

The Way of the World

February 1973



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

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(Editorial)

Mixing the Nations

"We are an international Family...national boundaries are our enemy!" With these words our Leader inspired the pioneers from Europe and America to join together to realize God's Will in America.

Ever since the Tower of Babel, the world has been divided into many different conflicting nations and cultures, bringing about many tragedies throughout history. Now God is working very powerfully to bring His scattered children back together again. By mixing Family members from all over the world together in America, our Church is laying the spiritual and substantial foundation for the realization of world unity.

No one said this is going to be easy. There are many ancient battles still going on spiritually and physically between the different nations in Europe, between America and Europe, and between the West and the East because of unpaid indemnity for past conflicts. Therefore, if the brothers and sisters of different lands within our Family are not completely centered on God, they may find themselves re-enacting the old battles. To indemnify the conflicts which plagued our ancestors, we have to reverse the process which brought them about in the first place—we have to completely divest ourselves of all national pride, or even national consciousness. As our Leader often says, "I am not Korean; you are not American (or European); we are all citizens of the Kingdom of God," and "There is no Korean way or Western way of doing things; there is only the Heavenly Way." With that kind of attitude, national differences do not become a barrier, but rather different

facets of God's total personality, which work together beautifully in harmonized oneness, to recreate the world in His Image.

In This Issue

Special attention should be paid to our Leader's New Year sermon which emphasizes significant points to follow in realizing the slogan "Safeguard the Unified Front."

The report about the "Pan-Religious Annual" marks another important "first" for our Family in Korea. A Korean journalist I met recently told me that this is a very important reference work.

The "Special Feature" on our Family's Ginseng Tea business comes at a time when this business is on the verge of expanding very greatly in the coming months. Families who are thinking of importing Ilhwa Ginseng Tea can use the information in the article for advertising.

The 'article' section contains an editorial from "Christianity Today" about World Salvation from the Biblical standpoint. The article is interesting in showing how the Biblical standpoint relates to our own salvation work. The editorial was written in response to the World Council of Church's "Salvation Today" conference in Bangkok late last December, which, among other things condemned U.S. involvement in Vietnam and urged support of "Liberation" movements. Other articles and news in this issue points out the need for salvation in an area which the WCC generally ignores—the millions of suffering souls behind the Iron and Bamboo Curtains. Also in the 'Religious News Section' some articles point out the growing relationship between religion and science which is becoming more and more evident around the world today.

In many ways, God is manifesting His Way to the World. Let's unite with Him in awakening Christians and people of all religions to God's true plan of salvation for man.

(Sermon)

New Year's Sermon, January, 1973

Sun Myung Moon

As you all know, this is the first hour of the first day of 1973, the new year. From today on, you will enjoy 365 days, and I hope all those days will be glorious ones with you dedicated to Father. Last year I gave you the motto for the year: "Let us safeguard the Unified Front." This is going to be our motto until we will have finished the whole restoration of the world, but for the three most



important years, beginning with 1972, through 1973 and to 1974, those most important critical years, this will remain our motto. You will see that all these three years will be most important ones in the history of restoration. Knowing of the importance of those years, as the children of God, we must dedicate ourselves to carry out our missions in those critical and most important years. We can see the Unified Front all around. In our Family, in our nation, in the whole world, we are heavenly soldiers on the Unified Front. We must know what is required to carry out our mission to safeguard the Unified Front.

According to the Principle, how the harmonious action of give and take occurs between the subject and the object is always the question. On the vertical level, our conscience must be put in the place of subject to our body, centering on God. God is the subject, our conscience is the object. There must be harmonious oneness between those two. To bring the oneness on the vertical level and the oneness on the horizontal level together is to become the wholesome fruit of creation. The point where things on the vertical level and things on the horizontal level meet, that is the place where God operates. With those at one point, we can proceed on the line of progress. On the level of the individual, our mind must be one with God. That mind of ours which is one with God must become one with our body, and then there is created the factor of unification. Let us gain the point where God operates and where we can abide without reservedness in the life with God. That point is never invaded by Satan, nor can evil invade there. With that foundation laid, we can act towards our goal, repelling evil, creating good, and pushing on the good side. But due to the human fall, we are in the position where we are not quite one with God; that is, our bodies are not one with our minds, which tend to be with God, so we are apt to be invaded by Satan. Our mind, also, is vascillating, always going astray from God, not to speak of our bodies. Since we are placed in that position, we cannot say we are quite one with the Principle or God. The motto "Let us safeguard the Unified Front"; this means a lot for us, and is greatly significant also in our making ourselves one with God. The way of safeguarding the Unified Front is to lift everything on the unified level, from the individual level, to the family, nation, and worldwide levels, broadening in scope.

To think of things centered on ourselves is wrong; we must first of all become one with God. As an individual,

suppose there is a male, and the male must become one with God. That male person who is already one with God must become one with his wife as his object. In that case, the male person has become one with God on the vertical level; and on the horizontal level, he tends to become one with his spouse. Then there is already the unified front created there. With the male and female put together, they must become one with God. And centered on the couple, their children must become one with them. In that case the unified front is created on the family level. On the triumphant base of the unified front on the family level, the next level must become one with the family level, and still next must do the same thing with the previous one. To speak of things centered on the national level, the same thing must take place; that is, if there be any nation on that level, all other nations around it should become one with that nation. In order for that nation to do that, the nation must become one with God on the vertical level, and then it will be possible for it to become one with other nations on the horizontal level. Individuals in the subject position, families in the subject position, and clans and nations in the subject position, must become one with the others on the same level as their object, and only by their having become one with God is the other thing possible. By any individual doing that—broadening his scope to the national level—then alone the nation can become one with other nations, centered on God. If, in God's sight, one nation is already decided to become that, then other nations are destined to become one with that nation. In that case, that nation must become entirely one with God, without reservedness. Then centered on that nation, any other nation must play the role of the nation in the objective position. If other nations, suppose one, two, three, four other nations become one with the central nation, with that great power, God can operate the action of

give and take, and the whole world can be unified under God.

With all this in mind, we must strive on, but we can say this is no simple job. You know too well how hard it is for us as an individual to become one with God. For you to unite with your spouse, the other sex, is also difficult, as you'll find. But even if you have become one with your spouse, to become one with your children is another difficult thing. On the family level, if you, as the parents to your children, will try hard, things are not too difficult, maybe, but when you go beyond that level, it will become more difficult. Suppose there is a central family. To unify other families with that family would be very, very difficult. When you try to make other clans into one with the central clan, it will be even more difficult.

On any and every level there are two elements: one in the position of Abel, and the other in the position of Cain. Harmony between those two is always difficult. Even if we have found one nation, to have other nations become one with that nation is more difficult than on the previous level. Unless we can absorb other nations centered on the nation of the central mission, we cannot quite well say that we can restore the whole world on the next level. Anything taking place in the world without being united with God through the central figure of God's choice is apt to be evil. Roughly, the whole world is divided into two sides—that of good and that of evil. In dividing the world into two, history has divided one nation of historical importance into two. In dividing that nation into two, the division is made to separate a homogeneous people into two clans under different ideologies. In dividing up one individual also, there is a division between the body and the mind in one person. Then we can safely say that there must be one individual in whom God will have put his mind and his body together into one centered on Him, and there must

be a family around which other families must be united into one.

Going back to the origin of the human fall, we must point out the fact that there was division in Adam's family. What caused Adam and Eve to fall, and what brought about the division in the family, is the question. The fall came about, or division came about, when they did not think of unification—of becoming one with God—but thought of self-centered things. Whereas they had to think of the central figure, they thought of things self-centered in such a way that they did not even think of each other. The spouse of Adam, that is to say Eve, did not think of God either. Eve did not think of Adam. She was inclined to utilize him to justify herself. Then what at all can bring those two into one? Due to the human fall, the first human ancestors could not quite play the role of true parenthood, so in the course of history, there must be sent True Parents in the place of Adam and Eve to play the role. For that central figure to be able to carry out this mission, he, contrary to the fact that the other couples went against God's will, must do things centered on God. He must go the reverse way. He must not be thinking of things centered on himself, but on God. Due to the self-centeredness of Adam, his position on the individual level, family level, and all the rest of those levels was nullified. So this person, when he comes, must do things centered on God, so that he will have perfected himself on the individual level, perfected his family, his nation and all the rest, thus laying the foundation for the divine plan of salvation—to restore the whole world under God. On the individual level too, he must make his mind become one with God, make his body one with his mind, and make himself one with his spouse, too. He will become one with God first, and then become one with his spouse. And with family, too, he will make his family become one with God, being able to absorb

other families or have them become one with his. With this personage as a True Parent, any individual, in order to become one with him, must be like him, and without self-centeredness, must become one with him. And any family, any clan, any nation must become one in that way. You must either become a part of him, or even play the role of a piece of his clothing to protect him. In that case, what he has won will be yours and will be inherited by you.

Suppose there is a central family with him as the nucleus. Then, if you try to become one with that family, you are already one with him on both the individual level and on the family level. You must also be able to put yourself in the position of the True Parents. In other words, you must always be thinking of the central figure, and put yourselves there, into perfect oneness with him. What is there in that nuclear point? That's always the True Parents. Only having become one with that nuclear or central figure, you can and will become one with your spouse. And then you must go on trying to make other levels of people become one with him and with you also. In that case, with those people together in harmonious oneness, if you work hand in hand for the great cause of God and for the sake of the whole of mankind, this world will at last be restored in the bosom of God.

I would like you to be that kind of members. We are the secret ambassadors, spying out what's happening in the Satanic world. When you are playing that role, you are always directly connected with the one who sent you with the highest merit. So you must be qualified enough to carry out your mission—spying out the Satanic world. God is watching over you, and He will lend attentive ears to what you have to say in report to Him. If you are the spy, if you are the secret ambassador...by using whatever possible secret channel, you at times would want to have something very precious...would He

not try to have it sent to you? You are in a similar position, with the serious mission of yours, given by God. So God is ready to help you if you cry out for His help in prayer. In that case, you will realize that Heaven is on your side, favoring you all the time. With the power given by God, you can even lay hands on the sick peoples' heads and they will be healed. And when you cry out for help, God is already there, working hand in hand with you—you will find that. And without your recognizing the fact, or without your realizing the spiritual power working through you, you cannot say that you are quite qualified enough for the job. If you are at all putting yourself in that position, the position of the secret ambassador, having to spy out what is happening in the Satanic world, you would always like to comfort the heart of the Heavenly Father with good news; and, if you go on doing that, you will find that He will be with you, abiding in you, and with that power alone can you carry out your mission as secret ambassadors.

If you are in that position, you will be anxious, won't you, to meet your comrades. In place of God, he will come to visit you in actuality, nourish you, and help you whenever you are in need; and you will be ready to rescue him too, it time of peril, won't you? As I have said before, you have to sacrifice yourselves for the sake of your nation, for the sake of your people. You must be able to place yourselves in that position—always. If you really feel that you are one of such, at the close of every year, when you look back at what you have done, you will become really serious. And when you enter the new year, you must be crying out anew for help from the one by whom you were sent. As a Unification member, if you place yourself in that position, in all seriousness and in utter faith in God and pray to Him, you will be answered, you will be helped, and all the blessedness will be

yours. If you are really resolved and determined to do that for the new year, can you raise your hands in pledge before Father?

God's Day Sermon

by Becky Salonen

Today is the first day of the new year, which we celebrate as God's Day. It is the most holy day of the year, because we set it aside especially to honor God and bring Him joy.

God's Day was the fourth holiday to be declared by our Master. First he established Parent's Day, then Children's Day, then the Day of All Things (World Day). Finally in 1968 he proclaimed God's Day.

Since we strive to love and honor our Heavenly Father above all else, why wasn't the first holiday God's Day? We must realize that these special days were not simply decided by choosing a date, but that each one marks the accomplishment of some stage of restoration. Therefore even the order of these holidays has meaning according to the process of restoration.

God created a world of joy. Beginning with Adam and Eve, God wanted to have His own family where love and harmony would have abounded and from which that love and harmony would have expanded to embrace the whole creation. Adam and Eve would have been our True Parents. Their children would have been like God's own children because He would have dwelled within Adam and Eve. His life would have flowed in their veins, and His nature would have been inherited by them. Then all the things of the earth would have caused God to rejoice because His children would have felt such happiness and comfort in them. Then God could have rested. This would have been God's sabbath, God's Day.

I'd like to read a portion of our Master's talk on January 2 last year:

....."For yourself, in the position of son or daughter you desire love on the vertical level. That can also be said to be the love between master and servant. If you spiritually draw to the same level, you will desire love on the horizontal level, side by side. You are in the place of sorrow on the vertical level, because you want to be one with Him, entirely one with Him. That's where God wanted Adam to be, and if Adam had acquired that position, God would have abided in him, been entirely one with him. In other words, the Father and son would have become one. From the Principle we can say that God, in this case, is the inner Adam, while Adam is God in flesh, the outer Adam. We say that there are three kinds of love—parental love, marital love, and children's love. If that point had been realized in Adam, parental love and children's love would have met at that same point. Conjugal love alone would have been left, the ideal of marital love alone would have been unaccomplished.

If Adam and Eve had been perfected to maturity, they could have become one in conjugal love. They were to love each other, not only on the physical level, but also on the spiritual level. Adam, in his place, could have been one with his Father—God—vertically, and Eve could have acquired the position of Father and daughter, and become one. In that case, the point where Adam and Eve would have desired to be was the point of oneness. God and Adam, being one, would have desired Eve. And God and Eve being one, would have desired Adam. On the horizontal level, there are four—God and Adam, and God and Eve. Those four desire to be entirely one. Then where are they to meet—up here or down here? No! They would come together horizontally and become one. If Adam and Eve had become one on that level, what would

have become of them? They would have had entire oneness. Nothing could separate them.

From that point you want to have a relationship with the whole world. There is no one, there is not a point which you do not want to know. Everyone there wants to associate with any other being in the whole world. If you are in the stadium watching the game, you want to be the top champion. You always think of things that way. Through the period of adolescence God wants you to look for the highest place. He wants you to associate with the whole world. That's when you want to meet your spouse, and lead the love to the ideal point. In a flower that is the time it makes a fragrance. If you stand by the flower a while, the fragrance will come to rest on you. That's the way you spread your fragrance in adolescence. It extends wider and wider. Butterflies and bees are attracted by the fragrance. So what do the youth, the young men and women want in that period? They want to become the top champion, the top student, the top everything.

Only after acquiring this comes the desire for the position of love. For both men and women this is the only way and the only goal. It is the highest point because it is the only point where God and Adam and God and Eve would like to be together. If God and Adam could not be one, and God and Eve could not be one, they could not acquire that position. And from then on, there is less give and take between Adam and Eve centered on God. If God and Adam become one, and God and Eve become one, and they meet at that point, there is no other power that can split them.

The point where those two meet is, in another sense, the point where four meet together, God and the creation. That's the point where the creator and the created meet. With those two united, a new creation comes from that. Through this kind of love children are born. That's the work of re-creation.

From that we gather that God creates not only on the vertical level but also on the horizontal level. This is the ideal of creation centered on Adam and Eve—God's ideal.".....

This is the nature of the complete relationship of love which should have existed among God and Adam and Eve, their children, and the creation. But such oneness was never achieved at all. Through the fall God lost Adam, Eve, his children, and His creation. These thousands of years He has sought to find them all again. This has been the course of restoration. To regain God's sabbath, we have had to go through 6,000 years of re-creation, just as there were six days of creation.

In 1960, after long years of struggle, the marriage of Master and Mother was celebrated and Parents' Day was inaugurated. Following that, Children's Day could be announced, since after Parents are restored, God's children can be found. And a few years later, the Day of All Things was proclaimed, representing the restoration of all the things of creation to God. These two latter holidays were established through blessing the 36,72, and 124 couples.

Although Children's Day represents the restoration of children to God, obviously not all mankind are restored. The Day of All Things doesn't mean that all the things of the creation have actually been restored to God already. These days—Parents' Day, Children's Day, and World Day—signify that the first family has fulfilled the three blessings God originally gave to Adam: be fruitful (Parents' Day), multiply and fill the earth (Children's Day), and have dominion (World Day). By going through all the struggle, all the trials and difficulties on the course of restoration, our Master has opened the way for all of us to fulfill the three blessings ourselves. Therefore, each of us must really establish his own Parents' Day, his own Children's Day, and his own

World Day.

As we do this, these days will come to have greater and greater significance until the whole world can rejoice in them. They will no longer be days of symbolic accomplishment alone to us, but days of great value in our own life and experience. Thus these days have cosmic value and restorational purpose. They have been given by God for each person to grow into, to fulfill the heavenly standard, and participate in the recreation of His world.

I'd like to read from Miss Kim's 1969 God's Day address.

Theoretically, God is like the root of a tree. The perfected Adam and Eve are like the trunk, and those restored through them like the branches, twigs of the branches and the leaves. We can apply the Cain-Abel relationship to this idea. The root, God, is Abel to the trunk, or True Parents. The trunk is Abel to the first branches, who are Cain; the first branches, in turn, are Abel to the next branches and so on. It is necessary to maintain this order, not for the sake of power and position for the Abel side, but for the sake of Cain who must have a channel through which to receive the precious life-giving sap of the tree. Through the blessing of the True Parents we become part of this tree of life. This is a tremendously privileged position, spiritually higher than any of the past. However, Master has placed no one in this position in a permanent sense. The blessing he has given is only conditional. Even after receiving the blessing, we have to apply the Principle to our lives and become one with it. In doing this we must subjugate Satan within ourselves as well as without, thereby expanding the territory over which the Father reigns. Through our utmost dedication and sacrificial toil, we are required to expand this territory from the family, to the nation and finally to the whole world. In this way we become entitled to be

true children of God, entering into His direct lineage. Then God will blot out transgressions and will not remember our sins any more.

