

# The Way of the World

September 1970



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

**Publisher: Hyo Won Eu. Chief Manager: Won Bok Choi**

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(Editorial)

## Expectation From WACL Conference in Tokyo

15th WACL (World Anti-Communist League) Conference is scheduled to be held in Tokyo, Japan in coming September with the presence of delegates from over 70 countries and 30,000 anti-communist personnel, and it will be sure for this conference to be universal transition in realistic victory over communism of mankind.

Considering about current international situation in the realm of anti-communism, surprising aggressive actions of the Communist China have put forth huge menace to the Asian people and it may fairly be said that the crisis in Asia is closely connected with the misfortune of whole mankind.

The Red China is spreading out a counter American Unified Front in line with North Vietnam, Laos, Cambodia and North Korea.

Since the red unified front weights its pressure to Japan, for her there is nothing for it but to develop universal movement for victory over communism with all her might.

We pray for victorious success in this conference. From a

universal point of view. By gone anti-communist movements have been apt to end in a watchword. Consequently through this conference, it's desirable for the movement to be positively promoted so as to make human beings regard it as indispensable, inevitable and realistic for the peace and happiness of them, breaking away from such convention. In the second place, there can and should be complete international unity of the movement with this conference as moment.

Matter of course, there may be national or racial difference of situations. However, so long as our hostility named communist unified front maneuvers to showdown with us standing above national and racial difference, it is considered inevitable for us to organize unified front for victory over communism so as to win the victory mechanically too.

In brief, as the result of this conference makes or breaks all the freedom loving countries all over the world, the nations concerned can and should make every effort for the glorious success of this universal conference.

(Sermon)

## On Easterday (Luke 23:50-56)

*Sun Myung Moon*

April 17, 1957

It is well known that God had been looking for Easter-day as well as the Jewish people and creation to coming of Jesus from the fall of man, and we know that there have been a lot of people unblessed with resurrection yet since Jesus.

God had been seeking for substantial resurrection during the 4,000 years since the degeneration of Adam and Eve and so did Jesus. But as ill luck would have it, his cherished desire of substantial resurrection was nullified by the Crucifixion due to the Jewish ignorance, consequently he has been looking for the day of substantial resurrection so far.

There have been few who had known that since. Jesus' desire was not for his own sake but fulfillment of historical and universal desire of God, he sought for the day when the whole creation offers the glory of resurrection.

Birth to the crucifixion, Jesus tried to realize his cherished desire of substantial resurrection with all his might. If you don't understand this, you will hardly be concerned in the value of resurrection. In expectation of his sufferings due to the ignorance of the Jewish people, Jesus made every possible means with hospitable heart lest the way to death and hardship of mankind should reach the next generation. But mankind did not know his inner heart. Thus, though mankind threw him over, God, angels and spiritual men were well versed in him

and became his friends. Earthern friends were what he wanted, but on account of forsaking him by the Israelite who were to be earthern friends of Jesus, God including the angels became his friends. Standing for his earthern heart throughout his whole life, you can and should be his friends on the earth.

Owing to the resurrection of Jesus, the whole creation came to have new master, the way was paved for mankind to make a fresh start, Jesus won the spiritual victory in the struggle against Satan, and God having been slandered from Satan during the four thousand years could experience rapture. Though outwardly.

Yet, in fact, Jesus was to enjoy his resurrection during his life, and God should have enjoyed both inwardly and outwardly.

Therefore the joy of Jesus' resurrection is included sorrow in its part, because it was not what God, Jesus and whole creation had been seeking for. So the joy was partial. You should know that it's your mission to bring about universal joy to God and Jesus. If it be your own desire and duty, Jesus' desire and duty should be made your ones.

For this purpose, prior to joying the resurrection of Jesus, you should know his painful course as well as God's one during 4,000 years, and you ought to follow these painful course of life.

(Report)

## **Congratulatory ceremony for inauguration of newly assigned president and directors**



Kim Young Hwi, New President



Lee Ki-Suck, Director of  
General Affairs Dept.



