society guarantee to man his legitimate creaturely freedom? Skinner has another ready answer: "The individual will find his own destiny fulfilled by cooperating freely with the purposes of society." Do we not hear echoes of Nazism and Communism here? The existential psychoanalyst Rollo May thinks Skinner is a totalitarian without fully knowing it. He comments: "I have never found any place in Skinner's system for the rebel, yet the capacity to rebel is of the essence in a constructive society" (Time, Sept. 21, 1971, p.52).

But what about the future? Who of us is not haunted, as is the professor, by the horrendous prospect of the suicide of the race? To imply that such a crime could be charged to some impersonal and neutral entity called "the environment" would be to abolish any concept of moral reality within the structure of the universe. And that is why we Christians reject all utopian schemes, whether scientific or romantic, that are founded upon a false view of man.

Many scientists, psychiatrists, and theologians vigorously oppose Skinner's view of man. The well-known psychologist Michael Beldock wrote perceptively:

"Man's problems are all rooted in that "inner man" on whose whose psychological nature the fate of all of us hangs like a fine platinum thread. It has not changed very much, if at all. Man has changed (outwardly), having added to his natural biological capacities, special devices for increased speed and strength, and for the relative control of nature, and for the conquering of disease. But the "inner man" still struggles with the same issues: greed, jealousy, anger and how to live with one another and like it. It is hardly wise to assume that because man has been partly successful in remaking his physical environment, the same set of skills will be sufficient to control his inner psychological makeup (*Psychiatry and Social Science*, Dec., 1971, p. 18)."

The writings of Bertrand Russell, too, undermine Skinner's

whole structure. In speaking of the aspirations of the scientific community to bring about a "better world", this distinguished philosopher and scientist asks a stubborn question: "What stands in our way?" He answers: "It is not physical or technical obstacles, but only the evil passions in human minds" (The Impact of Science on Society). Now we have it. Our problem is not primarily an evil environment: it is evil men. John wrote of Jesus: "He knew what was in man" (John 2:25). Jesus knew what the essential man is. He knew that the core of human personality is in the heart center; he knew that heart center is spirit; and he knew that out of that spirit are the issues of life. He never looked upon man as only a body, or as a body with a spirit. He always looked upon him as a spirit with a body. Nor did he believe that the body is inherently evil. He knew that when man behaves badly, it is not because any part of his physical being is bad in and of itself, but because, as Jesus said, there is within man an unclean spirit, out of which emerge "evil thoughts, fornications, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, evil, slander, pride, foolishness." And then Jesus pronounced one of his "universals" that all history confirms: "All these evil things come from within, and they defile a man" (Mark 7:21-23). Christ did not spend his time and energy dealing principally with externals in his efforts to help broken humanity. It is true, blessedly true, that he healed and fed people, but the context clearly indicates that he was interested more in their hearts than in their bodies. He ministered to them both spiritually, but there was no question in his mind as to which was of primary importance. Blessed is the Church when it follows in his steps.

I have no quarrel with Professor Skinner about the need for a changed environment. Nor do I deny that both men and the environment need to be under some kind of control. Never in history has this not been true. My basic difference lies in the fact that Skinner believes man is best controlled from without, by manipulation, whereas Christians believe that man is best

an article on the "Jesus movement" published in U.S. News and World Report, March 20, 1972:

"Today, at a time when B.F. Skinner and other behavioral psychologists proclaim the coming of the "manipulated man"—responsive by conditioned reflex to the requirements of external society and its rulers—the "Jesus people" are reasserting the validity and force of inner experience in shaping human lives. In recent years, America's young have tried to find themselves through drugs, political violence and easy morality. Now they are turning to Christianity in its oldest form—still looking for answers to the ultimate questions: Who am I? What is the order of things? Where do I belong?"

In a survey of Jesus people made in southern California and published in *Society*, one finds these items: 72 per cent of those listing their fathers' occupations indicated a white-collar background, mostly upper and middle class; 62 per cent of those over eighteen, and 44 per cent of those under that age, reported drug usage prior to conversion—nearly always more than incidental; 62 per cent said they had engaged in pre-marital sex before conversion; fewer than 5 per cent continued to do so afterwards. One does not have to approve all phases of this movement to recognize that many of these young people have undergone a genuine change from within that expresses itself outwardly in a changed environment.

My second illustration points up the fact that what takes place on the individual level can also take place on a much broader scale in society. The Cambridge Modern History sums up the eighteenth century in England as a time of "expiring hopes. England seemed on the brink of its own "Bath of Blood," like that into which France was plunged; but then came the Evangelical Awakening under the leadership particularly of John Wesley, and the tide turned.

J. Wesley Bready speaks of this awakening as "the watershed of Anglo-Saxon history," for this movement became the spiritual Magna Charta of the common people of England. This

peerless revival caused the then prodigal Anglo-Saxon people to find its soul; and having found its soul, it created an epic era of freedom and social reform—The glorious heritage of liberty and social reform bequeathed to the modern Anglo-Saxon and American peoples has been fed at many springs; but the mighty river which carried those blessings far and wide is none other than the Evangelical Revival of “vital practical Christianity”—a revival which mediated the Gospel’s inspiration and ethic not only to the individual but to the home, the factory, the market place and the seats of learning and government (Eighteenth Century England: This Freedom—Whence? preface, XVI). Cr. Bready concludes his remarkable study of Wesley and Whitefield and their leadership in this awakening, both in England and in America, with a challenging insight to which all social reformers, both Christian and secular, should give serious heed:

“The early leaders were pre-eminently ambassadors of Christ who had experienced in their own lives the transforming power of the Gospel, and though not indifferent to social and political affairs, they felt the “call” to preach a Gospel which transforms men rather than to agitate for social reconstruction. Indeed had Wesley and Whitefield spent their careers as social reformers they would have lived disillusioned, and died heartbroken men. From their efforts, however, emerged the most profound political and social achievements, thus illustrating history’s central truth: that the changing of the hearts of men is ever the surest road toward lifting the level of human society.”

(Sent by Ingrid Schneider, Norway)

Acts—the Message of the Church

By Professor William Barclay

It would be possible to claim that Acts is the most important book in the New Testament. If even two of the first three Gospels had been lost, in the one remaining Gospel we would still possess a real picture of Jesus; but if Acts had been lost, the early history of the Church would have been a blank.

And yet we have to look with some care at its title. In both the Authorized Version and the Revised Standard Version it is titled *The Acts of the Apostles*. In point of fact, the book gives some account of the work of Peter; one brief sentence which tells of the death of James the brother of John (Acts 12.2); some information about James the brother of Jesus who was not a member of the original 12; a great deal about Paul, who also was not one of the original 12; and John, while mentioned, never utters one word. This is certainly not an account of the acts of the apostles. In the best version of the title in Greek there are no articles at all. Both articles should be removed, and the title of the book ought to be simply *Acts of Apostolic Men*.

A series of windows

There are two ways to write history. An historian may attempt to give a day to day, week by week, month by month, year by year account of events. Or, he may open a series of windows which look in on great significant moments. In Acts, Luke does not even try to give us a complete history. He sets before us a selection of significant events in the history of the Church. And in this selection three aims stand out.