When we have accomplished what Adam and Eve should have done and fulfilled our own four positions with God on the individual and family levels and with all creation, then God will be able to find rest in us, rejoice with us, and live with us. If we have gone through the struggle of history, lived the course of restoration in our own lives—when we are really victorious, what would we like to do? We would like to give everything, all our victory and accomplishment, to God, saying, “Father, I have accomplished for you, I have won your battle. Please rejoice in the world you originally intended.” We would like to make everything perfect, then give it to God. That will be our own God’s Day.

Our Master established the cosmic God’s Day in 1968, the end of his own 21-year course. Because he had already established the four positions—the outer positions—he was entitled to win the inner position for God. Since then he has been expanding this four position base by grafting new families into his own, and because of that we are all entitled to celebrate God’s Day, even though individually we have not accomplished so much.

In another sense, however, we must each of us fulfill our own perfection, so that God can come to dwell within each of us, sharing our life and happiness.

I’d like to read from Master’s New Year’s Eve address last year.

When God sees the many members gathered here under our Unification Church He thinks in this manner: these people have not come for the salvation of their own individual selves. They have come to protect and safeguard the Lord. God makes families by blessing among our members. The

reason God makes such families is for the safeguarding of the Lord's family. It does not mean their lives are made happy, but by making Cain-type families to the Lord's family (Abel-type), and by their becoming one—Cain Families and Abel family—God wants to protect that Abel family. Also, God has formed tribes. These tribes are to protect the families of the Unification Church. Those families in turn are to protect the Lord's family. The nation must fulfill the responsibility of protecting the tribes. In this manner it can indemnify the Jewish nation which could not safeguard Jesus' tribe. Thus we can restore the nation which can then fulfill its mission.

The reason to safeguard is that this year is the last year in crossing over the most dangerous period. So far Master has been working to protect you as individuals, as well as your families, tribes, and nations. But it cannot be this way all the time. Now he considers he has reached the limits of his responsibility. It means he has fulfilled his mission already. Henceforth our members must fulfill their missions to safeguard the Lord, his family, and his tribe. So far you have been working by following Master. But from now on you must come to him with fulfilled work. Then he can settle down and rest. Up to now Master has had no place to rest—neither as an individual nor for his family. When his family is settled then the families of the blessed couples can settle down. Thus all blessed families must settle down. If, as a result of this, we can acquire a national base then restoration of the world will be accomplished very easily.....

.....You don't know how bitterly we fought. During the formation and growth stages that is all right. But when we grow to the stage of perfection children must recognize their parents. When they find their parents suffering then children

cannot rest, cannot enjoy themselves. Children must then stand in the position of parents and should be ready to take any risks and shoulder all the difficulties of their parents. Such a principle applies to all our blessed families and to all our members. We must remember too that Cain is for Abel; Cain family is for Abel family; Cain tribe is for Abel tribe; and Cain nation is for Abel nation. When such a thought or idea is set up then the Abel can be protected. The reason Jesus was crucified and the Jewish people perished was that this thought was reversed. These people expected Jesus to serve them. They thought Jesus would build their nation, a nation above all other nations of the world, and would bring happiness to them without their having to fulfill their own responsibilities.

Therefore, we must not wait for God to save us, but we must go out and win God's battle. We must not expect Master to do our work, but we must bring him the fruit of our own accomplishment. We must not expect God's Day to come to us already full of meaning, but we must work to win it for ourselves, in our own hearts.

It is our immense privilege to participate in this momentous period in history. Simply because we live on earth at this time we have the opportunity to share in this turning point of history. Though as yet we are just beginning to understand our heavenly Father, He has opened up the secrets of His heart to us. Though we all have far to go until we resemble the perfected individuals God intended, He has permitted us to witness and share the recreation of the Garden of Eden. We are in His Presence at this moment. Let us share with Him this day, His Day, bringing Him our utmost love and our pledge of determination to quickly make God's Day a universal reality.

News from Belvedere and Washington. D.C.

by David S.C. Kim

On Sunday, Dec. 31, 1972, the 5:00 AM pledge service was held at Belvedere. That was the last day of 1972, and at the same time the last Sunday of the year. All key members of our Master's party stayed at Belvedere all day in meditation and prayerful thought on the passing away of the year 1972, which was quite rough and thornful for our movement in the United States.

On January 1, 1973 at midnight our Master and Mother, Mrs. Choi, and other members welcomed the New Year in his living room with the Blessed Couples where colorful dishes were set up for the God's Day Table. Our Master gave his first message for the New Year and for God's Day to nearly 70 members from Belvedere and New York City. Three nations were represented—Korea, Japan, and U.S.A. Refreshments from our Master's table were shared with all of us.

After a few hours' nap, all members attended a New Year's Ceremony and then enjoyed the privilege of being closely with our Master on the hill just south of the main building, on which is located Master's Rock. Our Master was very full of joy and happy when all of us were assembled around him on the Rock. Many pictures were taken.

Then he asked us to play games after the long period of camera shooting. First was tug-of-war by hands, with two groups of people lined up, trying to pull each other across a line on the ground. It was beautiful to see everyone working

hard to try to pull each other to the sides. Big smiles of joy were seen on all the faces. The second game was an oriental game of hand-wrestling. Our Master called this day "Day of Dedication of Belvedere to our Heavenly Father."

At 7 : 00 PM the formal celebration of God's Day took place in Master's living room. After the celebration, our Master went downstairs to the living room and delivered the second God's Day message, carrying the same theme as last year, "Let us Safeguard the Unified Front," and gave us a serious message. Especially in his talk and in prayer, Master prayed for the 10 commanders of O.W.C. Mobile Units, expecting definite victory and success of each of the units in the battlefield.

On January 4, 1973, our Master instructed David Kim to see Dr. Arthur Shaw, who is developing "Unified Economy" on an international level. He has completed his new concept and model, and plans to publish a book entitled "World Pollution Reduction." His three research papers were brought to our Master's attention.

Our Master spent much of his time remodeling several buildings for 120 European family in the Belvedere compound—preparing plans, purchasing furniture and bedding, and so forth.

On January 7, Master, President Kim, David Kim, and nine other Family members participated in purification of all buildings, inside and out. Then our Master performed a very significant ceremony of the establishment of Holy Ground within Belvedere Gardens, centered on Master's Rock.

After the two ceremonies were performed in all buildings on the premises and the establishment of Holy Ground, then officially, our Master dedicated Belvedere Estate to Our Heavenly Father at 10 : 30 AM on this day.

Our Master's party left Belvedere for Washington D.C.

that afternoon and arrived in the evening. On January 9, Master and his party visited Congress, both the Senate and the House of Representatives, in the opening session since the November elections. It was the day of President Nixon's 60th birthday, which is very coincidental, and the House of Representatives resolved to send congratulations to President Nixon. Also, Master and his party visited Arlington National Cemetery and the burial ground of former President John F. Kennedy.

On January 11th Master and his party visited Upper Marlboro Church Center and the Candle Factory. Master paid \$20.00 for several candles for his part, and then returned to Belvedere Estate.

On January 15th, our 100 European trainees and nine blessed members arrived at J.F. Kennedy International Airport in New York, at 5:30 PM. There was some difficulty with visas and a two-hour delay because of customs inspections. Holland Family was unable to come at this time. On Jan. 20, one more trainee arrived from Italy, making a total of 110 altogether. The two buses of mobile units #1 and #2 and a few vans transported the European members from the airport to Belvedere, where a welcome party was held. At the same time as the European training session is being held, five Latin American missionaries from San Francisco are receiving training before their departure for Mexico, Brazil, Venezuela, Peru, and Argentina.

On January 16 the official training session for the European family began at the garage building, where temporary facilities had been installed. Men were staying at two other buildings, women in the upstairs of the garage above the lecture hall. The training session will last at least 10 days, then the members will be sent out to the field to work with American brothers and sisters. Approximately 1/3 of the

trainees do not speak English very well, and will need to learn more English.

Our Master and Mother's birthday this year falls on February 8th, and we plan to celebrate their birthday in San Francisco. (For further news, read Therese Klein's letter in the 'letter' section. Ed.)

394 Blessed Wives Return from the Field



394 Blessed Wives hear testimony at Sooteak-Ri Center.

A welcome-home celebration for returning blessed wives, newly returned from the field after finishing their 762-day term, was held at Sooteak-Ri Training Center from Feb.5-9, 1973. Three years ago, our Leader sent out 1,200 blessed wives to do front line work in the countryside to make a special condition for the restoration of Korea. The first contingent of 394 who finished their 3-year tour were treated with special training, entertainment, reports, and congratulatory speeches. The rest of the blessed wives will return in two or three months as they finish their tours of duty.

During their witnessing condition, the wives taught child-

ren, established kindergartens, enlightened the uneducated country people, and taught Divine Principle.

After participating in the Parents' Birthday Celebration (Feb. 8) they returned home to their husbands.

Parents' Birthday Celebration

The main hall of Sootaek-Ri Training Center was jam-packed again for our Parents' Birthday celebration on Feb. 8. The celebration was graced by the presence of 394 blessed wives, newly returned from the field after three years of sacrificial service.

The cultural night lasted from 8.00 to 11 : 00 PM. People were packed onto the linoleum floor, jamming the entranceways and peeking into the windows—at least 1,300 people must have been there. Some of the skits had the audience roaring with laughter: one depicted the antics of a blessed couple's fathers in law, who just happen to be old-time enemies; and one very talented Family comedian did a side-splitting pantomime of a poor church leader's day. Singing, guitar playing, and choral groups also livened the evening, particularly a chorus of blessed children, all decked out in colorful traditional Korean costumes. Near the end of the evening Hal McKenzie sent the audience roaring again with his valiant attempt to recite a lengthy speech in Korean, hastily memorized that day. "Even though our Parents are not in Korea, we celebrate and serve them with the same heart as if they were here", he attempted to say. Afterwards six members of the Seoul Western Family sang some Western Family and folk songs. The evening ended at 11 : 00 PM, in time for the people to get home before the curfew.



At least 1,300 people jam auditorium at training center.



Seoul Western Family performs.

Little Angels Labeled Envoys of Good Will

by Hur Kum

"These cute little boys and girls ingrained the true image of prospering Korea into the heart of thousands of foreigners. They played their role well as 'ambassadors without portfolio.' In this regard, our tour was worth more than making."

This is the summary of a comment by Bo-Hi Pak upon returning to Seoul Thursday after leading 42 "Little Angels" in their four-month, five-nation performance tour.

"The foreigners we've entertained were all enthusiastic and the friendship between Korea and those countries has been deepened considerably, I can safely say," the leader of the Angels said.

The countries the Korean children's troupe toured were Britain (two months), the Netherlands (one week), France (one week), Hawaii (one week) and Australia (four weeks).

The Angels staged their first performance in London in mid October, where they were accepted not as strangers since a previous Angels' team visited there in 1971 for a Royal Command Performance, according to Pak.

The Little Angels performance for the UNICEF Festival in Holland was "a dramatic success." Thousands in the audience including Princess Beatrix and Prince Claus of the Netherlands at Congress Hall gave a prolonged standing ovation, according to Pak.

In Paris, the Little Angels performance was praised and chosen as the "best show" of 1972 by French National Television which filmed the entire show at the famed Olympia Thea-

ter for a one-hour television special for nationwide broadcast.

After a one-week Christmas show in Paris, the Little Angels took the long flight to Hawaii.

The Honolulu Star Bulletin wrote: "It was a stunning exhibition of folk dance."

After Hawaii, the Little Angels flew thousands of miles to Sydney, Australia, Pak continued to say, to make a one-month performance tour in five major cities in Australia—the first time in Little Angels' history.

Prime Minister Edward G. Whitlam attended the performance in Canberra with many of his Labor Government cabinet members.

At the reception following the performance, the prime minister commented "I have seen the best exports of Korea," Pak said.

Meanwhile team No. 2 of the Little angels is continuing its successful performance tour in Japan and is scheduled to return home next month, it was reported.

"There is no doubt the Little Angels have brought glory to their homeland during their seventh worldwide performance tour," the Angels, leader concluded.

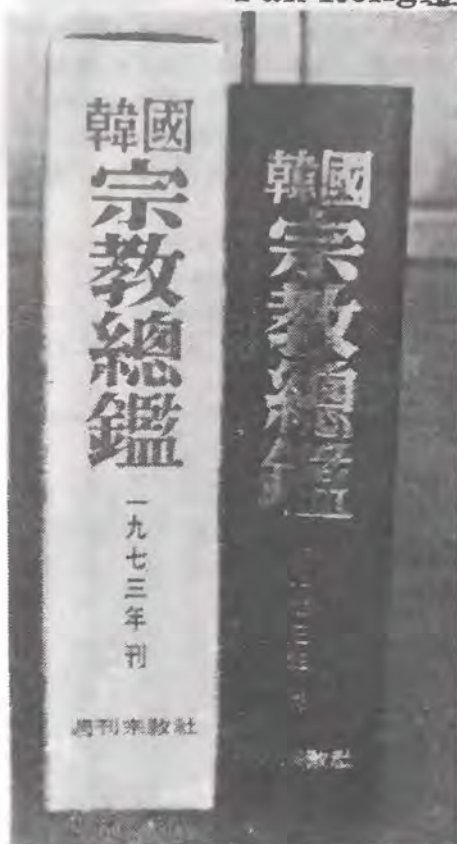
From The Korea Herald

Dutch Family Greet Little Angels

The whole Dutch Family turned out to see the Little Angels' performance for UNICEF at the Hague. The performance was broadcasted directly to Yugoslavia, and also videorecorded by 'Eurovision', the European Television Organization, so that hundreds of millions of viewers in Europe and Africa would be able to see the Angels of Korea.

After the performance the Dutch Family "stormed up the stage" to shake hands with Mr. Pak, and together with the Angels sang "Song of Korea" and "Tong-il."

Korean Family Publishes Pan-Religious Annual



"The Weekly Religion," our Korean Family's ecumenical newspaper recently published an encyclopedic annual of all the religions and sects in Korea. The large, 972-page hard-bound volume contains detailed information on 15 major religions and about 110 denominations and sects.

In the preface to the volume, Mr. Jae-Suk Lee, president of Weekly Religion, said: "Under the slogan of 'Vanguard of world spiritual revolution, realization of unity of world religions,' and the establishment of a world welfare society,' the Weekly Religion set sail on July 4, 1972. Commemorating its first anniversary, we present this 'Pan-Religious Annual.'...

Cover and volume of Pan-Religious Annual

In this rapidly changing world efforts toward unity, mutual cooperation, and understanding within the religious community is considered the closest way to world peace over all spiritually-oriented societies...Here with, for the first time in Korea,

we present this Annual as our contribution to mutual understanding and cooperation of religious society, which we hope will lead substantially to world peace."

The contents of the annual includes a brief description and pictorial of each denomination, plus a catalogue of their organizations, schools, membership, and a "who's who" of religious leaders. The section about the 'Unification church' contains names and pictures of the World Family leaders. It also contains a world census and ethnographic map of the major religions of the world.

The book took six months to complete, including research, planning, editing, and printing. To commemorate the publication of the annual, a congratulatory dinner was held at Soo-taek-Ri Training Center on Feb. 1, attended by about 100 people.



Won-Pil Kim addresses Congratulatory Dinner commemorating publishing of Pan-Religious Annual.

(Overseas Centre Report)

Greetings from 'One World Team' in Germany

by Annemarie Manke



Family meeting in Essen. 180 members present.

As the mailman would say "The work must go on...come rain, sleet, snow or storm!" The work has not altered much since the summer; the street is still our domain. Naturally the season's change has not gone completely unnoticed by us. For example Jack Frost paid us a friendly visit last night and obviously took an immediate liking to us, because he not only settled on our window panes, but made himself right at home

on our blankets. We all agreed it would be much more to our liking if this friendship could continue on a more distant basis!

You see, we teamsters have not given up our trailers—no, we go with them through thin and thick—sweat in the summer and frosty in



Interior of Caravan

winter. A little inconvenience does not bother us.

Would you like to take a peek through that frost-painted window and see how things run by us? Come with me!

"Rattle... Rattle!!!" Six bodies simultaneously raise themselves to a 90° angle and ask "Ooo, what time is it?"

"Time to get up, come on kids, a new day is dawning. Let us pray." Pause. "Up and then kids, get that blood circulating—a little gymnastics and you will be a few degrees warmer!"

Getting up is a big event every morning, because there are always those few crucial moments between the time your feet reach the icy floor and the time someone has flicked on the stove.



Early-morning exercises

Two minutes later a group of shivering, teeth-chattering individuals gather under a street lamp to commence the morning sport. A snap, crackle, pop accompanies kneebends and toe-touching. After running a few laps they all feel better. Someone made a joke—there is laughter, and their breath fills the air like puffs of white smoke. They then disperse and pile back into the trailers.