Kim Chan-Kyoon, Director  
of Financial Dept.



Young Tyang Chang,  
Director of Publishing  
Dept.

**At 2:00 p.m. on August 3rd, 1970 at the office of Hqs.**

HSA-UWC, there was a congratulatory ceremony for inauguration of President Kim Young Hwi, (concurrent Director of Overseas Mission Department), Director Lee Ki-Suck of the General Affairs Department (concurrent Director of the Propagation Dept), Director Kim Chan-Kyoon of the Financial Dept (concurrent Family Dept), and Director Young Tyang Chang of the Publishing Dept, newly assigned dated August 1, 1970.

Present were staff members, chairman Kim In-Chul, and Director Hahn In-Soo, of the General Affairs Bureau from the International Federation for Extermination of Communism.

.....  
I would lie down to sleep encamped by His  
arms do love



## **Korea Religious Conference has Priest Lee Chyung-Dam as the president**

At 5 p.m. on August 6, 1970, in the council room of the Korean Religious Conference (which consists of Christianity, Roman Catholic, Buddhism, Won-Buddhism, Daejongkyo, Chundokyo and The Holy Spirit Association for Unification of World Christianity, and Confucianism), there was a brief installation ceremony of its Presidency. Present were all the delegates and directors from each sect with Father Park Yang-Oon(Director, Institute for Ecumennical and Interreligious Studies) in the chair.

In accepting the appointment, President Lee, Chairman of The Executive Board Choge-Jong (a Buddhist), made an appeal to grope for fusion, standing above exclusivism and getting together frequently for the sake of a new spiritual guidepost.

President Lee who has succeeded priest Choi Wol-San, is to take his office from the remaining term of the predecessor until February, 1971.

What says the ward of God? What is your life?

# The 5th Summer Camping of K-CARP Students

Between July 18th and July 28th, 1970 there was summer camping with the presence of 84 CARP students at Moo Joo famous for summer resort for further research of Principles, concrete and practical action and inner repletion. The programme was as follows;

July 19th: Opening ceremony

Camp song time

Lecture by Dr. Lee Dae-Wi, Dean of College of Science and liberal Arts, Kunkook University titled "The world peace and position of Korea"

Critique and conquest of materialism Folkdance time

July 20th: Principle of Creation

Free discussion

Lecture on self-support by Director Lee

Chess contest

July 21st: Climbing up Mt. Tuggyoo

Sight seeing of 33 scenarios of Kuchun-Dong

July 22nd: Playing cavarly battle

Lecture: Perspective students in future by director Park Jong-Ku

Principle of the Fall of Man

Science meeting and slide appreciation

Free discussion

July 23rd: Critique of materialism

Principle of Restoration

Report of districts  
Performing a play

On July 24th, they had organizing ceremony of group for victory over communism with the presence of chief of Moo-Joo county leader and Police Station, after that they set out for educational movement till July 26th. In daytime they delivered lecture for victory over communism including Communist strategy and their attitude, mission of Korean people and Asian Security, in addition to boy counselling, constructing bridges, bathing children and cleaning of villages whereas at night, performance of plays for farmers, singing concours, call at homes, potato digging etc.

On July 27th, cited and presented many gifts from the authorities and farmers, they had impressive reports and came back to Seoul on the next morning.

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**If** any man be in True Parents, he is a new creature.

## 1st Joint Training of Sung Wha Students in Seoul

During the period between the 26th and the 31st of July, there was the first joint training of Sung Wha students in Seoul, at Hq. Tobong Area, Sung Puk District, Seoul with the presence of 81 students for the furtherment of, and positive posture towards a victorious unification. front



Student members who attended to 1st Joint Training

Director Ahn Ilyung-Gwan, of Students Dept, Students Division Chief Yang In-Soo, and Wonhyo Area leader Kwon Hyuk-Sur delivered the lectures of Divine Principle. Mr. Park Suk-Kyoon, students section leader of Tong Dae Moon (the East Gate) District, Seoul, took charge of discipline. In closing, they had a Principle Examination.