1. There is a political aim. Luke wrote in the days when the threat of persecution hung over the Church, and his aim is to show not only that Christianity is politically innocent and

morally blameless, but also that time and time again the Roman magistrates affirmed their belief that there was nothing in Christianity to condemn. In Corinth Gallio declares that there is no wrong-doing or crime with which the Christians may be charged (Acts 18.14). In Ephesus the Recorder disperses the mob with the statement that the Christians are neither sacrilegious nor blasphemers (Acts 19.37). The tribune Claudius Lysias writes to Felix that in his opinion Paul has done nothing to deserve imprisonment (Acts 23.29). Festus tells Agrippa that, so far as he can see, Paul has done nothing to deserve death (Acts 25.25). Agrippa and Festus and Berenice are agreed that, if Paul had not appealed to Caesar, he might well have gone free (Acts 26.32).

More than once, in Philippi and in Jerusalem, Paul claims the rights of a Roman citizen (Acts 16.35-40; 22.25-29). And on the last journey to Rome the Roman centurion treats Paul with such courtesy and respect that, in the peril of the storm, Paul becomes to all intents and purposes the leader of the party (Acts 27.3-44).

It has even been suggested that Acts is the lawyer's brief for the defence of Paul in court. What is certainly true is that one of the main aims of Acts is to show that the Christians are morally and politically blameless.

2. There is an historical aim. The command of the risen Christ is that the disciples are to be his witnesses in Jerusalem and in Judaea and in Samaria and to the ends of the earth (Acts 1.8); and that is exactly the pattern which Acts follows. It shows Christianity going out in ever widening circles from Jerusalem to the ends of the earth.

3. There is a theological aim. It is clear in Acts that this expansion is no human achievement. One hundred and twenty ordinary men are told to go out and to convert the world (Acts 1.15). Acts is the history of the power and energy of the Risen Christ in action. Luke's Gospel tells what Jesus Christ began to do (Acts 1.1); Acts tells of what he continued to do in his risen

power.

The Spirit is guide

There is never a decision in Acts that is not taken under the guidance of the Spirit, and all the leaders of the Church are men of the Spirit. The disciples are to wait in Jerusalem until the Spirit come (Acts 1.4,5). The Spirit does come at Pentecost (Acts 2). The qualification of the office-bearers is that they are to be men of the Spirit (Acts 6.3). It is the Spirit who tells Philip to make contact with the Ethiopian eunuch (Acts 8.29). It is the Spirit who tells the Church at Antioch to send out Barnabas and Paul (Acts 13.2). It is the Spirit who leads the Church to open its doors to the Gentiles (Acts 15.28). It is the Spirit who guides the footsteps of Paul to Europe (Acts 16.6,7). Luke aims to show the Church as Spirit-powered.

Most important of all, Acts shows us the kind of Gospel the early preachers preached. We must confine ourselves to Paul's three great missionary sermons—at Antioch in Pisidia (Acts 13.26-41); at Lystra (Acts 14.15-17); at Athens (Acts 17. 22-31).

Began with audience

The first thing that strikes is how Paul suited his sermon to the audience. In the synagogue in Antioch he cites the Old Testament repeatedly, for they knew and loved the Old Testament there. In Lystra, in the backwoods, he cites no book at all; he begins from the wind and the rain and the growing things. In Athens, where no one knew anything about the Old Testament, he quotes their own poets to the Greeks. Paul was a great preacher, because he began where his audience was, and with what they knew. Let us look at the main lines of Paul's preaching.

1. To Paul everything that went before was a leading-up to Jesus Christ. In history God was preparing for Christ (Acts 13.

16-26); in nature God was calling on men to remember himself (Acts 14.15-17); even the inadequate religions of the heathen were preparations for the coming of Christ (Acts 17.22-27).

2. With Jesus Christ the new age dawned, and all the prophecies of God came true. This is Peter's great conviction (Acts 2.14-21). If we can even talk of such a thing as prophecy, then history is no random succession of unrelated moments; history is the arena of the action of God.

3. When Jesus came they killed him; that too was foretold in prophecy (Acts 13.29). The cross is at one and the same time the greatest crime in history and part of the purpose of God (Acts 2.23).

4. There is no sermon in Acts without the triumph of the resurrection. As has been well said, for them the resurrection was the star in the firmament of the faith (Acts 13.30-37). They did not preach on the resurrection only on Easter Sunday; they preached on it every Sunday in the year.

5. Through Jesus Christ there came the forgiveness of sins and the gift of the Spirit (Acts 13:38, 39; 2:38). This is to say, in the forgiveness the guilt and burden of the past are cancelled, and in the spirit the demands of the future are met.

6. With the offer of forgiveness there went a threat to those who rejected it (Acts 13.40, 41). The Savior Christ is also Christ the Judge (Acts 17.31). As Bunyan had it, a man can leave his sins and go to heaven, or keep his sins and go to hell.

Promise and threat

7. Again and again in the early preaching there sounds the conviction that the hour has struck (Acts 13.41; 15-17; 17-30). Maybe men before could plead ignorance. But confronted with Christ, men must say yes or no to God.

Such was the preaching of the early Church, preaching in which the promise and the threat were strangely mingled, preaching in which men were confronted with the greatest offer in

the world, and warned of the greatest danger in the world, preaching in which decision was demanded.

If we would study the preaching and the history of the early Church, it is to Acts that we must go.

(Sent by Karen Dyck, Canada)

Notes on Sacrifice

By Alan Wilding

A Canadian Family member

Sacrifice means the act of giving something for the sake of something else. The word sacrifice also brings to mind connotations of difficulties, hardships and certain reluctant feelings. It is around this "act of giving" that this condition in human nature seems to be centered. Throughout history great religious teachers have endeavored to guide and advise us as to the true nature of sacrifice, so it seems that sacrifice, the act of giving something for the sake of something else, has been the concern of God as well as man.

In seeking to understand the true nature of sacrifice several questions are raised and must be answered. Firstly; why is it necessary to sacrifice in the first place? Secondly, what does it benefit man, and accomplish for God in light of the restoration of the world? I will seek to answer some of these questions by incorporating the Divine Principle with my own experience.

The necessity of sacrifice arises out of the need to propel oneself away from and beyond self-centeredness and towards the Heart of God. The blame for the fall of man rests not only on Satan, but also partly on man. Adam and Eve are responsible because they responded willingly and co-operated with Satan. They did not use the power that they had been given by God to reject Satan, instead they disobeyed the commandment and indulged in a relationship of unnatural love with Satan outside of the perfect union of love with God. By indulging in this unprincipled relationship the first couple closed the world in on themselves and cut off the flow of universal love and energy between the subject and object. Eve was willing to sacrifice Adam, creation, Lucifer's

proper position, and the whole cosmic plan of God in order to fulfill and gratify her own desires. Lucifer was willing to sacrifice Eve, Adam, creation and the whole providential Divine plan for the same end. It is also important to note that Eve was addressed individually by Lucifer, apart from Adam.

“And the serpent said unto the woman, you shall not die; for God knows that in the day that you eat of it your eyes will be opened, and you shall be as God knowing good and evil.”

There the temptation and false promise of Satan was confined and narrowed down to Eve alone; it does not contain a promise of blessing to all of mankind. In this way Satan broke down the communication between man and God on all levels just as he breaks down the communication between us today.

So Satan, Adam and Eve sacrificed the will of the whole purpose of the creation in order to fulfill their own individual desires. From this develops the tendency to isolate and live apart from others following our own individual will without any desire to connect ourselves to the whole.