"We have got 40 minutes—better hurry up if we want to

be finished at 7 : 00 AM! Who is doing the shoes? Don't forget the flashlight if you want to see what you are doing! Two of you can wash in the sink. Has the water in the containers thawed yet? What! Not completely? Oh well, don't let a few ice cubes bother you! Someone can use the sink in the toilet too but she'll have to do without light, but never mind the toilet, only 1/2 yard square, she can't miss herself by much."

There are a few gasps as the cold water slaps against the skin but the washing ritual is soon over, and the next one starts. Meanwhile some are already dressed and tidying up. The last one washes the floor, sets up the tables and with good luck and a lot of effort we are all sitting in our places at 7 : 00 AM and ready to pray.

During this time one girl is running a race against the clock to get breakfast ready. At half past eight the silence is broken as they break out in chorus "Onward Christian Soldiers."

"Kitchen service! Where is the food? According to my watch we have exactly 24 minutes and 14 seconds left to eat!"

"Coming! Oh my...just a minute the water is boiling. I'll be right there!" For the girl making breakfast eating is more symbolic than reality. It consists of a couple of spoons full of porridge, a bite of bread and a gulp of tea. Usually she has to have breakfast served, used dishes collected and washed and the kitchen tidied up all in 20 minutes. At eight we leave for 11 1/2 hours on the street.

Well, now you know the run of things in our trailers! One thing is sure not one of us can ever say he is bored.

God's Day

Six days a week we pound the city pavements from morning til night and bombard the people with the words of the Divine Principle. On Saturday after the shops have closed we head for the next destination. We hope for a nice spot to

spend the week-end and a friendly city that will bring forth blessings for our Father.

One particularly memorable weekend was just the weekend of God's Day. At first glance we felt that Ulm would provide fertile ground for our efforts. It was a lovely town nestled in a valley. Everything was so quiet and peaceful. The narrow arm of the Donau river as it wound its way softly through the city, reminded us of a bygone era. We saw an elderly couple stroll by and a young boy enthralled in a game with his own shadow; other than that there was little activity in the streets. Naturally on work days the wide city streets looked quite different, but somehow this quiet welcome was so soothing after days spent amid the bustle of big city traffic.

Our team leader wanted to find an especially nice spot for the camp, because Monday the first of January was God's Day. We drove criss-cross all through Ulm to no avail. Once we even got stuck up on a Burg. It was a prickly situation getting the trailers back down, because there was hardly place to turn; it was such a steep slope. Those of us in the buses prayed fervently for the guidance of the spiritual world. We all felt with a certainty that our Father had a special place reserved for us. Our prayers were soon answered, when we reached a quaint little inn called "Jacob's Rest". There was a small wood bordering the inn and right at the edge of the clearing stood three tall towering trees. We manipulated our wagons so that we filled out the space between them and here we settled safe and secure for the night.

The next morning we awoke to the cheerful news that we would be going swimming. My what excitement! There were shouts of joy! We could hardly believe that the evenly distributed dirt of the last weeks was really going to come off and with warm water too!

It could only have been a matter of 3 minutes and we had

rolled up our sleeping bags and scampered into our training suits. We then jumped into our boots, threw on our coats and with our towels and fresh underwear we piled into the buses.

The first place we found was closed! The sign said 'Closed between Christmas and New Year!' Our spirits began to sink. No-one said anything; we all felt it necessary to take on an attitude of prayer. The next one was closed too! Well, we thought that's that. Then our team leader said 'One more time, if our Father meant us to go swimming he'll soon let us know.' In the meantime we had begun to think more seriously on the matter and come to the conclusion that we had been a little too anxious to please ourselves.

Suddenly someone gave a shout and pointed out a Youth Hostel. We followed the signs. The bus was silent; all heads were bowed in prayer. Our leader got out to speak to the proprietor. The minutes passed till we were startled by the opening of the bus door. It was our leader with a big grin on his face, giving an all-ahead signal! "Whoopee" we cried! Then, of course, we had to pull ourselves together; after all it was expected of young missionaries to be more self-contained! It was lovely to return well-scrubbed and shiny to our little haven in the woods.

We felt very close to the Father all day long and were very conscious of the gifts he had endowed us with. The day was spent studying the Divine Principle. After supper we prepared for an 11:00 o'clock ceremony to welcome in the first day of the new year. God's Day!

It was still early so we began to read one of the Master's sermons. Our hearts were overwhelmed! 6,000 years and no-one to comfort the heart of our Father; 6,000 years filled with birthdays and wedding days and father's days and mother's days, but never a God's day!

The deep significance of this day filled the air and we

thought of the thousands of brothers and sisters all over the world who would be celebrating this same moment. Suddenly the walls and camp around us vanished. We were no longer a handful of boys and girls in a trailer camp somewhere in Germany. We were one with the Father, one with the universe, with God's living army; his children on earth!

It was a piece of heaven as we stood outside under the tall dark pine trees. All around us the snow-covered earth glistened in the moon-shine. White stars pierced the black sky. It seemed as if God's angels were peering down at us from heaven. Here we stood to give our Heavenly Father his due praise and honor and to pledge him our loyalty and unwavering faith for the coming year. Our voices rang through the woods and the intensity of our emotions brought tears to our eyes. When it was all over we climbed back into the wagons. A little later as the noise of fire-works and New Year shouts sounded from afar, we felt so clearly the gap between the old and the new world and our hearts reached out to the many people who did not know of our Family.



German Family, Mansei!

My Experiences in Ceylon

by Brian Wijeratne

I arrived in Ceylon and found myself in a steaming hot airport that was Colombo, and having left a cold and wintry England the change in climate was very sharp and rather rapid. The surroundings reflected an entirely different world! The buildings I saw were very different ones from those in England. I noticed overall that the creation had been neglected. Nature seemed to be 'groaning in travail'! There was sorrow in the gardens and parks; sorrow in yonder greens and meadows and sorrow in hedgerow and wayside too! In that moment though I felt very protected spiritually. I also felt the Father's presence and I realized the agony that had been in His Heart from the day of the Fall. Looking at the neglected waste around me I became very heartbroken. What tearful longings for the Father—yesterday-today-tomorrow and so on until the whole creation is restored back to the Father. I thought that if the nation were to stand up again it would have to be through a determined effort by those who loved spiritual values.

My physical parents were overjoyed to see me after nearly 10 years. They hardly recognized me as the youth of the past. They waited eagerly for me to talk of the Leader, His teachings and of the Principle and they were thrilled. Although it was not easy for them to have grasped the complete message of the Principle, they took in what was essential. So I hope that they did not consider me as the prodigal son who returned home like the prodigal son in the famous parable but as a

prodigal son who was helping to make restitution for all the prodigal sons who had been returning home throughout the New Testament age.

There were many others who came to visit me—some of them were Directors of Co-operations and Social Research Institutes, Managers of Firms, Government Departments, Superintendents of Estates, the Dons of University and others among whom were basically freedom loving men. I had to approach them through logic and science in order to introduce Principle to them. Since the majority of them were Buddhists it was practically unadvisable to discuss Revelation with Biblical foundations. However, the practicability of spiritual law outlined in Principle was greatly hailed since Buddhists themselves have a good grasp of spiritual law. Ceylon is quite clearly God's own little isle but I could feel how Satan had been clawing himself into society through idle and ignorant politicians who waste all their time meddling in Party Politics and involving themselves with Systems of Parliament which are no longer useful. The plain fact is that all political systems which are being used throughout the world today must change if the world were to be unified and restored.

The Give and Take among ordinary people is very intense and I knew then how the Father had been working with the past generations of Ceylonese. Their love for goodness was very refreshing as well as being inspiring. This was confirmation that the Final Dispensation had come! So, God can never fail, God can never give up and God never loses.

I gave out literature to all the people that I conversed with on Principle and I talked freely of the Unified family, F.W.P.U., I.F.V.C. and of those two fine scientific instruments of the Father, the gallant organizations of C.A.R.P. and C.U. R.E. To the Christians that I met I talked broadly in terms of the Mission of Jesus and mentioned specifically that today

there would be no Buddhists, Hindus, Moslems or Confucianists had Jesus been able to accomplish fully his mission. I mentioned that with the failure of Jesus to establish the Kingdom of God physically, the Buddhists, Hindus, Moslems, Confucianists and other denominations never saw a superior system of belief, a superior system of Government, a new society filled with absolute goodness come from Israel! So throughout the New Testament age these non-Christian denominations continued their way.

Consequently, I was introduced to the leader of a great nonpolitical, non-profit making movement based on community participation, personal sacrifice and non-violent action. The movement called SARVODAYA SHRAMADANA, Sinhalese words for 'Welfare for all' and 'Sharing of Energy'. I was taken round their community center and was very pleased with what I saw. The movement was based on philosophy drawn from the teachings of all the great religions, although fundamentally the members of the movement were of Buddhist lineage. The movement aims at creating a new individual in society, who would share his energy with others for common betterment. Then the achievement of a true human brotherhood through the harnessing of both spirituality and science could come through such a foundation. The leader of the movement himself went through with me the methods of organization that he employed for the smooth running of the community where about 200 people are resident and about 1,000 more report for work as non-resident members. I felt that their sacrifice deserved more support from the nation. I talked to them about our Leader, who has become Asia's greatest spiritual leader. I spoke of the Leader's Revelation and the Unification Movement. I urged them to get in touch with our family in Seoul, Korea in the hope that a link-up would be made possible. I sensed that if the foundation for sacrifice could be

laid by such a movement, Father would be able to bring Unification to Ceylon in a rapid way thus accelerating world restoration.

In 1969, a top Asian award—the Ramon Magsaysay Award was given to the Sarvodaya Shramadana Movement for Community work! Altogether over 40,000 families have so far benefitted from the work of this movement. I was asked to write in the Community log book and having wished them well in their work I wrote in conclusion that the work of the movement links up with the words of Asia's greatest spiritual leader quoting our Master, that quote of quotes, the greatest of all quotes: "TO RESTORE THE WORLD LET US GO FORTH IN THE SHOES OF A SERVANT BUT WITH THE FATHER'S HEART, SHEDDING TEARS FOR MAN, SWEAT FOR EARTH AND BLOOD FOR HEAVEN".

I pray that the people in Ceylon would hear the message of the Principle and bring forth a new society, a society not of relative goodness but of absolute goodness.

Dutch Family

by Anneka Havinga
Jan. 31, 1973, Holland

This month the Dutch Family has experienced disappointment and victory. As you know 120 members were to go to America on the 15th of January, for training and mission work there. But the American Consulate in Holland would not give the Holland members visas.

On the 14th, 77 members of the European Family arrived in Glory House to prepare to catch the plane next morning for England, where they were to catch the plane for New York.

Many of the Family members prayed all night for the visas for the Holland Family. We were praying that the U.S. Counselor would be moved even at the last moment to give the visas. On our way to the airport we went by the Counselors office to make a last try. But when we arrived, there was a big anti-Vietnam protest against the consular office. Many people had broke into the building and had destroyed much of the inside. The police were all around the building. After a while we were able to get inside and talk to the man in charge. The U.S. had sent word not to give visas until they received more word from them. So the Dutch children stood at the airport with their bags all ready to go only to hear the disappointing news, that they could not leave with the others. We said goodbye to the European Family hoping to meet them in America later.

After 60 days of fasting by the Family and much much prayer, the visas came through. Now we plan to leave around

the 12th of February for the next training program in America.

We are sorry we could not be there with the other European Family. But the important thing is we can go now and fulfill the wish of our Master. It looked dark for a while, but now everything is bright and everyone is happy again.

The world standardized D.P. Book was finished translated into Dutch and printed on stencil on the 14th of January; we will have a nice book printed soon. Everyone is now studying the new book every chance they have.

We were able to buy an offset-printing machine and camera and developing units this month. Since we are selling so many booklets now, we need a printing machine to save money on printing.

We now have 40 people on the street full time. This past week we covered all North Holland province which has about $2\frac{1}{2}$ million people. We are now going to all the small villages ringing door bells and talking about principles. Our nation is small. We can travel easily from one side to the other in a few hours. It will not take long to inform all the people in this nation of our Father's Truth.

We have been teaching 16 year old school children at two different times, there were over 100 at each lecture. We have taught around 300 this month. They are so ready to hear the truth. Their questions are very good, they are searching for a new world. We are inviting them to Glory House for more study.

There is so much yet to do before the world is restored back to our True Father, we go on to see victory soon.

Witnessing and selling on the street

Forty members from the Dutch Family are fulltime witnessing and selling on the street now. We are moving all over the province of North-Holland. We went to every city, every

village, and every house. In this way the whole province will come to know about the Unified Family. They know there is an open house for them in Bergen aan Zee to hear more about God.

Now that we are going from door to door, we meet people in their own atmosphere. In the street, they are always in such a hurry and they pass by easier. The contact is more personal when you witness and sell at the door, and they listen better, because they are out of the city rush.

On the other hand you feel the lonely atmosphere from many people. They have their doors locked three double and look through a little hole in the door, or look through a little window. They don't even answer when they see us standing in our Unified Family uniforms. Other people say, before you have a chance to explain something: "No, thanks, I have a religion of my own," and close the door again. They just use this as an excuse.

But fortunately when you meet many negative people, you also meet positive people. More and more people become aware a big change is needed, and stimulate us to continue. Most of those people bought a booklet on the street and buy now for the second time one, two, or more booklets and sometimes the Principle Book. They also feel very good that the inner part of the people has to be changed into a loving heart centered upon God. It is a pity that these kind of people don't go to Glory House so easily, because they have their family. But anyway we can influence their way of thinking and prepare them for the new world centered upon God.

Italian Family



Some of the Italian Family in Rome

Both in Rome and Milan, we are working very hard to distribute the first chapter and the whole book in the streets, at the universities, at the high schools and everywhere we can find people. As time passes, we reach an increasing capacity in this task and the average of sales increases. With this sort of witnessing, many people are coming to listen to us, also we are affixing big invitations on the walls of the university.

In those last weeks many people have reached the conclusion and we are praying deeply to have new brothers and sisters in the centers. To this end we have established a 120-day indemnity of prayer, fasting, and study.

We are now starting a new way of witnessing and some newspapers are being interested in us. Other Christian groups are being contacted and we hope to find people even there.

In Rome, a journalist of the main newspaper "Il Messaggero" has written a small article on us. He has been impressed by our witnessing literature and he called us "The Optimists of the Future." Even if the article was small, it has introduced our movement in a good way. The result of this was that many people phoned and came to listen to us.

Even if it is difficult to reach the heart of the people here in Italy, having to face the Vatican and the strength of the Communists, we are sure that following the way indicated by our Master, we shall be able to build a big family for which he has longed for 6,000 years. Our sincere hope is that the light of God can expand rapidly in this world.

(Special Feature)

Ilhwa Ginseng Tea



Manager Sung-Pyo Hong receiving citation from director of the Korean Government Monopoly Office

"To Make Mankind Healthy"

That is the proud motto of the "Ilhwa Pharmaceutical Company," our Family's Ginseng Tea processing and export business. Ginseng is renowned all over the world, both in legend and modern pharmacological research, as the king of oriental herb medicines, having remarkable restorative and medicinal properties. Korean Ginseng is considered the highest quality all over the world, and is so precious that its manufacture and export is controlled by a government monopoly.

The manager of the business, Mr. Sung-Pyo Hong, joined the Family in 1957 as a freshman at Chosun University in Kwangjoo City, graduating in 1961 with a degree in pharmacology. For ten years he was church leader and district director, until he was chosen to head up the Ginseng business in July, 1971. In his own words, "I feel very happy to be engaged in this industry, because I know that we are giving good physical food to the people of the world, just as I used to give good spiritual food to people by teaching them Divine Principle."

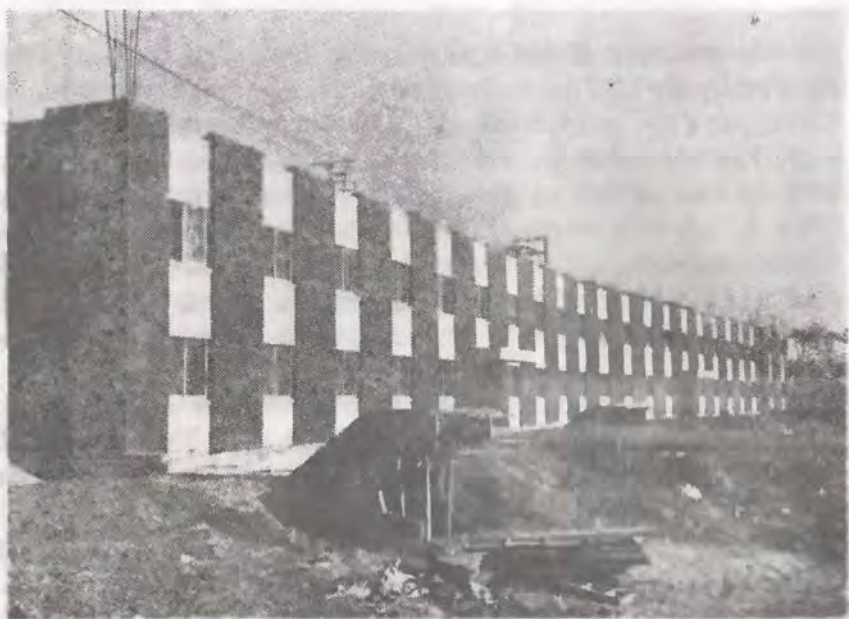
Short History of Ilhwa Company

Ilhwa (meaning "harmonized oneness") Pharmaceutical Company was established under the direction of our Leader on Dec. 16, 1971, receiving government authorization on Feb. 21, 1972. Since it started exporting to Japan in April, 1972, it has exported \$860,000 worth to Japan, \$30,000 worth to America, and \$20,000 worth to England (mostly to Family importers) making a grand total of \$910,000 in one year. This was cited by the Government Monopoly Office as an outstanding export result, and Ilhwa Co. was acclaimed as the top export company among the 47 or so ginseng tea companies in Korea.