## **Missionary David S.C.Kim Comes to Korea**



David Kim Came to Korea

Missionary Kim Sang-Chul(David) in Clearfield, USA paid a visit to Seoul Church, HSA-UWC en route Tokyo at 13:20 August 10th. by the Northwest Airlines.

He left Korea for Portland for the transmission of Divine Principles in 1958 and has been propagating Principles to many of US students and citizens. He now works in a US government office, he leaves Korea on August 20th, 1970

## **PVT Bruce Brown Came to Korea**

On July 20th. 1970, Private Bruce Brown, a U. S family in Las Vegas transferred to EUSAK (The Eight United States

Army in Korea) and he stays 13 min the here Korea.



Mr. Brown was introduced at Seoul Church

In off-duty hours, every day he comes to Seoul Church and helps proof reading of Discourse of Divine Principles written in English and materials for The Way of the World.

He also studies Korean language. History, geography and literature.

## **Mr. Fujimoto, of the Japanese family, paid a visit to Korea**

Mr. Fujimoto, of the Japanese family, who works in the



Mr, Fujiirnato's greeting at Seoul Church

department of business, Japanese HSA-UWC, visited Seoul church. He had a consultation with Our Leader, as to a planned enterprise during the period between the 24th and the 30th, of July.

## **Missionary Young Oon Kim returned to Korea**

Miss Young Oon Kim, from Washington D.C. USA, returned to Korea on July 27th, for a three months stay, in preparation for the coming blessing of foreign couples.

# **International Ideal City Project**

A model world community is beginning in Northern California under the sponsorship of the San Francisco Center (Re-education Center).

Six hundred acres of land in Mendocino County was purchased last March and is being developed as an International Ideal City.

The purpose of this project is to show that through mutual co-operation and understanding a peaceful society and world is not only possible but can be practical and prosperous in every way: spiritually, culturally and economically.

(1) Social change begins with the self. Constructive social change begins with a high standard of character development. A deep and practically applied philosophy based on the individual's conscientious common sense shows us how.

(2) The model community will be offering a creative setting for conferences urban development, educational reform and international relations. The city will provide a practical environment for constructive interchange between business, academic, artistic and scientific communities of every race and culture. The project bridges the generation gap.

(3) An International Pioneer University will be established to teach the humanities, education, politics, and economics to prospective international citizens.

Eight acre of tomatoes, cucumbers, squash and corn are being irrigated with work on additional acreage planned to



provide a self-supporting farm. Future plans include research laboratories, computer and electronic centers and recreational facilities.

To further progress of the International Ideal City, a benefit was held on Saturday, June 25, at 6:30 p.m. at the Unitarian Center. There was dinner program, entertainment and dance with an international theme and setting.

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The salvation of a soul is heart-work, not head-work; it begins with a broken heart; it becomes a peaceful heart.

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## President Eu Departed



Hyo Won Eu, former President

serving True Parents. He delivered lectures of Divine Principles for three and half years, carrying a disabled leg, and wrote the books interpreted Divine Principles, in 1957, and Discourse of Divine Principles in 1968. He got married with miss Sa Kil-Ja in 1960.

President Eu Hyo Won, who had been hospitalized in the Hospital attached Seoul National University since October 28th, 1969, and removed to Mr. Young Joon Eu's on July 20, 1970, left this world at 2:20 p.m. on July 24th, 1970, at 57. His bereaved family are Mrs. Eu, and his three sons: Chin-Seung, Chin-Gun and ChinHyung.