Because of the conditions made by the fall God then had to allow Satan the right to control man. Man became Satan's child and God could not take back this child from Satan without making some bargain with Satan. This is why in several places in the Bible we see God and Satan arguing over the right to man. The first chapter of the Book of Job is a good example. Satan says:

“Put forth thy hand now, and touch all that he has, and he will curse thee to thy face. And the Lord said to Satan: “Behold all that he has is in your power; only upon himself put forth not your hand. So Satan went forth from the presence of the Lord.” Job 1:12-13.

In order for man then to propel himself away from and beyond self-centeredness and out of the hands of Satan, God has to find men willing to go in the opposite direction from fallen man. To do this there must be no thought for one's own will and desires but only a strong desire to centre body and heart on God. When man fell his own life became wretched and meaningless: (Gen:

16-19) and he could not help but suffer remorse and fill the vacuum in his heart with his own tears. Man throughout history had to grope for meaning often accepting lies and falsehood in place of the attainment of eternal life and fulfillment. So a man must come who is moved to cry tears for the broken heart of God and his own brother in the satanic world. He must put everything else before himself. To attain this sacrificial attitude is just like rowing the boat against the tide, since we must turn ourselves around and row in the opposite direction from what the world is going. We are pressing against centuries of training in the fallen Satanic world in which we have been taught to seek our own desires first. Our Master says that the history of evil has been for man to sacrifice others to achieve his own ends. This is what we must reverse. Sacrifice is a movement in the opposite direction, it enables us to retrace our steps and regain our true relationship with God and with each other. Why? Because through sacrifice We give up our own individual desire for the sake of something of greater value to God and fellow man. The very movement of going in the opposite direction within our own life seems to progress from outer to inner. Since the fall occurred from inner to outer, God must restore in the opposite direction. First God will ask us to leave behind attachment to the material environment and separate ourselves from the Satanic world. Then if we are to continue to follow the path that leads to God's heart, He will encourage us to sacrifice our time and effort. Then it might even come down to the ones we love; wife, children and lovers. During this painful process Satan might whisper in your ear that you are losing everything and that God is going to leave you with nothing. Just think of the anguish that filled the heart of Abraham when God told him that he must sacrifice his only son. Imagine how Abraham loved him. All his life he had longed for a son and then unexpectedly God blessed Abraham and Sarah with Isaac. Now he was required by God to sacrifice him. Abraham was willing to do this because of his love and trust for God. Abraham, by giving up something was able to gain something not of equal

value, but of greater value to the whole of mankind and God—he laid the foundation of Faith to accomplish the restoration.

This process of turning around through making the condition of sacrifice affects us most in the realm of our own feelings. We hold on to things, just like the man who was afraid to let go of the branch and fall safely, to the ground. We are afraid that our self-image will be damaged or to admit that the values we had prove to be incorrect in the light of Principle. In the Family we are given many opportunities by God to restore our hearts to Him through the condition of sacrifice.

Through sacrifice we can take that different direction that is necessary to create the heavenly order. Taking the different direction begins on the individual level and expands to the family and international level. In this way God is teaching us not to be confined within ourself, but to give out by making the lesser sacrifice of today in order to gain the greater goal tomorrow, thus allowing once more the love and energy of God to flow. By the sacrifice of one man, Jesus, the way was open for man to achieve spiritual salvation, without this there would be no Christianity. Our Master has come on that foundation of Jesus, his showing us how we can be a brother to Jesus and have the same and even greater willingness to make that necessary sacrifice. And what can one million people with this attitude accomplish! Why, they will move the axis of this world, they will turn this Satanic world upside down and create the Heavenly order of God!

Our Master says that the teaching of sacrifice is God's teaching. I am for you, We are for the nation, the nation is for the world, the world is for God. The history of goodness is the sacrifice of man, of himself, to achieve the greater purpose for others. The History of evil is the sacrifice of others to protect the individual desire. To reverse and restore, Father is sacrificing those few that love and understand Him, for the millions that don't, so that they can share in His love. The process of sacrifice is the material of the pathway that will lead everyone to become one with God.

That All May Be One

By Alfred Kuen

From France throughout Europe, from Eastern Bloc to West, from Ecumenical Council to Ecumenical Council, one preoccupation seems to dominate all others—that of unity. Unity is the word of the century, the formula which puts millions of men into movement. It is like a sort of mirage which concentrates the hopes and aspirations of innumerable crowds.

On Christian terms, the question of the unity of the Church is certainly one which preoccupies the most, as much for the simple person as for those who carry the spiritual responsibility. No other question incites so much interest at present in all branches and divisions of the Church than that of the unity of the Church. These last years, no religious subject has inspired so many writings, assembled so many congressmen, attracted so many listeners to lectures as the theme of unity.

The slogan of the 16th century was: "Truth will conquer", that of the 20th century: "Unity will conquer", and as in the time of the crusades, one leaves for the holy war with the cries of "God wills." The Biblical verse most quoted are the words that the Lord pronounced in one of his last prayers: "That all may be one."

These words answer one of the fundamental aspirations of human nature: the desire of union and of peace. Modern man has made the experience of the benefits of union in the fields of economics, politics, finance; we are living in an era of unification: trusts, Common Market, unified parties, federations of banks and republics, unified Europe, United Nations. Why would religion escape this movement to be the last to benefit from the advantages of union?

This world should be attracted to a fact which is not habitual: deep unity of Christians. The world knows the unity of organi-

zation, the large unions or federations with parliamentary systems. Such a unity lies in the realm of thought and is not surprising. What strikes most is the unity of heart, a unity of love. Where this unity exists, with or without common organization, the world is pulled from indifference, because it sees something that it does not know, that it did not think was possible.

Dolphins Have Often Saved People

By James Clarke

From the Argus, September 9. 1972.

A South African girl, Miss Yvonne Vladislavich, said an astonishing tale of how a pair of dolphins saved her life.

Miss Vladislavich of Pretoria had been thrown overboard with seven other people when their big game fishing boat capsized in rough seas off Delagoa Bay. Three of the companions perished.

As Miss Vladislavich swam for the shore (she found later she had been swimming out to seas by mistake), four sharks began to circle. Then two dolphins chased them off.

For the next few hours the dolphins escorted the young woman until she reached a buoy.

'Exhausted, I tried to climb on to it, but I was too tired. The dolphins began gently supporting me, I managed to grab the upper part of the buoy.'

Was she mistaken about the dolphins? Or will dolphins really rescue humans in distress?

There are too many stories involving dolphins assisting swimmers to doubt for a moment that they do. Whether they do so out of compassion is another matter.

Take this one. In November 1949 the Natural History Magazine recorded the case of a woman who got into difficulties off a private beach in Florida. The woman felt the undertow dragging her out to sea and managed to scream before losing consciousness.

On a nearby public beach people watched in horror as a shark scythed through the water towards her. Then they saw a dolphin next to the woman pushing her into the shallows.

She was dragged out semi-conscious. When she came round

several minutes later her rescuer still patrolled the surf. A few metres beyond cruised the disappointed shark.

In 1960 Dr. Winthrop Kellogg recounted the case of a woman who had been pushed to shore by a dolphin after she had fallen off a yacht at night.

Nearer home: In 1969 a Coloured fisherman found himself in the sea after his boat was wrecked in Oubaal. He was rescued in Herald's Bay hours later—and a dolphin was supporting him.

'He saved me from drowning,' said the fisherman.

In 1961 in New Zealand I watched the attempts of a young man to swim Cook Strait. For hours dolphins swam alongside him. But he had been warned: 'If you hitch a lift on one then you will be disqualified.'