Presently a new, modern plant with greatly expanded facilities is nearing completion at Sootaek-Ri, outside of Seoul. This modern 3-story building will be able to mass-produce \$1,000,000 worth of ginseng products per month, and also produce other goods such as ginseng extract, ginseng tonic, ginseng drink, etc.

Introduction to Ilhwa Ginseng Tea

Ilhwa Ginseng Tea is the dried granules of ginseng extract bottled in a handy "instant tea" form. Compared to other ginseng tea, it has a remarkably fresh and flavorful taste, and a higher percentage of pure ginseng extract than any

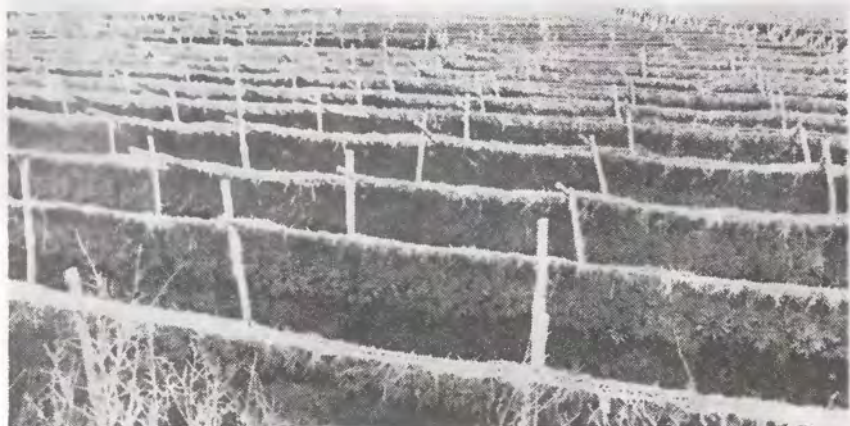


New factory under construction at Sootaek-Ri

other ginseng tea on the market, according to the Monopoly Office.

Ilhwa tea is processed from ginseng root which has been growing for six years. Ginseng takes special care in cultivation; a rich, well-drained soil and a cool, shady climate are required. Ginseng takes so much nutrients out of the soil that the land must lie fallow for several years after cultivation. The farmer carefully tends the seedlings in a shady spot for one year; then the shoots are transplanted under specially constructed awnings facing northwards to protect the precious plants from direct sunlight, wind and rain. After growing for four to nine years, the roots are harvested. The quality of ginseng root depends upon the care with which it has been cultivated, and delicate variations of soil and climate. This is why Korean ginseng is considered the highest quality among ginseng connoisseurs.

The Process of Making Ilhwa Ginseng Tea



A ginseng field. The awnings are constructed to protect the plants from direct sun, wind and rain.



Ginseng roots. They grow for four to nine years before harvesting.



Extraction plant at Ilhwa Company. They use a modern alcohol extraction process.



A worker examines a vat of pure ginseng extract. Afterwards, it is mixed with glucose, then dried into granules.



A chemist tests the quality of liliwa tea.



Workers collect the dried granules of ginseng instant tea.



Girls pack bottles of tea into styrofoam and, then wooden boxes.



The finished product, ready for export.



Workers stack boxes for export to Japan.



Ilhwa workers (all Family members) pose with plaque given by Govt. Monopoly Office, proud "to make mankind healthy."

The effects of ginseng are legendary. It is held to be a remedy for senility, fatigue, night-blindness, diabetes, sterility; protection from cancer, for recovery after sickness or pregnancy, for bad skin, stomach problems, headache, neurosis...the list seems endless. (See following article). Though ginseng now is very precious (a bottle of Ilhwa tea presently fetches \$13.00 in Japan) with mass production it should be able to reach the tables of the common man. As Mr. Hong says, "We may be able to take this good ginseng tea every day like coffee, if we have good manufactured instant-style ginseng tea available. Ilhwa Ginseng Co. is trying to give the people as much ginseng 'food' as possible this way... I think, if we have good trade between nations and cooperation between family members, the whole world will also be strengthened and developed. We have pride that we serve the people of the world giving them health and energy. 'To make mankind healthy' is our slogan, of which we are most proud."

Ginseng Regarded as 'Elixir of Life'

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

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

According to historical records, the first practical use of ginseng as a medicine in Korea dates back to as early as



the Three Kingdoms period (57 B.C.—935 A.D.) when the Koguryo, Paekche and Silla dynasties sent their ginseng products to the Wei dynasty (220-265) and Tang dynasty (618-906) in China.

Korea also exported her ginseng to Japan when Koguryo, Paekche and Silla sent their versions of Chinese classics, their doctors, craftsmen and medicines there during the sixth century.

Accordingly, ginseng has been used in China and Korea almost since the beginning of their recorded history, whereas Japan had to rely on imported ginseng until modern times. The fact that the Three Kingdoms of ancient Korea

exported ginseng not only to Japan but also to China implies the greater effectiveness of Korean ginseng as a medicine than that of Chinese ginseng. Undoubtedly, the Korean soil and climate is best suited for the cultivation of ginseng.

However, herb medicine in Asia was first developed by Chinese scholars and so was more advanced in that country than in Korea, where the herb was not pharmacologically studied in any way until quite recently. Therefore, it is natural that the name of ginseng draws its origin from the Chinese terminology "Jen San." The Chinese character "Jen" means man. Putting this character first in the Chinese name for

ginseng is related to the fact that the root of this herb resembles the form of the human body, which in turn tells of ancient philosophy in China, worshipping a natural thing that takes on the shape of man.

In 1853, C.A. Meyer first gave it an academic name: Panax Ginseng. "Pan" came from the Greek word "pan" meaning "all" and "ax" from another Greek word "axos" meaning medicine. The word "Panax," therefore, means a medicine that can heal all kinds of diseases. The determination of a universal nomenclature for ginseng by modern pharmacology in the 19th century is undoubtedly due to the fact that the pharmacological value of the herb was so recognized that the study of ginseng had already drawn the attention of the world.

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

Another prominent Chinese herb pharmacologist Hsien Tao concluded after a long thorough study of ginseng that the herb is most effective in maintaining lasting youth. Partly because of its wonderful efficacy and partly because of its strong influence on Taoist theory, ginseng was regarded as a panacea by the Chinese until the Ching Dynasty(1644-1911) when the people undertook actively the pharmacological analysis of the herb.

Chieh-pin Chang of Sung Dynasty(960-1279) prescribed some 500 ginseng medicines for innumerable diseases: mental disorders, epilepsy, muscular and cerebral nerve disorders, insomnia, digestive organ diseases, coughing, respiratory organ diseases, mouth and throat diseases, kidney disorders, cholera, pest measles, dysentery, malaria, typhoid, influenza and other

epidemic diseases.

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

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

He realized that there was no way of reviving his dying father. So he decided to rely on the mercy of the mountain spirit by praying day and night and fasting. One day, he fell asleep while praying and had a dream. The spirit suddenly appeared before him and ordered him to go to a place where he was to find an elixir herb.

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

elixir herb.

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

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

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

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

Then again a Japanese, Inada, and a Korean, Ko Yong-sun, jointly confirmed the fact that ginseng increases urination when it is administered in a small quantity. After further

study, they agreed that after taking ginseng the amount of nitrogen in urine increases. The joint research on the medical effects of ginseng by a group of Korean and Japanese scientists in 1920 reported on ginseng's effect on blood sugar and also the experimental hypoglycemic (reduction of blood sugar) effects of ginseng. In 1959, Dr. Petkov made a report that in experimentally produced hypoglycemia, ginseng regulates the metabolism of the carbohydrates, potentiates the action of insulin and has a hypoglycemic effect when given in a large amount.

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

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

'Salvation Today,' and Yesterday, and Forever

(from "Christianity Today," Dec, 22, 1972)

From December 29 to January 9 the Commission on World Mission and Evangelism of the World Council of Churches will meet in Bangkok for an international study conference. The theme of this ecumenical gathering, "Salvation Today," was decided upon after the WCC General Assembly in Uppsala four years ago. As Peter Beyerhaus pointed out in the October 27 Current Religious Thought column, this theme raises questions that cannot be answered within the context of the pluralism of the ecumenical movement.

One need not be endowed with the gift of prophecy to predict that whatever the Bangkok pronouncements on "salvation today" look like, they will little resemble the message that is the central concept of the two biblical Testaments, and that has been the basis for the Church's ministry to the non-Christian world since the days of the apostles. As a Norwegian churchman, the Reverend Gunnar Staalsett, said in evaluating the preparatory volume for Bangkok, "Salvation Today and Contemporary Experience": "Compared with the biblical message of salvation, the term loses its historic and ecumenical meaning, and salvation becomes exclusively situational. It becomes rather a quest for the solution of tomorrow than an offer of salvation today."

The ecumenical predicament cannot leave us untouched, but let it not fill us with sinful gloating. It should rather

induce us to examine once again our own understanding of this greatest gift of God to his fallen creation. As the message of salvation is the heart of the Gospel, the cry for salvation expresses the central need of fallen man. All religions and ideologies are human attempts to respond to this cry for salvation. And whoever undertakes to save his fellow men will naturally be inclined to heed both their empirical demands and the solutions others have offered.

But if Christians yield to this temptation, they will end up with another form of man's self-salvation, which is not only futile but also specifically condemned by the biblical Gospel. Therefore the first requirement for becoming God's ambassadors in the world is to understand the biblical concept of salvation. Each Christian ambassador urgently needs to ascertain from time to time whether his concept of salvation is still in all its aspects the biblical one. Otherwise his service will be useless or even harmful, though on the surface it may appear effective and make him popular in the eyes of the world.

There are seven basic truths about biblical salvation by which we need to measure our ideas and activities again and again. We have to be sure of the author, purpose, plan, diagnosis, basis, means and conditions of salvation.

1. The Bible assures us in both Testaments that the author of salvation is no one else but God himself. In his need, man is inclined to seek help from any possible source. But by doing this he will not only miss his real salvation but will also risk enslavement to powers that try to establish their dominion by exploiting his helplessness. These enslaving powers are ideologies, and dictators. In bringing the offer of salvation, the Church cannot cooperate with other forces. It must be at the sole disposal of God, the source of eternal life and all temporal blessings.

2. God's purpose in salvation is to redeem and complete

his original design of creation. A perfect world should manifest his eternal glory, and man as God's image-bearer should articulate this glory in an unbroken fellowship of love, thankfulness, and obedient cooperation. Salvation is the redemption of the world and man from the antagonistic forces that disturbed God's original design. Only this theocentric context will prevent us from taking a humanistic shortcut.

3. God works out his redemptive purpose gradually according to a divine master plan. This plan was conceived even before the foundation of the world. It is revealed to man in a chain of revelatory acts, which are described and interpreted in the inspired documents of the two Testaments. Salvation can be understood only within this total plan, which embodies God's definite steps toward the infallible achievement of his goal. Any attempt to achieve a full "salvation" in this world is condemned in advance by God's revelation of what salvation really involves. At the end, salvation will be total.

But it comes gradually, in steps and by degrees, and therefore our hope must be paired with endurance.

4. Salvation presupposes a need that is to be supplied in order to establish a new, satisfactory form of life, a new order. Therefore an accurate diagnosis is fundamental to a proper concept of salvation. One reason why salvation in the biblical sense can never be replaced by other human attempts at salvation is the Bible's unique diagnosis of man's real disaster. That disaster does not primarily consist in man's becoming the victim of the attacks of inner-worldly forces; it lies in the fact that his original sin has made him the object of God's wrath. Thus man is cut off from fountain of life and enslaved by the destructive forces of the devil, sin, and death.

This original disaster has affected the total structure of the present world and all its creatures, but the seriousness of this fact is fatally in most contemporary views of salvation.

The ecumenical concept of "salvation today" shortsightedly concentrates on the social, political, medical, and psychological symptoms of man's disaster rather than on its primary cause.

5. The basis of salvation, as the Bible sees it, must be adequate if new life is to arise in a blighted world. Since man's disaster consists in his having made himself the object of God's wrath, the only appropriate remedy is an act of God himself, in which his righteous wrath against man is removed. It is the atoning sacrifice of Jesus Christ, as a propitiation for man's guilt, and his victory over the destructive forces by his glorious resurrection.

According to God's plan of gradual salvation, the redemptive act of Christ is the beginning of a new world order. That order is not yet complete, but the problem of guilt as the cause of suffering has been resolved. The Church tackles the remaining problem of the influence of hostile forces by engaging in deeds of love and righteousness. But this problem will be resolved only at the final revelation of Christ's victory, at his second coming.

6. Directly connected with this basis of salvation in the Christ event are the means by which salvation is applied to man and to the whole world. When Christ in his death and resurrection had accomplished reconciliation between God and man, he endowed his disciples with the gift of the Holy Spirit and entrusted them with the ministry of reconciliation. This ministry consists primarily in telling the good news, and it is accompanied by the visible demonstration of Christ's love.

In the proclamation of the Gospel, Christ through his duly commissioned messengers invites fallen men to accept God's offer of grace. If they do this and enter into life-giving fellowship with him in his Church, they will become a penetrating force of renewal in this present world. Christian mission in word and deed, therefore, is the way in which God's saving

act on the cross becomes an offer of "salvation today."

7. God's offer of salvation through Christ is a total one. It is sufficient to remove the misery of the whole world. But it becomes effective in individual man only on the condition of its acceptance by faith. Disbelief can lead to man's eternal forfeiture of God's offer of salvation. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

It is apparent that despite God's saving intervention and its proclamation by the Church for twenty centuries, man's oppression of man has not yet been ended. But this says nothing against the reality of salvation in Christ and the adequacy of the means designated by God. It must not induce us to resort to treating the symptoms by, for example, getting involved in revolution, as though we could thereby bring about "salvation today."

The biblical answer to man's quest for a real salvation in his needs today is: "Today, when you hear his voice, do not harden your hearts" (Heb. 3 : 7).

Sergei Kourdakov: A Young Man Who Knows the Communist System

by Dumitru Danielopol

Jane Fonda, Angela Davis, meet Sergei Kourdakov!

He'll tell you a lot about life in a Communist "Worker's Paradise."

The 21-year old, six foot tall, blond, handsome Russian Navy lieutenant was brought up as an atheist and a dedicated Russian Communist. He learned so well that he was hailed as a "perfect specimen

of Communist youth." He was brilliant in school, qualified for the Naval Preparatory School at 16, had a perfect score as a leader of the youth movement "Komsomol." He was a swimming champion at the Naval Academy, a judo champion, an expert mountain climber, a skin diver and a parachutist.

He even gained considerable prestige with the KGB as a bully boy who punished Russians caught worshipping God in underground churches.

By every Communist standard Sergei could look forward to a brilliant future in his own country.

Yet one night a year ago, he leaped from a Russian trawler in the North Pacific and swam to the shore of British



Kourdakov. "God saved me."

Columbia and freedom in a 10-hour ordeal.

"It was God that saved me," Sergei told this correspondent. While he was struggling for his life through the waves, he said, he prayed to God for the first time.

"It never occurred to me to pray to Marx or Engels or Khrushchev or Brezhnev," he said.

The Voice of America

What made Sergei Kourdakov change?

Many things, but perhaps, most important, believe it or not, is The Voice of America. Listening to American broadcasts, he said, he began to have doubts about communism and the Soviet Union. The VOA was explaining things differently than the Soviet propagandists—in more reasonable, more balanced, more believable terms.

The Soviet Jews, for instance, who demonstrated for the right to leave the USSR were called murderers by the Communist media. The VOA explained that they were just ordinary people seeking freedom.

Read Bibles

Once the seed of doubt was planted, Kourdakov began to figure things out for himself.

He read pages torn out from Bibles he was supposed to burn. He read forbidden works by Solzhenitsyn and other authors in "Samizdat" or underground publications.

"I found out that the facts differed completely with the propaganda put out by the government," he said.

The people of Khrushchev's generation, he observed, really believed that the world would live in a Communist society by 1970, "but the youth today don't believe it anymore..."

Sergei is sharply critical of those like Miss Fonda and Miss Davis who extoll Communist society without having lived

in a Communist country.

"Making \$500,000 for a film, paying a visit to Hanoi and playing the heroine is one thing," he said. "Living under communism is quite a different story."

Kourdakov, who is seeking American residence, says he hopes to devote the next two or three years to telling the people of America, particularly young people, what communism is really like.

Let's hope they listen.

From The Rising Tide

'An Appeal to the Soviet Public'

Translated from *Samizdat* by the Bell, Birmingham, England

When you are buried, it is difficult to prove that you are alive — unless a miracle takes place and malefactors dig open your grave before you really die. It is difficult, from within the walls of a lunatic asylum, to prove that you are of sound mind.