The late President Eu had been faithfully devoted to the fulfillment of God's will, and

## Funeral Service for the Late President

At 10:00 a.m., on July 28th, 1970, Headquarters, HSA-



funeral service for former President Hyo Won Eu

**UWC had the funeral service of President Eu, with presence of about 800 family members, including Mr. and Mrs. Kuboki, Japanese President, HSA-UWC missionary Young Oon Kim, and district and area leaders.**

## **A Tribute to Hyo Won Eu**

**The British Family. 30th July 1970**

**Yesterday we learnt that our beloved President Hyo Won Eu had passed on to the spirit world. We rejoice that the spirit world has such a powerful leader who is so close to Father and Mother. Monsei for Hyo Wo.i Eu and his Divine Principle workers in the spirit world,**

Here the British Family thank Our Father for the visit last year of Hyo Won Eu one of the most beautiful souls that ever strode upon these islands. He inspired us by his great love of Father and Mother. We all felt the presence of the Heavenly Father in him. it was a privilege to have known him whilst on Earth. Although stricken physically he exhibited to us a freedom and perfection in spirit that is difficult to express in words. One of the closest disciples of Our Master he was. a beloved and respected leader.

The British Family pay our respects to the passing of one so humble, so great, so loving, so courteous, so open in heart as to be a great and trusted disciple of Our Leader and President of the Unification Church. We salute you Hyo Won Eu for what you have done.

In Our True Parents Name,

*Dennis and Doris Orme*

We were all deeply moved by the  
passing of President Eu.

**Wien, 27 July 1970**

We were all deeply moved by the passing of president Eu. On his visit to Europe last year he has made a lasting impression on all of us.

I still remember one situation when I was drawn to him by such a strong feeling of love that I felt like jumping from my chair to embrace president Eu in front of all the family. We

hope someone else will be found to fill his place.

Please give our love to our True Parents and to all our brothers and sisters of the Korean family.

In the name of our True Parents

*Peter Koch*

## Summer Training of District Leaders

There was summer training of the nation-wide district leaders at Hae Un Dae bathing resort in Pusan, souther part of Korea, August 7th through August 12th, 1970 with the presence of 65 district leaders including directors, Hqs. HSA-UWC.

In daytime they had delivery of Principles, drastic ideological training for victory over communism, and pastoral training including physical drill through water polo, wrestling and swimming. And at night they broadened knowledge by means of free discussion. Especially Miss Young Oon Kim and Mr. Kim S. C. David who are missionaries in the States attended the training and gave missionary reports in America.

The lectures and lecturers are as follows:

<u>Lectures</u>	<u>Lecturers</u>
Principle of Creation	President Kim Yung-Hwi,HSA
Principle of Restoration and Criticism on Historical Materialism	Director Ahn Chang-Sung, Educational Dept, HSA

Comparative Science of  
Religions

Pastorate Training  
Criticism on the Capital

Criticism on Dialectic

Pastor Lee Jae-Suk,  
Clerk, Hqs, Unifying move-  
ment of Christian Churches  
Pastor Lee Yo-Han  
Director Han In-Soo,  
General Affairs Bureau, 'IFEC  
Director Hong Jong-Bok,  
Youth Bureau, IFEC

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By their fruits ye shall know them.

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(Article)

## **The Situation in Korea**

By Gen. Charles H. Bonesteel III

The immediate past commanding general in Korea gives us a look at what's happened since 1950.

Twenty years ago this June 25, North Korean armies swarmed across the 38th parallel in an unprovoked invasion of the new-born Republic of Korea. Armed with better weapons and Russian built tanks, they quickly broke through the ROK defenders, captured the capital city of Seoul and drove on to try by force to bring all of the free South Korea under Communist rule. The long, destructive Korean war had begun.

Now, twenty years later, the Republic of Korea has survived. Its achievements as a rapidly developing nation make its record one of the most remarkable success stories in free Asia. Many of us in the United States have not been fully aware of what had been happening recently in that proud, small nation which we helped to defend in the Korean War. I have just returned from three years in Korea and I would like to bring you up to date.

The Republic of Korea is today a hardworking, progressing nation of over thirty million people with a sword over their heads. They have had overcome practically all of the basic challenges of the modern turbulent world. In most cases the challenges in Korea have been more extreme than those in many other parts of the globe. To build a rapidly developing economy, international prestige and social progress from the

ashes of the Korean War is a remarkable achievement. To have done so in the face of the constant threat to South Korea from Communist North Korea is even more impressive. The United States has profoundly helped Korean energy and initiative to make this possible.