Could he have ridden one? He said afterwards: "It was difficult resisting the temptation to hold on to a fin. They seemed to be expecting me to do so, and several times they appeared to be presenting their fins."

Some time later I was with Ivan Tors, a Hollywood producer, and his chief cameraman, Lamar Borgen. They had just completed a most successful television series on Flipper the Dolphin.

Starring in the film was Luke Halpin who spent hours riding on the back of Flipper at high speed.

One sequence in the series had shown Flipper killing four sharks by repeatedly ramming them in their gills. I learned later the sharks were artificial but, according to Borgen, the dolphin was not to know this and it unhesitatingly went for their gills.

Dolphins have been seen driving off sharks on several occasions. During the birth of a dolphin the bulls of the pod (the name for a group of dolphins) circle the area and sharks rarely venture near.

Now the question is: Why should a dolphin go out of its way to rescue a human from sharks?

First of all, it is not true that dolphins have a natural affinity for humans. They are intelligent enough to quickly detect when the person means them no harm. But generally they are afraid.

of people and, when captured, they show every sign of great fear.

Once physical contact has been made, they quickly gain confidence. Off King's Beach, Port Elizabeth, youngsters have gained the confidence of dolphins so much that day after day the dolphins would pitch up for games.

But this does not explain impromptu rescues.

Perhaps the answer lies in the fact that dolphins are extremely sociable and, whenever one of their number is in difficulties, others will 'sandwich' it and carry it to the surface to breathe. (Dolphins are air-breathing mammals.)

If a new-born calf fails to swim to the surface, it is escorted by others who helpfully nudge it upwards.

It seems that a swimmer's movements are often mistaken by a dolphin to be signs of distress. It triggers off a natural response in the animal.

In the Port Elizabeth Oceanarium, a diver ran out of air and one of the dolphins lifted him to the surface. His movements triggered a response in the dolphin to hold him up to breathe.

It is almost inconceivable that a dolphin recognises the human as a land mammal and, therefore, pushes him towards shore.

The fact that they do push people shorewards could be due to two reasons. Firstly, the swimmer would probably be swimming that way anyway. Secondly, one is not so likely to hear from somebody who was pushed out to sea.....

It has often been shown how dolphins will play with floating objects such as air-mattresses, planks and dinghies.

In a book "Airmen Against Seas" by George Ilano, the amusing story is told of six American airmen who had been shot down off a Japanese-occupied island. They had to fight off dolphins because the animals were trying to push them inshore to within range of Japanese guns.

One would have to be soulless not to have a soft spot for dolphins, mammals which have higher intelligence than any of the primates except man. Sir Julian Huxley once said: 'If ever I have seen the light of intelligence shining in an animal's eyes, it

was the dolphin.'

Under certain conditions they are able to size up a situation 16 times faster than a man could.

Serious talk and, in fact, costly experiments are going on in several countries to try to crack the code by which dolphins communicate. Although to the human ear the calls are plaintive whistles, they are highly complex. In Port Elizabeth laboratory workers feel that they, in time, will be able to read the signals.

The dolphin could, just could, become the first marine creature to be domesticated by man. What benefit would that be?

Apart from being able to learn a few secrets of the animal world (it seems, though, highly improbable that dolphins would have the intelligence to impart anything), the creatures could be trained as life-savers and shark scarers.

They are already used for taking messages to United States Navy divers.

One other use has been suggested by the navy: to train them seek out certain targets and then send them in with explosives strapped to them as living torpedoes.

When one reads that, one hopes the breakthrough never comes.

(Sent by Wouter van der Stok, South Africa)

Religious Life in the U.S.S.R.

by Jean Bourdaraïs

From "Le Figaro," Sept. 1, 1972

"The freedom of conscience is part of the Constitution of the Soviet Union": this is the same reply which is always given by Russian guides to the foreigners who question them on this subject. But in that case, how do they explain the fact that so many churches have been closed? The answer: "Many churches have been closed, of course, but the reason is that there is no need for them anymore. There are no more believers in U.S.S.R."

As we have noted, this is not true and the facts are a proof of it. One could even say that, contrary to the churches in western countries, which are full on Sundays, but empty during the week, the churches of the U.S.S.R. are always filled with people. Fifty-five years of atheistic propaganda, prosecutions and vexation have not been successful in emptying those churches which are still open for services.

It is not easy to evaluate the number of these churches. There seem to be about 10 in Kiev, 15 in Leningrad, and 20 in Moscow. This is very little in proportion to these big cities, and also, we must not forget that the churches are all situated in the center of town. In the vast suburbs surrounding the cities, there are no churches at all, except in the case where the suburbs have reached and englobed small villages whose old church has not yet been demolished or transformed into a garage.

As for the countryside, it is almost impossible to get a clear picture of the situation. There may be open churches even in the small towns, if tourism has reached them. But elsewhere?

Many of the churches which have been closed by the Soviet State have then been transformed into museums; often they are most beautifully restored but they are no longer churches. So, for

instance, Notre-Dame of Kazan, in Leningrad was transformed many years ago into a "museum of history of religions and atheism." On one of the four pillars supporting the dome, which are covered with sentences of Marx and Engels, one can read: "Religion has to disappear from this world. Its disappearing has to be the product of the development of the society." Inside of the "museum-church," all kinds of documents and objects are exposed in order to draw the darkest possible picture of both the Russian Orthodox Church and churches of western countries. For instance, there is a hollow Bible hiding a pistol, which is supposed to unveil the secret intentions of the clergy.....

The religions which have suffered the most are, of course, Catholicism and Judaism. The situation of the Jews is catastrophic. Almost all synagogues have been closed. In Leningrad, which counts 200,000 Jews, as we have been told, there is only the synagogue of Lermontovsky-street which is still open. It is a big, sad-looking building, and is administered by an old Rabbi; everyone knows that nobody will succeed him. As reported by Jews who managed to exile themselves to Israel there are all possible kinds of vexations which make an active religious life almost impossible for the Jews of the U.S.S.R.

Catholics hardly receive better treatment. With the exception of the Saint-Louis Church in Moscow and Notre-Dame de France in Leningrad, all Catholic churches have been closed, whereas before, they were as many as 13 in Leningrad alone. So there is now only one church for the 10,000 Catholics of this city,

Even though the situation of the Orthodox Church is also very difficult, it is still better. Not only are there a certain number of churches which are open, but it is even permitted to study for the priesthood. in the U.S.S.R. there are two academies of theology, one in Moscow and one in Leningrad, and three seminaries, in Moscow, Leningrad and Odessa.

After the preliminary studies, the candidates enter a seminary which lasts four years. After the first cycle, they go to the Academy for 2-4 years. At the present, about 500 future priests

are studying in Russia.

The loyalty of the Orthodox Church to the Soviet State is absolute—which has often been criticized by famous christians—but nevertheless, she is barely tolerated and constantly attacked.

There are about 30 or 40 million Christians in the whole country. Most of them are very poor, any improvement of their social condition being made impossible to them. For instance, I know of several workers in a factory who did not get a raise because they had taken the Easter Communion; had they not been highly qualified, they simply would have lost their jobs.

Under these conditions, it is normal that the great majority of the believers attending the churches are older people, and that there are more women than men. Yet, there are also men. And, as a priest told us, among the 30 or 40 million Christians in the country, there are many who do not have a religious background. There are also many young people, even those raised in atheistic families, who find the faith.