I graduated from the Faculty of Mechanics and Mathematics of Leningrad State University, and worked as an assistant lecturer in the Leningrad Branch of the Moscow Technological Institute. I became interested in collecting books and records, and wrote, for my own benefit, verses, stories and philosophical essays, typed out all my compositions and bound them in three volumes: verses and aphorisms; stories and abstract reflections; philosophical essays and the exposition of some thoughts of an anti-Communist character. In the last work, entitled "Spiritual Liberation and Russia", I wrote "In a free society, the activity of all political parties should be allowed, including that of the Communist party". I have begun to doubt the correctness of the latter assertion for the following reason. In five years of writing philosophical essays, I gave them to only two people to read, and in March 1970 I was arrested on the charge of anti-society propaganda. One of the readers of my composition gained his freedom by his sincere repentance and abject persuasiveness. The other, V. Popov, a graduate of the Academy of Arts, whose guilt consisted in drawing a bookplate in that volume, was arrested.

In prison I was examined for 30 minutes and this diagnosis was made: chronic schizophrenia of a paranoid type. I did not meet my defense counsel, was not present at my trial, and for 1 1/2 months did not even know about the diagnosis or the trial. It was my wife who, after the trial, told me about it when she visited me. She represented me at the trial, but had not been informed of the nature of the case—a flagrant breach of the law.

The same diagnosis was made on Popov.

As proof of my irreponsibility, two facts were brought forward: allegedly unmotivated actions—leaving the University in 1962 and a suicide attempt in 1963 because of an unhappy love-affair. It is true that in 1963, after another suicide attempt, I was subjected to a psychiatric examination for four days and the conclusion arrived at was that I was healthy and normal, and I was not put on the psychiatric register. But seven years later more “careful” examination was made lasting a whole half-hour!

I was excluded from the University for failing to pass an examination and documents about this are in the keeping of the dean's office. Every year 10 to 15 people are excluded—are they all schizophrenics? My suicide attempt was a pretense; it was made with the aim of arousing sympathy in the object of my unrequited love.

At the psychiatric examination I was given a lesson on “morals,” as it was declared that in a relationship with a girl he was fond of, if a man did not have, and achieve, a certain aim—the reader will guess which—he was not normal. Other vulgar and dirty remarks were made which I will not repeat.

What can the psychiatrists say to society to prove my madness? And, I wonder, will society say anything about me? Will those who for me have always been the ideal of honor

and courage, the writer Solzhenitsyn and academician Saknarov, say anything?...

In America, Angela Davis is under arrest. The whole world knows about her fate, she has barristers defending her, protests are made on her behalf. But I am deprived of any rights, I have not once the defending counsel, I was not present at my trial, I have no right to make a complaint, I have no right to go on hunger-strike. I myself have seen protesting political prisoners in mental hospitals who refuse to take food or "medicine" tied up, given injections of sulfur, after which a person is motionless, and I have seen them forcibly fed and given "treatment."

A certain V. Borisov has been protesting for two years; he is "treated" with aminazine, as a result of which a person loses his individuality, his mind is dulled, his emotions destroyed, his memory lost. But the most terrible thing is that, as a result of the treatment, all the subtle distinctiveness of a person is wiped away. It is death for creativeness. Those who take aminazine cannot even read after taking it. Intellectually they become more and more uncouth and primitive.

Although I am afraid of death, let them shoot me rather than this. How loathsome, how sickening is the very thought that they will defile and crush my soul! Just imagine an innocent and pure girl being put in a cell and told "Wait, soon someone will come and rape you." What would she feel? But it would be only her body they would defile, while with me it is my soul.

I appeal to believers. Here N. I. Broslavsky, a believer, suffered for more than 25 years. And Timonin, whose only crime was that he poured ink into the ballot-box. They mock Timonin's religious feelings, and demand that he give up his faith, otherwise they will not release him. Christians! Your brothers in Christ are suffering. Intercede for my soul! Not

for my body: it is my soul they want to crucify—let them, rather, crucify my body. Christians! Do not allow a healthy person to be given a substance which destroys his soul.

For the past seven years of my life I have lived quietly; I completed my studies at the university, got married, was working and bringing up my son, was writing a dissertation. And—I am obliged to blow my own trumpet—I was popular with the students, was well regarded by my superiors and colleagues. In short, the psychiatrists will not be able to point out, in these years, a single oddity in my behavior. Three ignorant psychiatrists, without any knowledge of philosophy, make judgments on the complexities of my philosophical constructions—perhaps they could pass judgment on Einstein and contemporary physics, and also point to some “crazy ideas”?

In prison I had already renounced all my views, but they still intend to “treat” me. After my “treatment,” I have been told, I will be able to work even as a bookkeeper, but I will be incapable of creative work. They are about to take away not life, but more—my soul.

Political prisoners, placed in lunatic asylums are deprived of all rights, and they find themselves amongst madmen and murderers. Everything I write is checked, every five minutes a warder looks through the peephole in the door.

It is not probable that my voice will be heard again in the world. If they shot the great poet Cumilev; if they destroyed in prison Vavilov, an academician and scholar known throughout the world—just a flicker of the eyelashes of the KGB will be enough for me, Chernishov, to disappear—I am not great and I am not well known. Unless some milkmaid sends curses in my direction from a rostrum.

I am afraid of death, but I will accept it. I am terribly afraid of torture. But there is a worse torture and it is waiting for me; the interference of chemical substances with my brain.

The vivisectionists, the cannibals of the XXth century, who claim to know their fellowmen—know them only to devour them—will not hesitate to seize my soul; perhaps I will remain alive, but after this I shall not be able to compose a single poem, and I will not be able to think. Can one imagine anything worse? Our radiant humanitarian Communist society has appropriated the right to destroy the souls of dissenters with the help of chemical substances. Whether I am silent or not—the same fate awaits me. The decision to give “treatment” has already been announced to me. Farewell.

Who Will Mourn Chairman Mao?

by Dick Hillis



Mao Tse-tung. How many enemies?

Current reports that Chairman Mao is suffering from throat cancer, plus the fact that he is seventy-seven, make it seem likely that he will not live many more years.

Mao is certainly one of the most charismatic political leaders of this century. This charisma, added to his unwavering dedication to the goal of communizing and strengthening his nation, gives him greater stature than any other national leader today has in his own country.

The young Communist lieutenant who captured us and then lived in our home between battles during the Chinese civil war mirrored his chairman's dedication. Just before he left a battle in which he knew the odds against survival were twenty to one, I had a short conversation with this nineteen-year-old farm boy turned Communist.

"Sir, the defending army is better equipped than your army. It is protected by a moat, high walls, and iron gates that are heavily sandbagged."

"I know that," he replied, "but our enemy has no great cause to fight for and they will turn and run when the battle warms up."

"What, really, do you have to fight for?" I asked.

"We are going to change the world in my generation."

"But, sir, it won't do you any good if you get killed during your attack on the city tonight."

"Chairman Mao has told us we should be willing to die to change the world, and I am quite prepared to die to carry Communism a mile further."

Today this young zealot lies beneath the soft dirt of the plains of central Honan Province. His dedication to his leader was typical of that shown by hundreds of thousands of other idealistic, and often deceived, youth.

Chairman Mao's magnetism goes much deeper than simply passing his dedication on to his followers. The largest political party in the world has set out to deify him. He is the only god that millions of people have ever known. The old gods, the ancestral tablets, the temples and household shrines are all replaced by the all-seeing eye of Chairman Mao. Today it is the chairman and not the old gods whom the people thank for food, clothing, work, the birth of a child, a roof over their heads.

Does all this mean that Mao's dynasty will last a thousand

years? Are all the people of China really persuaded that Mao's Communism is right for them and for their country? Will his passing be marked by an enormous display of grief among all the mainland Chinese?

The answer is a resounding No. Mao has many enemies. More than twenty years ago Chairman Mao promised his newly formed youth party that if they would follow him they would soon be in the saddle, helping him build and rule "the strongest nation in the world." Millions of Chinese youth believed him. They sacrificed personal ambitions, education, and family to help him gain dictatorial power. They gave the best twenty years of their lives to their chairman, only to find he had deceived them. What did they receive from their sacrifice and struggles? Only disappointment. In their frustration and disillusionment they switched their allegiance to other national leaders.

The chairman sensed this threat to his own security and organized the new youth party in 1966. He named them "Red Guards" or "Little Generals." He then ordered his youthful army of high school and college kids to sweep across their homeland, seeking out and destroying the "four olds"; old ideas, old customs, old habits, and old practices. The young zealots were also to wipe out anyone suspected of being anti-Mao. As an incentive they were promised promotions and positions in Mao's paradise.

The Red Guards moved across China like a plague of locusts, destroying anything and anybody they didn't like. For better than two years the devastation was terrible. Neither life nor property was safe from their wanton destruction.

And what was the reward for their work? Mao ordered the Red Army to transport the "Little Generals" to far away farming communes, in effect putting them under detention. Out of the Cultural Revolution was born a quiet but deep hate for

the "old pig" (a word only courageous youth would dare use against their former idol). The venom of hate flows through the bloodstream of the former "Little Generals" and their relatives, and also through the families of the so-called revisionists that the Red Guards had "struggled" to death. ("Struggled" is the Chinese Communist expression for accusation, persecution, trial, and often execution of any imagined enemy of the state.)

Mao has other enemies, including some who were among his earliest and most trusted comrades. He became obsessed with the notion that his close friend Liu Shao-chi, the president of Red China, was out to doublecross him and take over leadership of the country. To destroy Liu Shao-chi, Mao organized a massive propaganda campaign against the "Chinese Khrushchev" in his camp. He even allowed the Little Generals to struggle Liu's wife. Later he was able to strip Liu Shao-chi of all authority and place him under house arrest. Does that look a victory? Perhaps! But though Mao won a skirmish, he may have lost the battle. By mistreating Liu Shao-chi, the "fat god" (another Red Guard name for Mao) on his Peking throne made enemies of most of the Chinese with the surname Liu. The Liu clan number in the millions, and they share a hate for the man who toppled the most prominent member of their family.

The tightrope on which Mao was balanced was fraying in the middle. The party was no longer united solidly behind him. Its strands were unraveling before his dimming eyes.

Needing an heir, Chairman Mao turned to Marshal Lin Biao. This decision angered other military men who regarded Lin Biao as a "yes" man given his position because of his part in deifying Mao. More strands in the political tightrope snapped, and the list of highly placed malcontents increased.

To pile insult upon injury, Mao's hand-picked heir apparently conspired with other military leaders and party members

in an abortive attempt to assassinate Mao and seize power. Lin Piao's intrigues backfired when a friend (possibly his daughter) betrayed him. It is believed that Lin Piao was killed as he fled to Russia in a jet plane. In any case, the Communist news media announced he was dead.

With the doing away of Lin Piao, the inevitable happened. Mao added a whole new clan of enemies, further weakening his personal security and the unity of his already splintered party.

Today Premier Chou En-lai is Chairman Mao's most trusted lieutenant. He is a shrewd Communist politician and carries on most of the state business for the ailing chairman. Is he strong enough to hold China together when Mao dies? Is he enough of a diplomat to make friends of Mao's many enemies? The answer to these questions is anybody's guess. One thing is certain: No one man is strong enough to control China on his own. Only with the solid backing of the Communist party and the unwavering cooperation of the Red Army can Chou keep the country strong and united. Furthermore, to exist economically, Chou must tear down the bamboo curtain Chairman Mao so carefully constructed.

What does all this have to do with us as Christians? We remind ourselves that even during the tyrannical reign of Mao our God in no way relinquished his sovereignty. Scripture asserts, "For not from the east, nor from the west, nor from the desert comes exaltation; but God is the Judge; he puts down one, and exalts another" (Ps. 75 : 6, 7, New American Standard Version); "He it is who reduces rulers to nothing, who makes the judges of the earth meaningless. Scarcely have they been planted, scarcely have they been sown, scarcely has their stock taken root in the earth, but he merely blows on them, and they wither, and the storm carries them away like stubble" (Isa. 40 : 23, 24, NASV).

As Chairman Mao slammed shut the front gate of China to the promulgation of the Gospel, so the man who succeeds him might in God's sovereign plan kick the gate open.

Remember Indonesia! President Sukarno was busy turning his densely populated country over to the Communists when God blew on him and he withered away. President Suharto replaced him, and that land, once on the verge of closing to the Gospel, is now wide open. The God who did it in Indonesia could repeat the event in China.

In any case, we are given a prayer priority to pray "for kings, and for all that are in authority" (I Tim. 2 : 2). The purpose of this prayer is twofold: "that we might lead a quiet and peaceable life in all godliness and honesty," and that men might "be saved, and...come unto the knowledge of the truth."

As God used nothing but a "noise" to cause the mighty army of Syria to flee and to bring deliverance to the starving people of Samaria (II Kings 7 : 6), so God can use ping pong balls or economic pressures to bend and even flatten China's bamboo fence. We must pray that the Lord will call out many of his Oriental servants to cross the downed fence and feed a starving nation with the Bread of Life.

As Christians we must view China from God's point of view, not man's. Our faith should be motivated by the spiritual, not smothered by the political. Righteous indignation against Chairman Mao's God-hating ideology is right, but hatred or even indifference for the people who have been enslaved by this ideology is sinful and inexcusable.

At present, "the least" you can do is pray for China. It may be "the most" you can do, for prayer is the greatest weapon God has entrusted to man. I believe that if the persecuted Christian of China were asked, "What is your greatest need?," without a moment's hesitation they would reply, "Brethren, pray for us."

From Christianity Today

The Gospel of John—the mind of God in human form

by Professor William Barclay

One has only to read through the fourth Gospel to see that it is the one that is different. For many it marks the peak of New Testament theology and revelation.

Luther called it “chiefest of the gospels, unique, tender and true”. Jerome said that the man who wrote it was “saturated with revelation”. It is not for nothing that the common symbol of John’s Gospel is the eagle, for the eagle flies higher than any other bird. The fourth Gospel is the eagle of New Testament thought.

Nonetheless the fourth Gospel has been a storm centre. There always have been arguments about its authorship. Hippolytus of Rome, who flourished about A.D. 200, wrote a book entitled “In Defence of the Gospel according to St. John and the Revelation.” No one defends what is not attacked, and in those days the fourth Gospel was attacked as a modernist work, which had strayed from the simplicity of the gospel story.

In the gospel itself there is what we might call a double citation. A witness is cited, and he is said to have been an eye-witness of the events of the Cross(19.35). Then further there appears a character called the Beloved Disciple. This Beloved Disciple was reclining on Jesus’ right at the Last Supper(13.23). He is at the Cross(19.26). He is at the empty tomb (20.0). He is at the lake-side(21.7), and he is finally

named as the author or compiler of the gospel(21.20-24). The strange thing is that John is not mentioned in the fourth Gospel at all, from beginning to end.(John the Baptist is, but not John the Apostle.)

A communal effort

There is no doubt that tradition always ascribes the fourth Gospel to John the Apostle, but in tradition there is also the statement that the fourth Gospel is a communal production. Clement of Alexandria says that John wrote "urged by his companions". Jerome in prologue to the fourth Gospel says that John wrote urged by all the bishops of Asia Minor and by the delegates of the churches. Almost the first account of the New Testament books, the Muratorian Canon (c. A.D. 170), says that John in his old age was asked to set down the story. They decided to fast and pray about it. The divine revelation came that "with all of them reviewing it, John should write all things in his own name."

When the fourth Gospel was written John must have been very old. He could not well have been less than 90. Now when we turn to the Second and Third Letters of John we see that they were written by the elder (2 John 1 : 3 John 1). A writer called Papias, who lived from about A.D. 60-130, collected every bit of information about Jesus and the gospels that he could—and he tells us that one of his sources was John the Elder. So in Ephesus at the turn of the century there was John the Elder and John the Apostle; and the best explanation is that it was John the Elder who actually wrote the fourth Gospel, in the sense that he was the penman, but that the material in it is the memory and the recollections of John the Apostle, who was the Beloved Disciple.

The fourth Gospel was the last gospel to be written. It was written about A.D. 100, and it was written in Ephesus.

Out of this situation there come three things.

Work of the Holy Spirit

1. There had been time to remember—70 years, and time to remember under the guidance of the Holy Spirit. Jesus had said to them that he had many things to say, which at the moment they could not bear, but which the Holy Spirit would bring them; he promised that the Holy Spirit would interpret in due time (John 16.12,15).

One feature of the fourth Gospel is the long speeches. For instance John 6.25-45 is Jesus speaking practically all the time. No one could except a verbatim report after 70 years, in an age when people did not write things as we do. We have already seen the tradition that said John was to write, "all of them reviewing it". Beyond a doubt what happened was that John said: "You remember how Jesus said...?" And they said, "Yes, and now we know what he meant." And down went the saying by John and the interpretation by the Holy Spirit—exactly as Jesus had promised. The long speeches of Jesus in the fourth Gospel are the work of the Holy Spirit thinking through the mind of John, after 70 years of remembering and of living with the risen Lord.

2. There had been time to think, and the more they thought of Jesus the more wonderful he became.

When Mark wrote about Jesus, he introduced Jesus full-grown, a man. When Matthew wrote about Jesus, he went back to Adam (Luke 3.38). But when John wrote about Jesus, he went back to before time began (John 1.1-3). The more they thought of Jesus, the more they saw him integrated into the eternal purposes of God.