One of the clearest lessons of Korea is that without a genuine feeling of confidence in its continuing national security very little could have been done. Many Koreans highlighted this to me when we were going through the tense days of 1968 and 1969. The Korean War did not end in a formal peace treaty. After two years of frustrating negotiations at Panmunjom, while the war still raged a military armistice was signed in 1953 only by the military commanders of the opposing sides. The Armistice brought about a cease fire and set up a new demarcation line and the Demilitarized Zone between the North and the South, not greatly different from the 38th parallel which had become, after WW2, the dividing line between Communist North Korea and the free Korean Government of the South. The Armistice Agreement anticipated a peace conference to establish the terms of an enduring peace, but thanks to the Communist regime in the North, that conference, although held in Geneva in April 1954, produced no solutions•-

The story of Korea today begins in long-ago history. Those who now populate the rugged peninsula came from a civilization built thousand of years ago, it is generally believed, by tribal people who originated in the Altai-Ural areas of western Asia, from whence also came the ancestors of the Finns, the Hungarians, and the Turks. Some who slowly migrated east joined with Mongol nomads and began to live in the Korean peninsula perhaps as long as 5,000 years ago. The tough, strong and hardworking Korean of today springs from ancestors who had to be tough settle a cold, inhospitable wilderness and preserve their integrity against encroachment by the Chinese on



the west, this Mongols on the north and the Japanese on the islands to the east.

Korea has always been an embattled land. Invaded by or under the influence of the Chinese, Mongol or the Japanese at numerous times in history, and later coveted by the Russians, the Koreans have always managed somehow to hold together. History has bred in them a deep devotion to freedom and liberty.

The new, free and independent Republic of Korea today is in a very real sense, a culmination of centuries of hopes and dreams. It high lights and inspires the pride and drive of its people which underpins so much of the Republics current achievements. And it heightens the tragedy of the Korea people as a whole, divided by the aftermath of WW2 into two segments the Communism North and the independent South.

This division came about in 1945 when V-E day ended not only WW2 but nearly half a century of Japanese occupation and the later annexation of Korea. The Soviet Union entered the war in the Pacific when Japan was in a state of collapse, a few days before her surrender on Aug.14, 1945. Soviet troops poured into Korea and rapidly moved south beyond the Imjin River, while the nearest American troops were still 600 miles away on Okinawa. As a matter almost of desperation it was rapidly arranged that the USSR would stop its southward movement and accept the surrender of Japanese troops only north of the 38th parallel, while American forces rapidly being moved in would accept the surrender of the Japanese south of the parallel.

It had been an Allied declared intent, agreed upon at Cairo in 1943 and reaffirmed with the Soviet Union at Postdam in 1945, that with the end of WW2, all of Korea was to become, in due course, free and independent. But the Soviet Union immediately treated the 38th parallel as a political

boundary and began to 'sovietize' the North.

Although an Allied Joint Commission was set up to work out arrangements for a freely elected democratic government for all of Korea, this effort foundered on the rocks of Soviet obstructionism. The United Nations was then given the job of unification.

When it tried to carry on the task, its Commission was denied entry to the North. Consequently, elections were held only in South Korea, and in 1948 a Government of the Republic of Korea took office with Dr. Syngman Rhee as its first president. Although the U.N. recognized it as the only legal government in all Korea, it controlled only that part south of the 38th parallel. At about the same time a Communist 'People's Republic' formalized its iron control of the North and began to increase subversive efforts to upset the Republic to the South.

The United States helped the new government as best it could with the resources that were available before 1950. For defense, lightly armed Korean ground forces were organized together with small naval and air elements to provide some security against the pervasive Communist threat. But in June of 1949 the last of the U.S. combat troops who had moved to Korea in 1945 were withdrawn, partly at least for economy's sake. A similar U.S. Army Advisory Group remained behind. In 1950, one year almost to the day after the last U.S. troops left the Republic of Korea, the North Korean surprise invasion took place and the costly and destructive war was on.