Religion and Science

Soviet Physicist becomes a Minister

(Excerpt from "Ruhrwort" Germany 23rd September, 1972)

Eugen Nikitin, former student of physics at the Leningrad university, enrolled at a seminary in 1971. The Orthodox Church welcomed him and put him in the superior classes of the academy.

How could it happen that the former follower of Lenin and student of communistic science became one of the faithful? This question also refers to some other people like Solzhenitzyn and Professor Sacharow. Solzhenitzyn, former lecturer of physics in Rjasan, and Sacharow, father of the Russian H-bomb, are both leading people in the Soviet society. Both are Christians.

"Naukai Religija", the paper of the Soviet atheists' organisation, made investigations on this point. But the answers were only partly satisfying. 20% of 1,400 believers who were questioned in Kiev said that they converted either when they were teenagers or even later. Similar results were obtained in other districts. Evidently science plays a role, says Professor Ogrysko. He found out that in the text books for physics on 1162 pages the existence of God is put into question only twice. The same refers for the text book of zoology. The text book for social structure, which is used in all schools, does not even mention the word "atheism". The result is that among the Leningrad pupils and young worker only 25% consider themselves active atheists. The majority, however, are indifferent. The remaining 25% are not mentioned in the statistics.

But according to Professor Ogrysko even the atheists have curious ideas how religion came into existence. Religion came into life because of ignorance and because of the church looking for ways to subjugate people. But even more serious are the positive reactions in compositions of the pupils. "Religion was of profit for man. Formerly it was a positive factor." A 19 year

old girl, who is an atheist, writes : "An old lady is living in our house. She believes in God. She does no harm to anybody; on the contrary, she endures all possible privations in order to help others." A pupil of the maritime school recounts that by a faithful friend of highest education he, in his turn, became a believer. The personal good experience is obviously more convincing than all atheistic theory.

The causes for the growing tendency to religion have been analysed in numerous sociological investigations. On one hand, there is the wish to live one's life in a different way than the faithless fathers and teachers. Many artistic aspects add their part, and also the ever-longing wish to know the sense of life, which is not satisfied by the superficial ideology of the communist party. But the true causes are to be found elsewhere: Science has for years been the helper of communism, but in recent time has developed to such an extent that it is now defeating quite a series of atheistic principles. Physicists like Planck, Einstein, Heisenberg to mention some world-famous ones, are celebrated in the text books as heroes. But they all were and are believers, at least in the sense that they believe in a higher being who created the universe in inconceivably mathematical wisdom. They stand awed before the greatness of mathematics in nature, moved by the depth of reason which invisibly stands behind all visible actions. Beyond this visible world there is, like a mountain behind clouds, the invisible harmony of divine laws.

That is why the physicists and astronomers have such a deep respect for religion, no matter if they are democrats or communists. In this point all formal ideology is helpless; for who will kill belief in God has first of all to kill science.

Doctors and Psychoanalysts Question the Christian Faith

by Henri Fesquet

From "Le Monde" August 2nd, 1972

The health of the Christian faith grows through contest. Where would our faith be if it had not benefited throughout all history from the assaults of internal or external criticism; if believers had not lent an attentive ear to scientific or philosophical objections; if the whole of theologians had cheated now with the waves of agnosticism, atheism, and socialism?

A Christian which places his faith above love of truth would not be worthy of his name, "One must be totally ready", writes Jean Guilton, "to abandon one's religion in case it would be anything other than truth".

So, with a major concern for honesty, openness and research, the International Catholic Association of Medico-Psychological Studies (ACIEMP) organized its 6th congress in the Center of European Institutions of Luxemburg, with the participation of 170 persons under the presidency of Doctor Darmstadter of Brussels.

On the program were three sides: faith interrogated by medicine, by psychosociology and by depth psychologists. Among them, representing the school of Jung, Doctor Roland Cahen was present; Doctor Cahen is personally atheist, but he could, without risk of being contradicted on this point, say that his master Jung had "more than anybody else studied religious phenomenon." "The social sciences" he remarked, "are the opposite of gravediggers of faith, but they serve no one", and wonders with a studied naivete how one could be a priest and analyst at the same time.

The ACIEMP conferences only come together every three years. That means there is a long preparation.

Among the reports, one special place is reserved for the study entitled "Faith tested by suspicion" which contains professions of faith of eight persons (four psychologists, one psychiatrist, one philosopher, one scholar and one historian), accompanied by the religious journey of each one of them.

Church of Silence

Analysis of these "credo" reveals a spiritual attitude far from adhesion to a truth received whose formulation is limited to exteriors, to submission to rules, to commandments to which life should conform itself, to a reference to an extrinsic judgement which would sanction mistakes and demand reparation. Faith is, on the contrary, presented as a truth to verify, giving meaning to life, meaning which should be sought in semi-obscurity and in absence of absolute certainty.

It is a current experience that the faith of a Christian is affected by analytic treatment. Either faith crumbles, if it is only based on neurotic tendencies—which is often the case—or it resists, and then it is purified. How can it be otherwise, since faith, as well as analysis, ask the same question, that of the meaning of life? They can only come together and, eventually, confront each other.

Nevertheless, it is necessary not to lose sight of the fact that, as Father Julien remarked, psychoanalysis has nothing to do with faith; it does not have faith itself for an object, not more than the existence or the nonexistence of God. When an analyst speaks of faith, it is not as an analyst, but as a man. All research of concordance between the human sciences and faith would be delusion, Professor Cassiers said in his report.

The intellectual monuments concerning faith are certainly useful, but to content oneself with that, one risks to forget two essential elements of faith: practice and witnessing. In fact, it is not a knowledge concerning God which creates practice of faith, but it is, on the contrary, the practice of faith which makes possible and creates knowledge about God. As St. John

said: "it is he who 'does' truth who comes to the light." We can say that those who live with a pure heart will see God, not that those who see God can have a pure heart. "Practice is the place and the instrument of the knowledge about God, because faith is first practice."

One of the merits of the ACIEMP Congress, of which we could only give a very partial view, has been to show that, if psychoanalysis seems to plot against faith, it is only when this faith lies on unhealthy bases. It can do nothing against an authentic faith. Being afraid against Freudian psychoanalysis, the Church renews the error committed already towards science and the ideals of the Revolution.

If faith, according to Doctor Darmstadter, is situated at the origin of sciences, as first intervention, asking for a control of knowledge, one also finds it at the end, relieved of its false, and only capable of opening a window to make the closed world in which we suffocate respirable.

Septuagint Projects new Program after Marxist Model

Article from the Dutch Newspaper "de Volkskrant", June 30th 1972.

Zaandam, Holland, June 30th.

The solidaire group of priests and ministers, united in Septuagint, published Thursday a declaration of their principles and their program. The movement chooses a clear strategy, connected "with the political model which is developed by Marxism for the renewal of society". "The poor men must take their liberation into their own hands. We think that this model is the only one which is useful for the realization of the mission of the gospel. The salvation can only be brought about when the Mighty are pushed from their throne, and the poor people get the power from Jahweh" according to Septuagint.