Flash-point vs process

It has been pointed out that the Jew thinks in flash-points;

modern man thinks in terms of dynamic process. For instance, the Jew sees creation happening in the flash-point of a week; modern man sees it as a divine, dynamic process still, after billions of years, going on. In this respect, John is by far the most modern of the New Testament writers. Take the idea of the Second Coming. Mostly the New Testament writers made it a flash-point somewhere in the future. John writes: "If a man loves me, he will keep my word, and my Father will love him and we will come to him and make our home with him"(John 14.23). For John there was at least a sense in which the Second Coming happened every time Jesus Christ comes in the Spirit into the heart of a man.

Take the case of judgment. Most people relegate judgment to a distant flash-point—but not John. "Truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life"(John 5.24). Judgment is a dynamic process going on every time a man is confronted with Jesus Christ.

Word and reason

3. Greatest of all, the fourth Gospel meets the challenge to communicate the gospel, 70 years on, in the Greek city of Ephesus. It was impossible to talk to the Greeks about a Son of David or a Messiah; these were Jewish ideas of which a Greek knew nothing. So the John of the fourth Gospel was responsible for the greatest experiment in religious communication the world has ever seen. He presented Jesus as the Logos. Logos means word and reason in Greek.

(a) In the creation story in Genesis 1 it is God's word which created. "And God said..." Jesus is the Word, the re-creating Word come to men.

(b) A word is both the means of communication, and the expression of a thought. Jesus is the Word—God's means

of communication to men.

(c) Logos for the Greek meant reason. The Logos was the mind of God interpreted through the universe, making sense of what could have been a chaos, and order out of disorder. "All things," said the Greeks, "happen according to the Logos." John said: "Very well? The Logos has become flesh (1. 14). The mind of God has become a person." In one sentence, the supreme message of the fourth Gospel is: If you want to see what God is like, look at Jesus.

From 'The Argus', South Africa

Second Comings

by George Target

The particular method of Second Coming "date-setting" which we are to consider starts, like so many of them, in the Book of Daniel.

Now the "Orthodox" much prefer to leave these "Prophetic" booby-traps in scholarly obscurity—and when Daniel, apparently living in Babylon about 600 years before Christ, seems to foretell events which were to happen 400 years later, even to "gaze down the vistas of history to the very end of time itself", they seek other explanations.

"The Book of Daniel", they claim with a kindly smile, "is a crude and wish-fulfilling forgery written by a Jewish patriot at the time of the Maccabean Revolt against the Roman occupation of Palestine—probably in 167 B.C."

But your True Believer will have none of this blasphemy: the Bible is the Word of God, Daniel was a Prophet of God—so, therefore, what Daniel wrote must be completely true. All it needs is "unsealing".

And here, drastically condensed, is one of their many "unsealings."

In the Book of Daniel is to be found the "Prophecy of the Seventy Weeks", which is to last from the "commandment to restore and to build Jerusalem" until the "time when the Messiah shall be cut off."

By assuming that the start of these "Seventy Weeks" was at the time of the "decree of King Artaxerxes" allowing Ezra

to return to Jerusalem after the Captivity, which may be dated as 457 B.C., it is then possible to invoke the so-called "Year-Day equivalent."

This is the convenient "Principle" of reckoning a "symbolic" day in the Bible as a literal year, and is almost entirely based on one cryptic text in Ezekiel: "I have appointed thee each day for a year, a day for a year". What this means in the context of Ezekiel is a disputed problem, but to your True Believer its relevance to the rest of the Bible is at once fully apparent: Each time a "day" is mentioned, or a period of "days", or any length of time which can be "turned" into "days", and they feel that these "days" are obviously "symbolic" ones, they then regard them as "years".

By such means the "Seventy Weeks" are swiftly turned into 490 "days", each "day" becomes a "year", and the 490 "years" can be seen to reach from the already "firmly established" 457 B.C. to A.D. 33.....the year in which some people believe that Christ was crucified, or "cut off"!

Which, in this sort of "calculation", is "highly significant", and "merits prayerful investigation".

(True there are other possible dates which could also be taken as the start of the "Seventy Weeks" with as much plausibility. For example, there were several "decrees" by several kings, with scholarly disagreement as to the dates.)

Or, again, do we take the "commandment to restore and to build Jerusalem" as counting from the issuing of the "decree" or from its implementation?

And so on with each of the possible dates naturally resulting in an entirely different time terminal for the ending of the "Seventy Weeks".

Now, elsewhere in the Book of Daniel, there's another "Prophecy"—that of the "two thousand and three hundred days" before the "Sanctuary shall be cleansed".

So, on the further assumption that these 2,300 "days" are really years, that they started at the same time as the Seventy Weeks, and that the "cleansing of the Sanctuary" was not a literal cleansing of the Temple Sanctuary at Jerusalem but the Second Coming of Christ to "cleanse the polluted sanctuary of the earth by fire", it is then easy enough to "prove" that the two thousand and three hundred days would be the "return of the Lord as King" in 1844.

And it was so "proved"!

It resulted in the "Great Advent Awakening Movement" which swept parts of the United States just before the dubious Spiritualism craze in the middle of the "religiously enthusiastic" nineteenth century.

While it is true that there were other "Students of Prophecy" in Europe who arrived at the same conclusion by similar methods, the date is usually associated with an American: William Miller.

He was born in 1782, and became a small farmer in New York State when the whole area was still frontier territory. From 1816 to 1818, in an attempt to settle his "religious doubts and uncertainties", he made an "intensive private study" of the Bible.....and emerged to announce the "solemn conclusion that in about 25 years all the affairs of our present state would be wound up".

This meant that the "End of the World and the Second Advent of the Lord" would be in 1842, give or take a year.

In 1831 he was persuaded to preach on "his" subject, and by 1834 he had become a "full-time Baptist preacher", with "Prophecy and the Second Coming of Christ" as his only theme.

With growing confidence, and the "confirmation of his calculations" by some of the "most learned Bible scholars" of the day, he "set the date as being during the Jewish year of

March, 21, 1843, to March 21, 1844".

There was warrant enough for the belief at that time for were not the very Signs of the Times fulfilling in front of their eyes?

These "signs" of His Second Coming were given by Christ Himself in the famous 24th Chapter of Matthew—the "Apocalyptic" chapter—and your True Believers have always made wide and ingenious use of them.

For example, He said that, "immediately before the Son of Man came in the clouds of Heaven with power and great glory", the sun would be darkened and.....on May 19, 1780, there had been the renowned Dark Day over a large area of New England when either "volcanic ash in the upper air" or the "smoke from forest fires" had darkened the sun for "several hours together".

A contemporary account states that the "general opinion was that the Day of Judgment was at hand".

Again, Christ said that the "stars would fall from the Heaven".....and, on the night of November 12-13, 1833, there had been the equally renowned Falling of the Stars, when a "spectacular and sublime" shower of meteors was witnessed over most of North America.

It was not then fully understood what they were, and some even believed that they were "visitants from other worlds", or "created for the occasion".

They were, of course, the Leonids—a shoal of meteors, probably the debris of a comet, swinging in an eccentric orbit around our sun, far out into deep space and back again, with the path of which the regular orbit of the Earth intersects at 33-year intervals.

The display of 1886 was just as spectacular as that of 1833, but, since then, the orbit of the shoal has been "perturbed by the gravitational attraction of the giant planets", and

the Earth no longer passes through the main mass though it remains a remarkable phenomenon.

In addition there were all the perennial signs which every new generation of True Believers manages to read into the events of the day: "wars and rumours of wars, famines, and pestilences, and earthquakes, false prophets.....iniquity abounding......"

Last week's "Prophetic" magazine is just as urgent as those of William Miller's "Time of the End", and given the "enthusiastic ignorance" of those American frontier days it is all understandable enough.

But when the "calculated year" came and went, and nothing happened, there was intense disappointment among the Millerites."

Then another earnest "Student of Bible Prophecy" convinced himself and most of them that there had only been a "small error of computation", and that the "Lord would return on the tenth day of the seventh Jewish month, being the Day of Atonement", which, in 1844, was on October 22.

The "most learned Bible scholars" again confirmed these calculations, hope was renewed, hundreds of thousands of the faithful gathered, and even William Miller clutched at this "Prophetic" straw.....

The "Great and Terrible Day of the Lord" approached.....

"Would it be at the noonhour"?

"Would it be at the hour of evening"?

"How long would He tarry?"

"Would the Loud Cry go forth at the Midnight Hour?"

.....and midnight passed.

That indeed "terrible" day is still known in the history of Adventism as "The Great Disappointment".

Yet still the "dates" are being set!

And yet...and yet...

Because, for all the date setting, for all the enthusiasm of the slight demented fringe, for all the many "Orthodox" words and embarrassed evasions, Christ did promise that He would "come again", and that to "judge the living and the dead."

And are we to leave such a precious promise in the hands of the True Believers? Have it lost in "Prophetic" riddles? Mocked at by "worldings" because of what we have allowed it to become? Ignored because we ignore it in our ignorance? Forgotten because of our shame at "truly believing" in a doctrine quite so "Fundamentalist"?

Ought we not to be lifting up the trumpet?

"For", says Moody, "the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it.....(and) the moment a man takes hold of (this) truth that Jesus Christ is coming back again to receive His followers to Himself (the) world loses its hold on him.....His heart is free, and looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom."

From The Argus, S. Africa

Poems by Jaap van Rossum

Straight Away

*I choose Father
I am grateful to my True Parent
who went ahead
he opened my way
he chose consequence
above frustration
and rejection
 above hell
he took the heaven's tears
and brought them to me
I am thankful for this experience
Satan rules the world
and killed the hearts of all
and he might go on and go on
but we will grit our teeth
and know
 even more certainly:
he is the one
who is going to lose
my Father will be victorious
ever and ever again He will win!*

*there is nothing in this miserable world
to strive for
I'd better die
but my highest ambition will be*

*that the spirit
of my Heavenly Father
the Hero who saves mankind
may dwell in me
that I may be
In my True Parents
and they in me
let me get rid of my bounds of sin
and move my arms and legs freely
let me no longer be whipped
by the ghost of emptiness
but stand
in the light
of His Heavenly Presence
and become
His beloved Adam.*

The Lord Gave Me Rest

*I am home in the creation
My Father is everywhere
always breathing
protecting
embracing me
stimulating others
His arms just go out of me
Love
the most humble force
It breaks the stone
of their hearts
there is no doubt
indeed
Christ has come
The New Heaven and Earth*

are rising up.

Prayer in the Harvest Month

Father, the world needs to be restored!

Let the restoration move forward

Use us as your tools

which can stand anything

It is time for deeds

True Parents are crying it out

Act!

Proclaim!

There is no time sitting down here

The world is desperate

The people suffer

Tears are the reality of the day

But how great is the Father

What does He give

He created us a garden

limitless in distance

colour, variation, joy

He is chasing from the one self

in which He's breathing

into the other

There's a lake of peace in Korea

Chungpeong lake

The Father gives it to the children of the world

How many thousands of times isn't He

giving out

showing the true way

our true character

Stand up and fight for the world!

Abel, save Cain!

Pray and sacrifice

*Humiliate yourself
What does it matter?
You might have to fall down
and kiss the criminal's feet
What matters
if this is the way that you can
scream it out:
"I love you!"
"O Father",
Isn't this the way you are
and have been in my ancestors
always in history
We'll follow your course!
O Father, I scream it out now
Give us today a hundred members!*

News Briefs

Bible-Running Across Iron Curtain Increases

London. (From 'The Cape Times,' S. Africa)—The arrest and imprisonment of the Rev. Hathaway, a British Pentecostal minister, on charges of bringing a consignment of Bibles into Czechoslovakia draws attention to the increased smuggling of Bibles into Iron Curtain countries.

During the past few years 35,000 Bibles in Russian have been carried into the USSR by tourists and passed on to Russian contacts.

A prime organizer of Bible-running is the California-based "Underground Evangelism," which prints Bibles in the various European languages and recruits private citizens to carry them behind the Iron Curtain as tourists. As a result, there has been a tightening of luggage inspection at the frontiers.

British Professor Begins Research on Religious Experience

Oxford. (From 'Svenska Dagbladet,' Sweden)—Prof. Alistair Hardy, internationally-known marine biologist and professor of zoology at Oxford, began a research project concerning religious experience. The project, called 'The Religious Experiment Research Unit' (RERU) at Manchester College, intends to apply the scientific method toward understanding the spiritual side of man. Prof. Hardy said, "I think that religious experience is as fundamental to man as sexuality and that... a suppression of the deeply rooted need must lead to a deep frustration." Prof. Hardy feels that scientific study of religion will not detract from those elements of religion most precious to man, "any more that our biological knowledge about sexuality necessarily must decrease the passion and beauty of human love."

The first part of the work concerns the collection of 5,000 personal stories of religious experiences. Since the project was started on 1969, over 3,000 such testimonies have been gathered.

At the same time, Prof. Hardy and his assistants are working with a scientific system of classification, somewhat similar to "the classification of the vast material about a biological species from a newly discovered land," Prof. Hardy says. They have planned to adapt this knowledge to study "the ecology of the spiritual man." Prof. Hardy feels that to bring religion into the realm of scientific study is important, because "If this does not happen, religion might disappear as a moral power, and without it we can't be sure that the culture will be able to survive."

In addition to two published books, "The Living Stream" and "The Divine Flame," concerning, among other things, the evolution of man, Prof. Hardy has finished a book concerning "a scientific study of man, the religious animal," due to be published soon.

Swedes Report Personal Encounters with Jesus

Stockholm (EPS)—About 20 Swedes have told two religion sociologists that they have had personal encounters with Jesus.

Berndt Gustafsson and Gunnar Hillerdal, scientists at the Institute for Religious Sociology, have been soliciting interviews with people who claim such experiences.

The scientists reported that most of the people they interviewed described Jesus as a shining figure with tender, sparkling eyes and many said he blessed them with outstretched arms. Most of the encounters were reported in homes but some also were said to have occurred in working places.

Mr. Gustafsson characterized the interviewees as more sensitive than the average person. He said he thought many others believe they have had such experiences but find it difficult to describe them.

Vatican Says Satan Exists

by Barry James

The devil's deepest wile, according to French poet Charles Baudelaire, is to persuade humanity he does not exist.

Now the Vatican has a campaign going to give the devil his due before he drops out of public sight altogether.

Pope Paul VI dedicated an entire speech recently, for the first time in his nine-year pontificate, to the subject of Satan.

This was followed by talks on Vatican radio and special articles in the Vatican press.

The Pope said Satan truly exists as an active force in the world, and used these words about him:

"A dark and enemy agent.....a terrible, mysterious and fearsome reality.....a live, spiritual, perverted and perverting being.....the enemy number one, the tempter par excellence... the hidden enemy who sows errors and misfortunes in human history."

The Pope asked his listeners not to treat his words as "superstitious or unreal."

But that is exactly how part of Italy's secular press treated them, including a Communist newspaper which ran a tongue-in-cheek "interview with Satan".

The Vatican newspaper L'Osservatore Romano snapped back that such articles themselves showed the influence of Satan.

L'Osservatore even prepared a special page on the devil.

The Rev. John Navone, American professor of theology at

Rome's Gregorian University, who organized a panel discussion on Satan last year, said the debate about the devil brings up the whole subject of spirits, including demons and angels—a subject which has largely lapsed into oblivion over the past decade.

Navone said interest in spirits is evidenced by such modern fads as occultism, mind-bending drugs, astrology, psychic experiences and Oriental religions in Western societies.

Navone said men today tend to think of the devil—if they think of him at all—as a fun figure, a type of “Satanic playmate,” rather than the cruelly evil figure of the scriptures and literature who uses men for his own purpose.

The pope's approach to religious faith usually has stressed the positive and pragmatic, both for ecumenical reasons and to keep the church credible to modern man. *L'Osservatore Romano* once went out of its way to inform its readers that the pontiff does believe in hell, even though he never mentioned the subject.

Crisis of Faith, Authority

But faced by what he reportedly sees as a worsening crisis of faith and authority in the church the Pope has been getting ever more pessimistic.

Last June, he suggested that Satan had entered the church through some “fissure” to stifle the fruits of the Vatican Ecumenical Council.

Apart from that passing reference, however, he had never publicly dealt with the devil until now. Talking about Satan meant delving back into language largely discarded by modern theologians. For even among them, fiery Lucifer with his horns and tail has descended to the level of a vaudeville joke.

The Pope did not say what the devil looks like. He was trying to explain what, in his view, Satan is like.

According to Paul, Satan is a being of vast malignity, sophistication and treachery who is seducing modern men with drugs, pornography, materialism and experiments in the occult.

Whole nations, he said, have fallen under Satan's grip, although he left it to the audience to decide which ones.

Vatican Radio said the Pope did not mention Satan to inculcate fear. But it said he would be ignoring a fundamental reality of faith if he did not put people on their guard against the devil.

"As in every battle, the greatest mistake is to underestimate or even ignore the enemy," the radio said.

In the Pope's view, modern man relies too much on psychology, psychiatry and sociology to explain the phenomenon of evil, while losing his conception of a supernatural power of wickedness.

L'Osservatore Romano said many Catholics had been surprised by the Pope's speech because they had become "accustomed to the idea that Satan is a metaphor, an emblem, a spook for children and primitives."