The U.N. Security Council in quick succession demanded that the North cease its aggressive attack, resolved to assist the ROK, and asked member nations to provide troops to reestablish peace and to set up a U.N. Command under an American commander.

Gen. Douglas MacArthur was designated as the first

commander. Twenty-two nations responded with help of some sort to the ROK. Fifteen of them provided combat forces with the United States giving predominant support in both troops and resources. By November of 1950, prior to the Chinese intervention in the war, the U.N. forces numbered about 400,000, of which half were ROK forces.

American troops then numbered 177,000. Even greater forces were needed later, when the Red Chinese entered the war and had to be turned back.

We cannot here review in detail the ebb and flow of the violent conflict that raged up and down the peninsula, or describe the heroism and the dogged courage of our men, the U. N. allies and the ROK forces who fought under the greatest of hardships to defend the integrity of the ROK. The Korean War was called a limited war, but to the Koreans and all who fought in it, it was total war. The Communists suffered nearly a million and a half casualties in dead and wounded. The U.N. allies suffered proportionately. In the ROK, nearly family lost loved ones and property, and about four million persons became refugees, including nearly half a million who fled south from North Korea. It is estimated that something like 400,000 homes alone were destroyed on the peninsula.

The cease fire under the Armistice came into effect 17 years ago, on July 27, 1953. Since that time the Republic of Korea has lived under its state of uneasy truce, so it is not hard to see why every citizen of Republic is determined that his country must be so strong that scourge from the North will never again dare openly to attack. They intend that history shall not repeat itself in their land.

The Republic of Korea at the war's end faced appalling task of reconstruction and development, far greater than it had in 1948, even with continuing and now very substantial

American economic and military support and assistance. Some U.S. troops were to stay on in Korea as a manifest to the Communist that the ROK would never need stand alone against renewed aggression. The ROK Armed Forces were to continue to be maintained, modernized and assisted in training to take on the primary task of defending against attack, but the really gigantic tasks were in rebuilding and then improving the economy, the social fabric of the country and its political and administrative structure.

Destruction to the works of man in Korea was far more severe than what has taken place in Vietnam. It was more massive and it was more crippling. The Korean winter is long and temperatures often fall below zero. simple need for basic housing to protect against the cold is vital, and the elemental needs for survival are quite different from those in tropical lands.

For example, Seoul, the capital city of the ROK, was fought through four times, shelled and bombed and almost totally damaged. Yet the new Seoul today is a rapidly growing and modernizing city of over four million inhabitants, one of the larger cities of the world. To those visitors who come back to Korea, having last viewed Seoul at the end of the war, it is impressive to see the new construction and growth: modern multi-stories business buildings in the center of town; new schools, colleges and universities; block after block of low-rent apartments; and literally thousands on thousands of new Korean style houses. New thruways and elevated highways in the city are looking up with the increasing traffic. But the progress that led to such results in Seoul and throughout the country was slow to get under way.

(To be continued)

=*From United Temple Bulletin(Vol, 7 - Number VIII)*=

# **Love After Death**

## **The strange experience of Bishop Pike's wife**

Life for Diane Kennedy changed dramatically and irrevocably when she enrolled in a summer course at Pacific School of Religion in Berkeley, Calif., in June, 1966. It wasn't the course content that altered Diane's life, but rather the teacher— Bishop James Pike.

Diane was 27, Bishop Pike 53. They were strongly attracted to each other and an affection, a love, grew that transcended both the age difference and, finally, even death.

Diane, a teacher of education and theology and director of youth work at First Methodist Church Palo Alto, Calif., and James Pike, former Episcopal Bishop of the Diocese of California, were married in December, 1968. Their life together was short but filled with meaningful work, love, religious dedication, discovery and tragedy. Out of the tragedy came, for Diane, a feeling that death need not be final, can indeed be a beginning to a new spiritual communication.