The paving of the new road is the result of some months of discussions, finished with the meeting of May 11th-13th. For this new development two reasons were given: the need for a well-developed theory and the fact that the situation in the church has become increasingly worse (among others because of the failure of the meeting of bishops and the smear campaign against the new bible course for the Catholic schools and the new bishop Gysen). Septuagint, at the same time, realizes that it is also responsible for injustice and victims. The members of the Septuagint want to fight for all the people without power, for the minorities. Mentioned are: The unemployed, the foreigners, the homosexuals, the people without houses, the victims of the force to consume, the priests who have troubles with the official church, the third world.

They don't believe in protesting against the top. Nevertheless most of the members of the Septuagint keep working within the churches, because within the churches there are people who

are responsible toward the poor and so for the followers of Jesus of Nazareth. Besides that, they want to free the church from their entanglements with the striving after secular power. The movement will direct itself to the critical, local parishes. For this purpose a political office will be established, which will select and direct the activities.

Biblical-theological insight also is esteemed very high to defeat the theology of the "right wing". Septuagint continues to consider the law for celibacy as not binding in practice and to stay loyal to those who actually are still becoming victims of that law.

They Meet with Approval and We... ?

(Excerpt from "Ruhrwort," Germany, July 22nd, 1972)

Spontaneous religious movements are emerging, and many people do not know what to think about them. One of these groups is the Jesus movement.

The Jesus movement is not a concrete organisation; they do not even know the number of their members. Neither are there reliable statistics; the movement is rather young and still growing. If it can have a decisive influence on the religious life in America will be seen in the future. In any case, there are thousands who follow this organization not only in America, but also in other countries and also in Germany.

The Jesus movement started in 1967, outside of the traditional churches. Its beginnings were astonishing waves of conversion among the hippies and radical students. This spontaneous movement was first considered as a good working field by the churches, and many free churches like the Baptists sent their ministers there in order to do missionary work. They remained unknown and never made propaganda for their own denomination.

Besides its positive revival and conversion character, there also are negative aspects: neurotic demagogues call for turning away from society and the world. For many young people the proclamation that Christ will return to earth is reason enough to retire entirely from society and thus to prevent any disagreeable pressure of daily life and just to live as begging monks. Some of the Jesus freaks end as indigents who need the help of society to come back to "normal life". Such dangers have to be pointed out even if they are not typical for the movement.

The message of the Jesus people is very simple: "For being saved it is not enough only to go to church. You have to be given birth by the Holy Spirit. Go to Jesus and Heaven will come down to you." But also Hell and its horrors are realistically described.

In many sermons or leaflets there is only one alternative: Either to accept Jesus and thus get the permission for heaven, or to be eternally lost and get to hell.

The teaching is simple and emotional. It has nothing to do with theological cleverness. The fundamental teachings of Christian religion, however, are taken seriously. All the preachings are centered upon the Second Advent and upon Jesus' teachings.

The reason why the Jesus movement often meets with refusal by the traditional churches might be that there is an understandable envy by the priests or ministers. Year after year they have given sermons, have built up new churches, tried to get into contact with all groups of society, have made more and more compromises. The result: people stayed away. They now do not understand that suddenly there is such a lively interest in the gospels, and this outside of the churches. And there are not only teenagers with jeans and long hair but also grown-up people who are joining the movement, who say prayers, raise their arms and sigh "Jesus."

What is the cause of this development? Is it just a fashion or a concrete Christian renewal? This question is rather complex and certainly cannot be answered in a minute. But some aspects should be given:

The traditional services in the conventional churches do not meet with the young people's desire of activity. They are formal procedures stamped by tradition, and a young boy and girl who feel and think unconventionally are not at all at home. They feel like foreigners. Practical aspects also play an important roll. A big and empty church can never have the feeling of being a community. Therefore, young people—and also the sons and daughters of well-known churchmen—resort to small churches and to the meeting places of the Jesus freaks. Besides, the Christian message has become so rationalized and adapted to the world that the specific meaning of the gospels is no longer to be realized in the big churches. What role does God or his son or the Holy Spirit play in one's daily life? Has the Christian message been

deprived of an important part, just that part young people are looking for?

Certainly the historical problems and theological difficulties are not underrated by the Jesus people. Possibly this movement can help to make a decisive step towards ecumenicity. The churches have to make efforts in order to integrate the Jesus freaks. Are they able to do this if they stick to their confessional features?

(Sent by Brunhilde Heimühle, West Germany)

Charismatic Movement Growing Fast in U. S.

Minneapolis, Minn.—The First International Lutheran Conference on the Holy Spirit, held here in August, turned out to be an ecumenical affair which some Lutherans probably would have found more Pentecostal than Lutheran.

It had revival-type music; frequent prayerful exclamations like "Praise the Lord!" and "Hallelujah!" punctuated the sessions; there was speaking and singing in tongues; hundreds claimed to have received the "baptism in the Spirit;" and many sought prayer for physical healing.

The service of Holy Communion which concluded the conference was open to "all born-again believers."

At one session of the conference, held in the Minneapolis Auditorium, a bearded young man screamed out in agony from the balcony and the audience was to pray for his "deliverance from demons." After exorcism, he was observed jumping up and down in apparent thanksgiving.

The conference was part of the fast-growing charismatic movement which is affecting all major denominations in the United States. It had no official church sponsorship but was arranged by a 16-member steering committee headed by the Rev. Norris Wogen, a Cedar Rapids, Iowa, pastor.

Officials reported that some 8,000 persons registered for the conference. They included many non-Lutheran Protestants, "hundreds" of Roman Catholics, including priests and nuns, as well as the classic Pentecostals. There was no registration fee and officials counted on free-will offerings to meet the budget of \$18,000.

One of the conference's seven major addresses was given by a Roman Catholic charismatic theologian, Father Edward O'Con-

nor of the University of Notre Dame, who noted that the charismatic movement had brought serious tensions in many churches between institutional and inspirational or charismatic elements. He said:

"At synods, assemblies, presbyteries and at chanceries, the question is being asked 'What are we going to do with Reverend So-and-so: he has taken to speaking in tongues.'

Conversely, I have heard parish groups wringing their hands in anguish and asking, What can we do to renew our 'parish? Our pastor is not charismatic'."

Father O'Connor said the primary purpose of charismatic inspiration seems to be to demonstrate to us in a convincing way that Jesus did not depart from us 2,000 years ago but still reigns among us with power."

The priest pleaded with charismatics to be obedient to their spiritual shepherds and reminded pastors and church authorities that they have been "put in charge of souls with the mission of opening them up to the Spirit of God."

Other non-Lutheran speakers included Mel Tari, an evangelist from Indonesia who told how people had been "raised from the dead" and other miracles performed since charismatic revival broke out on Timor Island in 1965.

Father Dennis Bennett, a Seattle, Washington, Episcopal priest, related how the charismatic movement had made his once "hopeless" parish come alive and become the largest in his diocese, and the Rev. Kenneth Pagard, American Baptist minister from California described the 12 "households" or "ministering community" started by his charismatic congregation.

The Executive Presbytery of the Assemblies of God, which met in the city while the Lutherans were holding forth, issued a report saying, "The winds of the Spirit are blowing freely outside the normally recognized Pentecostal bodies. Thousands of persons have prayed for years that this would come to pass."

Apparently referring to the swelling charismatic tide in the historic Protestant churches, as well as in the Roman Catholic

Church, the Assemblies of God leaders declared:

"The coming of the Holy Spirit upon so many in such a broad sweep of the church world is God's way of counteracting the liberalism, secularism, humanism and occultism that plagues our present-day society."

What does the New Testament say regarding the glorification of Mary in our days?