Yet, the newspaper said, symbols of Satanism are flourishing everywhere. It mentioned fortune tellers, dabblers in the occult, witches and witchdoctors, "madmen and criminals who call themselves Satan and, like Satan, go in for the trade of murder," (an apparent reference to the Charles Manson "family"), demonic rites, sadism and sexual orgies "even in the most civilized cities."

From The Korea Herald

Vatican Concerned with Dutch Catholic Progressives

by Alexander Chancellor

The Hague (Reuter)—Despite the Vatican's efforts to reassert its authority over the Dutch Roman Catholic church, the religious crisis in Holland seems destined to continue for many years—and possibly grow worse.

"Holland is a country with a million popes," commented one conservative Dutch churchman. "What is happening here is the protestantization of the Catholic church, and the danger is that many people don't see it."

The "renewal" movement, a spontaneous and largely undirected attempt by progressive Dutch Catholics to find new, "living" ways of expressing their Christian faith, has been causing the Vatican growing concern ever since the 1962-1965 Vatican Council.

Rome has recently stepped up its efforts to impose authority upon a church province where thousands of Catholics use unauthorized liturgical texts, espouse unorthodox doctrines, and replace the hierarchical concept of church government with new democratic procedures.

One of Rome's main objectives has been to make Holland's seven Roman Catholic bishops adopt a less tolerant attitude towards the local radicals.

Within the past two years Pope Paul has brushed aside the opinions of most Dutch bishops and priests and appointed two staunchly traditionalist bishops to the dioceses of Rotterdam

and Roermond.

Once nicknamed "the seven sleepers" for their alleged tolerance, the Dutch bishops certainly no longer deserve this collective title.

The influence of the two young traditionalists in their midst is making it increasingly difficult for them to unanimously continue their policy of bridge-building between the "progressives" at home and the church authorities in Rome.

The Vatican has also successfully prevented the convening of a new national pastoral council intended as a forum in which bishops could take counsel with priests and laymen on major policy decisions affecting the church.

Rome Decision

Rome decided that the council's proposed statutes threatened to undermine the authority of the local bishops and insisted that it should be suspended.

Instead, there is to be an informal "national pastoral consultation" at the end of this month as a kind of watered down substitute for the original plan.

In another move, the Vatican recently eventually persuaded two progressive Dutch bishops—those of Breda and Shertogenbosch—to remove from circulation two volumes of an experimental handbook of religious instruction for use in Catholic schools.

The two bishops gave in after a long tussle with the Vatican which at one point last year issued a public statement describing the experimental catechism as "gravely wanting" and demanding its withdrawal.

The rest of the catechism, the work of some 20 authors which cost the schools some 25,000 sterling to produce, is also being completely rewritten at the Vatican's request.

In Rome it was held to question the historical accuracy

of the gospels and reject papal infallibility as an article of Catholic faith.

If such developments look like successes for the Vatican, there is no indication that the Dutch "progressives" are losing heart or will give in easily to Rome.

A leading progressive official of the Dutch hierarchy commented: "Rome step by step will tighten the screws, and Rome has plenty of time, it has already been around for 2,000 years.

"But time is on our side as well, for some of the developments which started here have also taken root in other countries. Eventually, the Vatican will have to accept them."

The moderate bishops believe that even misguided experiments in the liturgy, in theology, and in new forms of democratic decision-making should be tolerated while Dutch Catholics try to break with the more stultifying traditions and create their own "living church" more in tune with modern man.

But they insist, as bishop Theo Zwartkruis of Haarlem has said, that "we are wide awake where fundamentals are concerned."

From the 'Korea Times'

Communists Murder Youth, 20, for Christian Beliefs

by Gary Jarmin



The Communists say he drowned.

On July 16, 1972, John Moiseev, 20, a young Christian and soldier in the Soviet Army, paid the highest price for his

devout, unshaking faith in God.⁵ He was murdered; murdered not so much by men, but by an ideology. John was killed by men whose sense of morals and values had long since been sacrificed on the highest altar of materialism—Communism.

John("Ivan" in Russian) was an exceptional Christian. He never shrank from his duty to bear witness to Christ. In fact, in a country where most believers usually speak in hushed voices, he ardently proclaimed aloud his belief and actively sought to win others to his faith. His only crime, for which he was finally murdered, was that he loved God very deeply and was even willing to sacrifice his life to fulfill his Christian responsibility.

Just before he died, John proclaimed: "I love the Lord with all my heart and am ready to pay any price for Him."

John was drafted into the army at the age of eighteen. Unlike other soldiers who were Christians, he did not become silent, but continued his evangelical work among the soldiers around him.

Most of them mocked and persecuted John, but gradually, many became converted, after he demonstrated an amazing ability to predict the future. However, most became convinced of the God John spoke of by seeing the tremendous loving example he set in his daily life.

Records Trials

Before long, his persecution increased. In a tape recording made from May 2 to May 12, 1972, which he smuggled to his parents, John described much of the torture and harassment he was undergoing.

"There is no rest for me, night or day," he recorded. "Fifteen times a day they send for me from different sections, in order to make me change my mind."

Often his persecutors would keep him hungry five days at

a time to force him to renounce his faith, but John would only become stronger in his faith as a result.

John further described on tape how he was forced to stand for five hours at night in the snow at 25 to 30 degrees below zero. This lasted for two weeks. Afterwards, he was sent to a camp in Sverdlovsk where he was "worked over" and passed through five special torture chambers.

It was in Chamber No. 5, John described, that his most unbelievable torture took place: "They put me in a special rubber suit and by swelling it with air compressed my body, gradually increasing the air pressure and every time asking me: 'Well, then, you better change your mind or else you will be here for seven years.'" After twelve days of this, John was returned to his military unit in Kerch.

Fate Expected

In one of his last letters to his family before he died, John wrote of what now seemed his unavoidable fate: "The greetings of your son will soon be at an end. They have forbidden me to preach Jesus Christ...I am undergoing testing. I have told them that I cannot stop preaching Him. I am following Christ's order. The testings are great and the torments are not light."

After his death, John's military officer, Malsin V.V., commented of him: "Moiseev died hard, he fought with death, but he died a Christian."

When John's parents learned of his death, they left for Kerch to claim the body. When they returned with the coffin for burial, it was pried open to see what had actually caused John's death. The death certificate read he had died of "mechanical asphyxiation from drowning." However, an autopsy by friends of John's family revealed something else altogether.

What they discovered was more than the body of a drowned

man, but of one who had been subjected to tremendous punishment and torture. There were six deep punctures in the area of the heart; head wounds and abrasions from beatings; the feet and back were severely beaten; and on the chest were large burns.

Truly, John's death stands as a symbol of the insane inhumanity of an ideology without love or truth. May John's courageous life and death likewise serve as an example to all of those who desire true freedom and justice on earth.

From The Rising Tide

Religious Ferment in Eastern Europe

by Edward E. Plowman

Dissident Russian author Alexander Solzhenitsyn says he would like to use his \$79,000 in Nobel Prize money—if he ever gets it—to build a church.

Such is the mood these days among an increasing segment of the Soviet Union's population. After more than fifty years of atheistic indoctrination and outright harassment, religion hasn't gone away as Lenin predicted it would. Indeed, evidence indicates a recent upsurge in spiritual activity not only in the U.S.S.R. but throughout Eastern Europe. Worried Communist leaders are speaking out more often in reaction, and some are cracking down harder. They allege that religion tends to revive nationalism (the Soviet empire comprises scores of nationalities and language groups, many of whom dislike each other), and is bad for man's dignity, social awareness, and intellect.

It is difficult to assess the situation. Although the entrenched bureaucracies cling to the status quo, wide-ranging changes are taking place. Conditions differ from nation to nation. Some allow more religious freedom than others—but almost always with strings attached. Most countries allow the printing or importation of Bibles—in severely limited quantities. Poland allows the Catholic Church to flourish but does not permit the construction of badly needed new church buildings or the existence of a Catholic press.

In Hungary, where foreign books are sold openly and

Western music is popular, a strong strain of the Jesus movement has emerged among the young. Transient workers have carried it to East Germany, where it has attracted many adherents, according to Bishop Kurt Scharf of the Evangelical Church of Berlin-Brandenburg. Scharf, after a recent visit to East Germany, said that despite much Communist repression a number of congregations show "a resurgence of vitality." The quality of preaching is higher than ever and deeply Bible-centered, he said, and many people are "flocking to the Gospel." The government's antichurch policy (advance approval is required for Bible studies and other meetings, young people are warned they will be barred from university if they persist in their faith) is the best witness of the church's significance, he added.

Interviewed at a political rally in Munich, several youthful Marxists indicated they were frustrated over politics and bothered by a sense of deep emptiness. "Peace must begin in me and spread to the world," one reflected. "It cannot be imposed." Spiritually, multitudes of young Marxists like him are at the threshold of a new revolution.

Several informed observers insist that Romania and the U.S.S.R. itself are the two countries in all of Europe where Christianity is making its most spectacular strides. Romanian-American church leader Emmanuel A. D. Deligiannis a few months ago addressed packed-out large churches in Romania where nearly half in the audiences were under thirty. In an interview last month, a retired Baptist pastor from the Ukraine acknowledged that many young people in the Ukraine have been caught up in a spiritual revolution, with numerous conversions and baptisms recorded in the churches. (Youths under eighteen are forbidden by law to be church members or receive religious training. Nevertheless, some get baptized secretly.)

Pravda and the Red Star, an armed forces newspaper, have

editorialized against the spiritual movement. The latter has carried several stories on Christian activity in the army, including one about a "Baptist sect" responsible for the conversion of many wives of officers and enlisted men. Another story named soldiers who apparently belonged to the Initsiativniki, or "unregistered" Baptists (many are pacifists). (Some have chosen to be unregistered for separatist reasons, others as a protest against strictures on religious freedom. Also, said the retired Ukrainian pastor, the state refuses to register many simply because it doesn't want the growth known.)

Reporter Paul Wohl in the Christian Science Monitor said that local newspapers in the southern and eastern Soviet republics frequently report the activity of unregistered Baptists, Pentecostals, and Seventh-day Adventists and the sentencing of their leaders to long prison terms.

The unregistered believers do a lot of printing too—of Bibles, hymnbooks, and even a magazine, Fraternal Leaflet—on a clandestine press. A group known as the Council of Baptist Prisoners' Relatives regularly releases letters and documents containing precise information about persecution and imprisonment of believers. (Hundreds of evangelicals are in Russian jails.) These accounts in turn are often picked up and widely disseminated by mission agencies in the West.

One of the most recent of these is about the death of a soldier named Ivan (Vanya) Vasilevich Moiseyev, 20, a member of an unregistered Baptist Church near Moldavia. The army said the youth, an outspoken witness for Christ who kept a tape-recorded journal of his spiritual encounters, had drowned accidentally in the Black Sea. But an autopsy ordered by the parents showed he had been beaten and tortured; there were large burns on his chest and deep punctures near the heart. Witnesses saw an army commander and men in civilian clothes kill the youth, say parents. They published the report and

excerpts from Vanya's journal in order, they explain, to call the guilty to repentance and summon the Church to increased zeal.

Sergei Kourdakov, 22, knows how tough it must have been for Vanya to stand up for Christ. Kourdakov says that as a Soviet naval cadet he worked for the police, leading drunken hooligans to break up Christian meetings, beat the believers, and burn their Bibles. Once they killed a pastor, he says. But the persistence of a teen-age girl despite repeated beatings and threats, a copy of the Gospel of Luke salvaged from a bonfire, and missionary broadcasts got him thinking. He listened to the broadcasts while serving as a radioman aboard a fishing trawler in the Pacific. (Hundreds of broadcasts are beamed weekly to Iron Curtain countries from six missionary stations.) The youth jumped ship off British Columbia in 1971, was granted refuge by the Canadian government, and on a visit to a Toronto Pentecostal church prayed to receive Christ.

Soviet watcher Michael Bourdeaux of England estimates that the unregistered Baptists have published at least 40,000 Bibles and New Testaments on their illegal press. Thousands more have filtered in from the West, but Bibles are still scarce and are thus hot items in the black market. (The Baptists have about 3 million members, Roman Catholics number 3.5 million, and the Russian Orthodox Church claims 30 million.)

Meanwhile, the religious activity and tension is building up in the U.S.S.R. Thousands of Jews have emigrated to Israel to escape the pressure, but the evangelicals have nowhere else to go. All they're asking is that their government abide by its own constitutional decree of religious freedom and the United Nations article it signed. That article states: "Everyone has the right to freedom of thought, conscience, and religion: this right includes freedom... to manifest his religion or belief

in teaching, practice, worship, and observance."

Solzhenitsyn couldn't have said it any plainer.

From "Christianity Today"

Former Soviet Scientist Explains How He Found God

by Rudy Friesen

The two men from the Russian embassy, one of them the consul of the embassy and a colonel in the dreaded KGB, listened impatiently as Dr. Boris Dotsenko, Soviet scientist and visiting professor at the University of Alberta in Edmonton, explained why he sought release from Soviet citizenship.

Finally, with a scowl on his face, one of them said very emphatically: "You will come back!" Equally emphatic, the short balding professor, peering at them through round metal rimmed glasses, replied, "No!" and under his breath he added, "I would sooner die".

Boris Dotsenko's disillusionment with the materialistic society of the Soviet Union came gradually. And in process this eminent scholar-doctor of mathematics and theoretical physics, author of twenty-nine scientific documents and chief nuclear scientist at the Ukrainian Academy of Science in Kiev, found faith and hope in the non-material Creator of the universe.

A Communist to "the marrow of my bones" in his early university days, he says: "I really believed that Soviet Communists were building the perfect society according to the supreme doctrine of Marx, Lenin and Stalin, under the genial leadership of Stalin."

But seeds of doubt seem to have been sown already in his childhood and early youth which later came to fruition. He

remembers his grandmother taking him to church one time and the kindly old minister handing him a book with a cross on the cover and saying: "Kiss it my child." "This left a deep impression on my mind," he recalls.

Boris was always curious. In his early teens he read a lot of books and questioned: "Why do we live?" At 15 years of age he read some of the works of Plato and Socrates and was thrilled with the clear, logical thinking of the Greek philosophers. Literature from pre-revolutionary days also fell into his hands where mention was made of God and his works. He found "some parts of life hard to put into agreement with official Communist statements."

Then in 1944, at the age of 18, very strangely, he found a Bible in a barn along with some other literature. For two weeks he read this fascinating book and then, just as strangely, it disappeared from his room. But what he read had left its mark. "The words, 'In the beginning was the Word, and the Word was with God', struck me right in my mind, for here was a very clear statement in complete contradiction to Marxist-Leninist statements—of what was at the beginning, underneath everything. It was an extremely shocking experience, psychologically speaking," he remembers.

Dotsenko very seriously started to question the Soviet system of government in 1949 in his fourth year at university. Some Ukrainian nationalist students at his school were arrested. The state of Israel had just been formed and there were secret police actions against Jewish doctors and other people of Jewish nationality who tried to find out relatives in Israel. He saw how Soviet authorities "were scared out of their wits" by the fact that Ukrainian nationalists contacted some of these Jewish people. He thought, what are they afraid of? Why are Soviet authorities so hypocritical?

A drastic case of suppression of truth and freedom of

opinion further shook him up just a few years later. The supervisor for his master's degree thesis was Jacob Frenkel, famous top Soviet scientist and one of the founders of Soviet theoretical physics. A close friend of Albert Einstein's, Frenkel was a believer in God. "I saw a beautiful Bible on his bookshelf. I quickly looked at it but I didn't read it," Boris recalls.

When he was at a gathering celebrating the anniversary of the publication of Lenin's book "Materialism and Empirio-Criticism," he was asked his opinion of it as a top scientist. Frenkel quietly replied: "I do not consider this work as a really modern achievement in philosophy."

The next year the party organization report stated the party had done a big job of reorientation of some erroneous philosophical opinions of its leading scientists in relation to Marxist-Leninist philosophy. Shortly after this Frenkel died, supposedly of a heart attack.

The last stronghold of Marxist philosophy crumbled in Boris Dotsenko's mind when he discovered God while studying on his own. He came to realize that the dialectic materialistic philosophy—which states that there is nothing but matter, that this matter develops according to its own laws which are also material, that it produces some complicated combinations and that in the final account it could produce life—did not agree with some proven laws in physics.

"There is a very special fundamental law of matter which states that if matter is given to itself, it always tends towards disorder. From this point of view evolution is absolutely unexplainable," Dr. Dotsenko explains. However, when he looked about him he realized there was a very highly ordered organizing force which made matter more organized and kept the whole universe under control. He concluded that this power must be non-material, for otherwise it too would be subject to the same law. He further concluded that it must be

omnipotent and omniscient, that there must be a God, one God who holds everything. Very matter-of-factly, he says, "Then I started to pray."

His desire to get out of the country now became an obsession. The KGB (Committee of State Security) was apparently planning to send him abroad as a Soviet agent. Boris saw in this his only chance to get out of the Soviet Union. Suddenly, however, he heard no more from them. He felt trapped. He could no longer serve this "most ungodly power in the world." Yet his escape route seemed to be cut off. Added to this was the misery of suspecting his father and his wife of working against him as informers to the secret police. "My God, take me out or kill me."

Dotsenko chose what was to him the lesser of two evils and proceeded to make plans to end his life. Even now his basic trust in God did not waver. He felt if God didn't want to "kill him," as he put it ("let him die" is probably closer to his meaning), he would be kept alive, and so he prayed: "My Lord, thy will be done" just before taking poisonous substances. To the surprise of the doctors he regained consciousness and began to recover after hovering between life and death for some hours. The first words that came to his mind when he awoke were, again, "Thy will be done." He concludes from this experience: "It was evident that it wasn't the doctors that did it or myself that wanted to live, but the same non-material power who holds everything."

He now decided to wait patiently, outwardly loyal. After a time the KGB again contacted him and it became more and more certain that he would be going abroad. "It was wonderful," he says. "Only by prayers (that this happened)."

In the fall of 1966 Dr. Dotsenko was sent to Moscow for his final briefing. High ranking government officials offered him high prizes for serving the Soviet Union in this espionage

field. He then received his ticket and boarded a plane for Canada.

His final destination was to be Vienna, Austria where he was to serve as a senior advisor to the International Atomic Energy Commission. His stay in Canada was to serve as an orientation course in Western culture. Also, it was felt, that if Canada had a good look at him and saw that he was a good scientist he would be all the more firmly entrenched in the energy commission.

Boris' first impressions of Canada were exhilarating. Here before his eyes was a free country, rich, clean and very beautiful, the people very polite. But the highlight of his arrival in Edmonton was something which he describes as: "It was just like water for a thirsty man." He had found the red Gideon Bible in his dresser drawer and dropped everything to read it. Did he accept what he read, I asked him. With tears in his eyes he replied: "I just swallowed it."

The men from the Russian embassy left without really fulfilling their mission. They had come in response to a letter Dotsenko had written requesting release from Soviet citizenship. Was he afraid for his life at that time? "I trusted God. I believe that when God wants me to die I'll die, but not one minute before and not one minute later," was his reply to my question.

Dr. Dotsenko is now a Canadian citizen and a professor of mathematics at Waterloo Lutheran University in Waterloo, Ontario. He never got an official release from Soviet citizenship. He wrote two letters to the embassy without results. Finally in 1970 he decided to write an open letter to the top Soviet leaders Kosygin, Brezhnev and Podgorny explaining why release from Soviet citizenship was so important to him, and thereby criticizing the political atmosphere of his homeland and denouncing military and secret police interference in scientific matters as well as interference in private family life.

Boris has clearly defined goals in his new life. As a teacher he wants to "teach students, as possible giving them not only scientific information or training them in mathematics, but making them people who realize their attitude to the surrounding world and society and to God."

As a scientist: "If I'm allowed to do anything in science it will be according to God's will. This is my most important interest: that all my works be directed to satisfy Him." He finds the spiritual dimension a great inspiration and help in solving problems in science which once puzzled him.

As an author he is planning to write a book in answer to Bertrand Russell's "Why I Am Not a Christian." "His logic completely falters," he says of Bertrand Russell. "It is interesting to see how even the brilliant mind of man is turned into complete nothing, into very stupid blunders, as soon as he starts working against God, against supreme wisdom, supreme intelligence and the supreme truth of God. Only from God comes real wisdom."

And of his personal relationship to God, Boris Dotsenko says: "God is very personal to me. Since he gave me life I am just praying: lead me Lord in ways that will be pleasant to thee."

From 'Ljvs i Oster' (Light in the East), Sweden

Scientist Teaches Minister about Existence of God

Christians were shocked when they heard a speech by minister Dr. Paul Schulz in Hamburg St. Nicolai Church: "The goal of modern theology is to liberate man from the ancient idea that God is a personal God and creator of all life". He furthermore explained that "the results and facts found by modern natural science make it impossible to believe in a God as a personal God. Everything can be explained by bio-chemistry, and this is the cause for a decisive change in thinking. Today man has to understand that God is a principle that occurs in nature when things come into existence as well as in human love."

To clarify standpoints, Dr. Joachim Illies, professor for biology and leader of Max-Planck-Institute, was asked to comment on "the results of natural science." His answer was follows:

"For a scientist it is very strange and surprising to see how little is understood as to the goals of science and its limits, especially by those who are taking science as their 'new religion.' As to the enemies of modern natural science there are no problems, they can be convinced quickly; but as to the so-called 'friends' who are coming from other disciplines they really are a danger.

Minister Schulz is such a 'friend', who in his impetuosity injures science and we have to defend ourselves against him. He basically has not understood the foundation that is taken for today's scientific description of the world. He wants to 'liberate' people from 'the ancient belief that God is creator'. Well, that is his business (but not as a minister who should

teach the word of God)—perhaps as an atheist. But for this ever vain attempt he must not misuse science. Even if the scientific language does not describe a personal creator we have to bear in mind that the language and methods of science are self-chosen. They do not say anything against God. If for example I make up my mind to keep my eyes closed and to try to get to know my surrounding only through my sense of touch and hearing, I cannot say that I have liberated myself from 'the ancient idea that there is light and a sun which gives warmth and light'. Is the mole an evidence for the absence of sunlight?

No, the Hamburg minister is not as modern as he likes to be. Maybe a hundred years ago such an attempt would have appeared attractive, for at that time natural science was completely misinterpreted and misunderstood.

Our time, however, is different. If we need liberation, so not from the truth of old mystical ideas, but from the weakness of belief and absence of orientation. Has minister Schulz never read something by Heisenberg, by K.F. von Weizsäcker, by Max Planck? Certainly he knows Professor Süßmann in Munich who once wrote: 'That God has created the world is told on the first pages of the Bible. How it was created is tried to be described in the language of modern science'. Who says about God 'he is a principle which occurs in the laws of nature' effaces the meaning of God as well as that of the natural laws and does not give anything. Although somebody may deny God in his life and misuses science for this aim, he nevertheless can renounce to human or Christian love. Is love a force made by man? Man is given love, but he has not made it.

So we feel sorry for minister Schulz, and his case is not the only one. Christian history began with the 'rock' represented by St. Peter, who denied his Lord three times before the cock crowed. But after Whitsuntide he felt the fire of the Holy

Ghost and was strong to teach the Greek 'what first they considered nonsense'. At that time there was no modern science. We have to learn that the study of theology does not absolutely lead to experience the Holy Ghost, that we all are really weak and that the spirit of God blows where He will.

If the church were a sound instrument, nobody would bother about minister Schulz. But this church is sick, it has no longer the force to withdraw itself in all public from such speeches missing the true sense of Christian thought. I am sorry to say that not science, which is aware of its limits, but the churches themselves make it hard to believe in a personal God and creator."

From "Ruhrwort," Germany

(Letters)

**We are experiencing the effects of our Leader's
presence in the U.S.**

Washington, D.C., January 26

Greetings from Washington! I hope that news from New York and Washington has been drifting through to you. In case you haven't heard, the visa problems for our European members have been resolved and ten new vans will roll into Belvedere tonight to take them to all parts of America soon! Neil Salonen has been back and forth between Washington and New York often during these days and returned there yesterday after signing for the last vans. He said at dinner yesterday, "The resolution of the visa problems and the procurement of the vans is a real victory...When we clearly see what we have to do and set about doing it, we can ask people with power and influence to help us and they will do so...Our Leader often says, 'We are an international family — national boundaries are our enemy! Now with each team representing the entire world we can demonstrate this fact in a substantial way.'"

After several days of sightseeing, the teams of European brothers and sisters will join the U.S. One World Crusade teams for a sixty day joint effort. Then teams will be reorganized within regions and each assigned to one of 20 regions. We are truly indebted to our European Family and, as our Leader said, "We must go to the front to protect them in every way."

Our Parents will leave for San Francisco on February 2 and will spend their birthday (February 8), at the San Francisco Center.

Ten people came for our public lecture last night, and we hope to have that many for our workshop this weekend. We are experiencing the effects of our Leader's presence and direction in the U.S. in many ways as we enter a new phase in His work in America. Let us unite and go forward with joy and determination...

Therese Klein

With new power and strong determination...

Frankfurt, Dec. 31, 1972

As the year 1972 draws to a close and a new year dawns, our thoughts go back to the last 12 months and we can truly say, it was an eventful year. The highlights were of course Father's and Mother's visit to Germany, Father's first public appearance in our country and the inauguration of the "One World Crusade" Mobile Team. We are deeply grateful for these great blessings Father has bestowed upon us. Ever since our Parents left, the team has actively campaigned throughout the country with great success. We not only witnessed to hundreds of thousands of people, but also distributed Principle material in great quantities and gained many new members for the movement.

The Team got very good reviews in many local newspapers and Principle is being discussed in many schools and universities.

Just in time for the holidays our family printing shop got out 4,000 hard-bound copies of the German translation of the the Divine Principle (574 pages). All our members were so grateful to receive this priceless treasure our Master has given to us.

For the holidays the German family met in three cities: The northern districts in Essen, the central districts in Frankfurt and the southern districts in Munich. We ourselves managed to visit each of the three cities to spend some time with each group. Besides sharing experiences, meeting with the team and center leaders etc. we studied parts of the new book, and at those times tremendous energy was felt by everyone. With new power and strong determination to win out for our Father, we'll enter the New Year 1973, which, we are sure, will be even more eventful than the passing one regarding the restoration of the world.

The chosen team-members are preparing themselves for their new mission in America in every way possible, especially in polishing up their English.

Love and warmest greetings and "monsey" for the year 1973 to all our families around the world.

Paul and Christel Werner

**Everybody was resolved to do his utmost to
fulfill Father's Will**

Camberg, Feb. 7, 1973

After weeks of preparations the great historical moment finally arrived when the Boeing 707 which brought us safely across the ocean, landed at Kennedy Airport in New York and the 100 European team-members set foot on American soil for the first time. Due to difficulties with the immigration authorities the whole group was detained for several hours. When permission was finally granted to enter the States for three days, we were deeply moved to see Master and Mother, their

party and many American brothers and sisters still waiting for us after these long hours of delay. How can we describe our feelings at that moment? We were home at last!

After a heartwarming reception and dinner by our American Family our Leader welcomed the European members to America, and everyone could feel his great concern for the restoration of this mighty country. Everybody was resolved to do his utmost to fulfill Father's Will in this nation.

It was a great moment for all members when Father formed the ten new teams on Jan. 31, at the end of their training period. On Feb. 1. the ten brand new vans were sent off to their new mission fields across the country to join their American brothers and sisters in the "One World Crusade". It was a moving experience to see them pull out one by one from the first heavenly foothold, Belvedere, to find Father's children in the satanic world. Our prayers were with them at this historical moment. May they take their mission seriously to help fulfill Father's Will for America.

Upon our return from the States the German teams were already awaiting us at the farm. After hearing the report from each team—they worked very hard during our absence—we divided the big teams into groups of ten members each, to cover the cities more frequently, which is also of great benefit to our local centers.

We are very happy to report that quite a number of people from all over Germany are sending in requests for the new Divine Principle Book. One school wanted it mailed by special delivery, as it was to be a going-away present for one of their retiring professors.

Our first trainees arrived at the family farm for training, although we are still in the process of remodeling the place. Everybody enjoys the training program very much, even though they do work and study hard, and we hope to win many new

members this way.

Every center in Germany is resolved to bring in the harvest for Father and our True Parents. Monsey to our brothers and sisters all over the world.

Paul and Christel Werner

We are full of hope that we soon can show the fruits...

Helsinki, Finland, Feb. 1, 1973

The accomplishments of this month were more of an inner nature than outer. We all grew and were becoming more convincing preachers in the street than ever before.

It is a great challenge to move these people's hearts to do God's will, not their own, because they are so used to deciding their own affairs individually and independently from any outer influence. So we had some sad experiences this month with people who were following stubbornly their own interests and plans though they quite well understood the conclusion. They accepted the Divine Principles from a theoretical point of view but not from the practical. So we are going on searching for our lost brothers and sisters, who are not aware that these days are the latter days, but who would be happy to hear that the world can be saved.

We did as much fasting this month as we could—seven days, four days, three days—and are full of hope that we soon can show the fruits, bringing new members in. Several people have heard the conclusion, but are not yet ready to change their lives. We try to keep our time table as fulfilling as possible, so we are witnessing in the street from 1 : 00 PM, studying and giving lectures in the evening, having two meals a day.

Financially we don't have any problems at the moment.

It is just enough. So we can give our whole effort and concentration to witnessing and teaching.

I hope that this next week brings success for our Father.

Ellen Kocher

(Book Review)

Theodore Roszak's Search for 'God Beyond God'

by Roy Larson

Chicago Sun-Times Religion writer

A review of "Where the Wasteland Ends" by Theodore Roszak, from the Chicago Sun-Times, November 11, 1972.

God knows, so to speak, that the late Flannery O'Connor was right when he once observed that there is a "type of modern man who can neither believe nor contain himself in unbelief and who searches desperately, feeling about in all experience for the lost God."

Today, that man is named Legion; he is everywhere.

You can see him wistfully wandering through occult bookstores, sitting on the sidelines of a celebration in a witches' coven, sampling the intangible goods at human resource centers, going through the revolving door of several churches, reading "The Exorcist" on the subway, deliberately choosing to sit next to a priest on a jetliner.

In terms of sophistication, Legion varies from "not very" to "quite." Among the "quite" sophisticated are those who belong in the ranks of the "cultured despisers" of organized religion. Once a churchman, Legion may now agree with the theologian H. J. Schultze who contends that "the confessions of Christendom in some respects are more like facades than houses, more like museums than homes."

In saying "no" to traditional religion, however, he finds himself at the same time unable to say "yes" to outright

secularism. Like Peter Berger he remains open to the "rumor of angels" because most secular philosophies leave out so much of what, in his heart of wisdom, he knows to be true.

For better or for worse, Theodore Roszak, who wrote an apologia for the counterculture a few years ago, attempts in his new book, "Where the Wasteland Ends", to speak to the condition of Legion.

Roszak agrees with Samuel Beckett that we now live in a time between the times, an interim period "between a death and a difficult birth." What we must do, he suggests, is acknowledge the reality of the death and become midwives to the life that is struggling to be born.

For Roszak, the chief enemy of life in our time is the world view of modern science and technology which, with its extremely limited "single vision" of reality, scorns too many of life's sometimes tragic, sometimes wonderful enigmas.

The "suave technocrat" with his "scientized temperament," according to Roszak, is a self-enchained "prisoner of the empirical lie." He speaks in an "austere scientific monotone." Recklessly committed to prudence, he cultivates "the safe and modest virtues." In the words of another author, he has "all the emotional range of the middle three notes on a piano keyboard."

On the positive side, Roszak shares Theodore Roethke's wild longing to go "beyond the rational into the realm of pure song."

His mysticism, however, is not vaporous and other-worldly, but sacramental. Roszak is groping to find the "beyond-in our midst," the song that lightens everyday speech, the paradise that exists in the here and now. The savior of the world, he hints, must be a world-savorer—one who enjoys to the full "birdsong, flowersmell, skycolor, herbtaste." Eternity, he says, properly "finds its reflection in the mirrors of

time."

While contending that he is not antirational, Roszak is convinced that science and rationalism can tell the truth, but they cannot tell "the whole truth" about a universe which yields its deepest secrets to its lovers, not to its clinical pokers and probers. Roszak sees himself as the champion of "rhapsodic intellect" that attempts, as Goethe suggests, to penetrate the world with sympathy instead of embracing it by measurement.

In a way, Roszak seems to be searching, not so much for the "lost God" alluded to by Flannery O'Connor, but to the "God beyond God" pointed to by Paul Tillich. That God can never be caught in the nets of confessional creeds or philosophical syllogisms or scientific formulas.

For Legion the wistful wanderer, lost in the lonely crowd of himself, and hopeful of eventually hearing some still, small voice speaking to him with quiet authority below the clamor of contemporary society, Roszak's lyrical book will have a seductive charm. Its charm, however, may be more momentary than permanently satisfying.

If, in the time between the times, the "fear of the Lord" is still "the beginning of wisdom," then it has to be said that Roszak's Transcendent One is, as one theologian has suggested, "a god who makes few demands but simply allows himself to be looked at."

In sharp contrast is the terrifying God of the Scriptures, who, in His righteousness, made (and makes?) impossibly possible demands, and who, in His graciousness, offered (and offers?) a love that is unfathomable.

After reading Roszak's book, one finds oneself directing to the Legions in the world and to the Legion in oneself a pointed question. Put in multiple-choice terms, the question can be phrased this way:

Legion has not found the God he is looking for because:

(1) In the time between the times, God, for His own reasons, has hidden Himself.

(2) Legion hasn't looked in the right places.

(3) "Fearing the blessing of God", Legion has not found God because he hasn't really wanted to find Him.

(4) Legion has not found God because there is no One by that name at any address.

(5) All of these.

(6) None of these.

Legion, pull yourself together now and answer the question.

(Sent by Sarah Witt, Chicago Family)

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

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

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

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

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

Mr. Sun Myung Moon founded the Holy Spirit Associa-

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

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

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

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

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

From April 11, 1960 until the present there have been anseveral 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 unifica-

tion of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

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

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and 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 Hyo-won Eu. There was "blessing" of 43 couples consisting of 9 races—a step towards the realization of a unified universal family society.

In the Spring of 1972 Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. At present Mr. Moon is on his fourth world tour.

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

—Rabindranath Tagore—