Theology and piety always have to return to the sources. The most important source for the present Christianity is the New Testament, because the gospels are closest to Jesus. However, the glorification of Mary, without doubt, plays an important roll within present days' church life. I only remind of the Mary songs, the Mary festivals etc. But what does the New Testament say regarding this glorification of Mary?

The answer is not easy, because in the New Testament there is no direct glorification of Mary, but this has been developed only in the later centuries. As example consider the following passage: Luke describes an event where a woman among the crowd which was assembled around Jesus, calls out: "Blessed is the womb that has born you and the breast that has nourished you". What does this mean?

In most cases it is interpreted as a glorification of Jesus' mother. But this is not the true meaning, because in order to really understand this, it is necessary to understand the oriental mentality. If an Oriental wants to make compliments, he does not do that directly, but he makes honorable mention of the parents. Likewise if he wants to curse somebody, he does not curse the person himself, but the parents. If therefore, the woman in question calls out: "Blessed is the womb that has born you", it does not refer to Mary, but first of all to Jesus himself.

We have to have a concrete idea of the whole situation: Jesus is preaching, around him are some people who listen to his words. Oriental audiences are different than European audiences. If they feel enthusiastic, they vividly applaud.

The woman who is among the listeners likes very much what Jesus is preaching so that finally she shouts: "Blessed is

the womb that has born you". This compliment refers not so much to Mary, but first of all to Jesus.

How does Jesus react? What does he answer? Does he pretend that he has not heard it, or does he rebuke her? Not at all; as a polite Oriental gentleman he makes a counter-compliment and says: "No, blessed is he who listens to the word of God and follows it." It is a counter-compliment, because the woman, all the time, has been listening to what Jesus has said. And what he preaches is the word of God. But the important thing is that by his answer Jesus intended to say more. This is more than a polite conversation. By his answer he, in principle, refuses all glorification of his own person. He does not want that his own person is placed in the foreground and therefore makes it clear that it is not important to glorify himself or his mother, but to listen to the word of God and to do what he says. Jesus draws the woman's attention to God. God alone is important. This is Jesus' inner attitude!

There are more situations like this. One only has to read the gospels and finds many passages which clearly show that Jesus is fully centered upon God. A further example is the following: One day a young man comes to Jesus and asks him: "Good Master, what have I to do in order to gain eternal life?" Jesus replied: "Why do you call me good? There is nobody good but the Heavenly Father." This sounds very hard and strange so that Matthew already gives a mitigated version. But this shows how Jesus really was.

All glorification is due to God the father. Jesus does not want that all the attention is drawn to himself. He wants the people to speak with God directly and trustfully like to their own physical father. Therefore, he teaches his disciples how to pray "Abba, —Beloved Father",—that is how they are supposed to talk with him.

If we take this as a model, we also have the answer for the glorification of Mary. Sometimes the glorification of Mary leads

to the attitude that God is considered to be an unapproachable God—and this is contradictory to the spirit of the New Testament. The woman among the people praised Jesus and not so much his mother. Jesus explained that the word of God is more important. Therefore, a glorification of a person can only be accepted in so far as it leads to a glorification of God.

(Excerpt of a speech given by Dr. Gerhard Lohfink, translated by Brundhilde Heimühle, WW correspondent to Germany.)

The Catholic Doctrine of the Devil

By Martin Porter

In the Catholic Church, the existence of the devil has always been a believed truth, never even put into question. Its doctrine can be found in the treatise "De Angelis" concerning the reason why the Devil is a fallen angel.

In Revelation, Ch. 12, John tells of the struggle between the Angels who were with God, led by Michael, and the evil angels led by the Dragon. Michael won and the Dragon with its angels were thrown out of Heaven.

Following a tradition common to Hebrews, Christians and Mohammedans, the angels could have rebelled to support the "rights of spiritual beings" when they understood the glory which man would have reached, being created by God to reflect His image and nature. The rebellion of Angels is a kind of original sin of angels. But for them it is impossible to have salvation and repentance, because they acted in full freedom without being tempted, while man sinned under Satan's temptation.

The theological doctrine about devils is supported more by tradition than the Bible. The first dogmatic declaration to this purpose was made in 1215 during the Fourth Ecumenical Lateran council. In this occasion too the existence of Devils is supposed. The Church states that devils are created beings and that they are not eternal like God (this against the Albigensian heresy): "We declare that the Devil and all other demons have been created good by God, they became evil for their fault and man has sinned for their fault." The theology on demons is based on the above statement.

During the Middle ages the Scholastics sought to explain logically this problem of faith. They felt the need for a hierarchy, following the principles of astronomy at that time. The

starting point was man; from him towards God they put a complete hierarchy of good spirits; on the other side, starting from man, there was a hierarchy of evil spirits up to Lucifer.

Pope Pius XII, in 1950 discussed the theological side concerning demons. In the encyclical "Humani Generis", the pope gave clear statements against those who were questioning the personal existence of Angels and Demons.

In the most advanced currents of modern theology, we see a renewal regarding the doctrine of demons and angels. It is believed that the Biblical expression concerning these beings are only literary forms, pertaining to the figurative speech of the time, so as to express God's actions. Consequently, the existence of these spirits is doubted.

This opinion has been embraced by the "Dutch Catechism." Up to now, the church has not said anything against this: we have heard only some critiques and requests of explanations. One of these critiques concerns just the existence of the Devil. But during the discussions raised by the Dutch Catechism, Pope Paul VI has publicly pronounced a profession of faith and he has clearly made a reference to the existence of angels and demons.

**One of our boys had a dream of north Korean leaders
plotting the subversion of our homeland.**

Reading, England, Oct. 2, 1972

Today Marjorie arrived from Korea. We are very, very pleased to see her and sad that she was not able to remain longer with you. However we pray that we may grow ever closer.

One of our printing boys, a young man of 28 or so, had a clear dream of North Korean leaders plotting the subversion of Our Homeland. They were drawing lines on a map linking guerilla groups. This came completely out of the blue for him as I have not discussed the Korean situation with the Family, and he though that because the two sides had begun to talk the situation had improved greatly. So this dream has made him quite worried. However it did not come as a surprise to me as frankly the only times communists wish to talk is usually because they wish to subvert us by removing our guard.

Yesterday I spoke at Manchester University and we are arranging a speaking tour across the country with slides on Divine Principle. We hope to inspire many persons to join this way. As always I feel a great need to turn the hearts of this nation towards Our Master and often have difficulty sitting still because of this.

We would like to thank you all for all the many kind things you have done for Marjorie. She has come back looking radiant and full of energy. Thank you Father. I pray that we may send others to our Homeland in ever increasing numbers.

Dennis and Doris Orme

During the past month I have established a center

London, Ontario, September 29, 1972

During the past month I have established a center at the above address.(London, Ontario.) Theresa Connors(a new member) and I have been cleaning the center and trying to organize what furniture we have as well as trying to establish a pattern. I have started in first year Arts program at the University of Western Ontario, and I am taking Philosophy, Psychology, English, math, and Economics. All of the courses will be useful in understanding and conveying Principle.

Witnessing has been secondary this month, as fixing the center, taking care of Theresa (she had go to hospital once for emergency treatment), and school work and driving cab have taken up most of my time. However, I submitted a constitution for the formation of a university club, which is being ratified by the Students Council and should be completed in a week. Also, Brenda Peck, a physiotherapist, is studying Principle, and Bernice Sullivan and Steve Cassan are studying again. I hope and pray for results. All our love to all the Family from us in London,

Bob Duffy

**The Greek translation of the Divine Principles
was stencilled**

Athens, Sept. 29, 1972

On September 25, the Greek translation of the Divine Principles was completely stencilled. We lend them out in four sections, while the English D.P. we lend in its book form. Lately we fasted seven days, and I literally gave my blood to the Greek people by donating it at a hospital.

We hope to put the English D.P. book in a religious bookshop, and also to put an add in a newspaper announcing that we give lectures on Unification Principles. We always get encouraged by reading the Way of the World.

Corrie is still working as a nurse. And I give private English lessons.

We hope very strongly that soon someone who is good for Father will come and live together with us.

Much love to our True Parents and all of the Family.

Herman and Corrie ten Bokkel Huinink

We are looking to spread the word as more as possible

Beirut, Lebanon. Sept. 30, 1972

In this month we were looking to spread the "word " as more as possible. 150 Introduction and Chapters of the D.P. were sold, 29 people were reading the D.P. book, 10 persons bought it, 3 people have read the book completely. In fact we are contacting 12 people who are giving interest to the Family.

In this action we meet several problems like: one boy giving out invitations at the door of a Church suddenly was surrounded by a lot of people. One of the Church leaders pushed him away with big accusations. Because of the traditional family life in this Arabic country, we had several experiences with parents thinking we were taking their children away. The one who wants to accept the D.P. has to really follow our Master and to decide as our Korean brothers and sisters have done.

In the American University we were cast out, because we spread the truth too openly. So it was necessary to go door to door to continue action in the city. We feel more the loneliness of our Heavenly Father.

Through any conditions we are willing to give back to our Master his lost children. How much Father did to build the Foundation! That we can never know completely. MANSEY!

Remi and Corry Blanchard

When the Koreans Pray

by Rene Monod

Forward

by Billy Graham

"The Church of Korea gives us an example of a permanent Awakening upon which the universal church looks with admiration and surprise. When I visited Korea many years ago, I was surprised to find Christians getting up two hours before dawn and gathering in their sanctuaries to pray, study the Bible and witness. The scenes which I witnessed remained in my mind throughout the years and had a considerable impact on my interior life.

What a comfort to know that the spirit of the Awakening continues to reign in Korea, and that God's action continues without interruption. At the alarming rate in which one sees spiritual life in Western World decline, it is conceivable that God is preparing the Koreans to become missionaries for the Church of the Western World. Until now, the missionary flow went from West to East, but perhaps in the future, in the plan of God, it will be the opposite. In any case, the Korean Church appears as a spotlight, pouring out its light from above in a country of shadows.

In this book on the Awakening in Korea, René Monod gives us an extraordinary account of changed lives, transformed communities, in a country deeply marked by war. It is a story of those who, despite suffering and persecution, have emerged as spiritual giants in an environment that only the grace of God could make so fertile."

When the Koreans Pray by René Monod is an account

which relives the Spiritual Awakening in Korea, begun in 1906. and which has not found a counterpart in the Western World. According to the author, Western Christian communities resemble cemeteries in which, despite avant-garde faithful, it is in vain that we try to discover an awakening.

The first Spiritual Awakening began at Pyongyang while Korea was under the domination of the Japanese. In this national and social chaos, the Koreans took refuge in prayer. At the limits of wisdom, they prayed to receive the direction of the Holy Spirit. Thus, they organized prayer sessions and Bible studies which were attended by 1000-1200 people. A wave of purification in prayer meetings became manifest, but it was not a movement of confusion but an extraordinary harmony of prayer, as if all the voices melted together as one, unique cry towards God.

During many prayer sessions, Christians, one after the other, got up, confessed their sins, cried, asking pardon to God. In Korea, the people were so taken by their sin and repentance that they forgot themselves and saw only the presence of God. Before God, all human authority and desire to dominate disappeared. Missionaries were no longer masters of the situation, but they did not dare to stop this movement. At the meetings, the Koreans lost all need to eat or sleep. Only one thing counted above all—to set oneself right with God. During the days of the Awakening at Pyongyang, the repentance meetings lasted all night.

Dr. Blair, a religious leader who witnessed this movement, described manifestations of this Awakening:

“Trembling and shaking in agony of body and soul, they saw themselves in the blinding light of the judgment of God. They saw themselves as God saw them. Their sins rose before their eyes in all its abjection and shame. For them, it was no longer a question to excuse themselves. They could only swear and voluntarily take responsibility on themselves. All pride was broken. They carried their eyes towards heaven and admitted

that they were traitors. They beat their breasts and cried out bitterly: "Lord, do not reject us forever." All else was forgotten. Nothing else had any importance. What did they care about the anger of men or penal sentences. And even death for them seemed unimportant, provided that God forgives their sins. We are free to think as we wish—one thing is certain: when the Holy Spirit reaches man in his sin, confession surges out and no power on earth can prevent it."

This Awakening marks the birth of the Christian Church in Korea, which is still alive spiritually today, despite the shadows that have fallen upon it. Under Japanese occupation, the church underwent political constraint; nevertheless another wave of the Awakening occurred following political terror caused by Communist invasion of all of Korea. Pyongyang became the very center of the new persecution of Christians. As long as rites were not forbidden, they met in the churches everyday. The Communists closed one church after the other, but the movement only became stronger. At daily prayer meetings at 5:00 in the morning, neither cold nor snow nor rain kept the people away. They united by the thousands and prayed together. There is no comparable example in the history of the Church—to have 10,000 people at one prayer meeting offering their prayers. Terrible acts of terror forced many Christians to seek refuge, risking their lives, in South Korea. Monstrosities transformed the North Korean communities into an Underground Church. The way to the South was dangerous. If they were caught by the Communists, they paid with their lives. In 1950, the assault of North Communists spread throughout the whole country. Everywhere, the churches were filled, everywhere, there were prayer meetings.

Nevertheless, the unhappiness caused by Communist terrorism had benedictions for the Christians. During the year following the Korean conflict, there was a strong spiritual movement marked by the establishment of hundreds of Christian communities in South Korea. Of 150,000 North Korean prisoners, 20,000

had been converted. Thus, the second Awakening in Korea was centered in Seoul. The Korean Awakening has nothing to do with speaking in tongues nor the "Faith Healing Mission" nor other current charismatic movements of our time. Among Korean Christians, nothing is exalted. Their Christianity has an authentic climate, without ecstatic manifestations.

Since the time of the Korean War, the Vietnam War has broken out, which resembles the Korean War. And America fought for South Vietnam as it had for South Korea. Nevertheless, the situation is different. At the time of the Korean War, thousands of Koreans were on their knees every morning. That is what is missing in South Vietnam although one finds a small group of faithful Christians. During the terrible hardships of the last years, the Korean Christians have only recourse to prayer. Politics and military actions alone cannot resolve the problem that prayer can.

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

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

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

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

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

Mr. Sun Myung Moon founded the Holy Spirit Association for the Unification of World Christianity officially in Seoul

on May 1, 1954. College students and many adults responded positively to the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to test a member's competency in teaching the Divine Principle.

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

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

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

On August 15, 1957 the first creed of HSA was published, "Commentary on the Divine Principle." In 1966 "Discourse of the Divine Principles" replaced the previous work.

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

Since 1967 Seoul officials of HSA-UWC have visited Japan-

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

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

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

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

At present Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president.

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—