The story which began in an air conditioned classroom at Berkeley and reached a climax in the searing desert heat of Israel sounds almost fanciful to be true. But Diane Pike told of her experience with the utmost conviction:

"Jim and I went to Israel last year to drink in the origins of Christianity, to get a feeling for the wilderness where the Dead Sea Scrolls were found and where the New Testament reports Jesus spent 40 days fasting."

The Pikes started out for a short drive from Jerusalem and Bethlehem that day in late August, preliminary to their planned expedition with guide and supplies. The rented car

broke down in an inaccessible, untravelled spot. After an exhausting two hour hike, unprotected from the 120 degree temperature, they knew they were lost. They lay down on the rocks and waited for what they felt would be certain death.

However, toward evening, Diane felt a sudden surge of determination; she must not give up, she must try to get help. Relying on God for strength and safety, she started out on an incredible trek alone, with no food or water, walking, climbing, falling, through the jagged cliffs and canyons of the barren Israeli desert.

Ten hours later, bruised, bleeding, weak, and dehydrated, with a broken ankle she'd had to ignore, she stumbled into a small construction camp. She had no idea in which direction she had come. A search party was organized, its efforts ending six days later when Bishop Pike's body was finally found on a wilderness cliff.

In 56 years this remarkable man had lived fully— He had been both a devout Roman Catholic and an agnostic before he joined the Episcopal Church and began a career in its ministry.

••• Midst controversy, aroused in large part by his questioning of the total validity of the terminology of some of the basic doctrines of Christianity, he had assumed an inactive role in the California Episcopal Diocese he once headed and became a staff member of the prestigious Center for the Study of Democratic Institutions. He had taught and written books on law, theology, and ethics.

Bishop James Pike was buried in the Protestant cemetery in Jaffa, Israel, beside the Mediterranean Sea. His young widow returned to their home in Santa Barbara, Calif. They had been married eight months.

Back in California, members of the board of directors of the Foundation for Religious Transition (since renamed the

Bishop Pike Foundation) urged Diane to share her unique experience with the world...while memories remained vivid. The result is her book, "Search - The Personal Story of a Wilderness Journey," published by Doubleday.

Diane has also been busy adjusting to yet another way of life. In her widowhood she is very much alone. Yet she speaks as if her husband were still with her. She continues her story:

"I feel there are three levels of adjustment to grief one has to make, spiritual, emotional, and physical. "Spiritual has to do with the question of death Everyone's death, his, mine. What does it mean? What does life mean? Of course, neither Jim nor I feared death. We both believed in God and life hereafter. Jim looked forward to life after death with joy. Part of the future for me will be learning to know and relate to Jim in a new way through the 'barrier' of death, an experience which has already begun.

I don't hear words, and I have not 'seen' him, except in dream. The best way I can describe the communication is this: I tune in on Jim's 'vibrational channel.' When I know him in the flesh, I become very sensitive to a sense of his presence; now that Jim is no longer able to be physically present, if I open myself to a sense of his presence, I feel that same vivid sense of communication.

It is easier to tune into that than a facial image; I know Jim no longer looks like he did.

"In the first week after Jim's death most of the messages which, came through dreams had to do with my adjustment to the absence of his physical body, and the nature of the relationship we could have now.

"There was one specific message of quite a different nature, however, that came to me after I had decided to write the book. I woke up one morning, having had a dream, and

received the titles of the last three chapters and a sketchy outline of their contents. So that when I wrote them up, I had the strong feeling I was writing what Jim would have said, as well as what I wanted to say myself.

"I have also asked him about persons who have died and about his relationship with them and have had what I felt was a direct response to these questions.

"I am not going to bother him with things that are not essentially his concern any more, such as running the foundation. However, if I needed a level of insight or understanding in a larger sense, I would feel free to ask about that.

"As a matter of fact, I have a request in to Jim now for a name for our book on "the historical Jesus." We had worked through the book in synopsis form; now I'm writing it up according to what we had planned to do."

Meditation is the preparation essential for spiritual communication, according to Dianne Pike. This practice undoubtedly enabled her to experience her vivid, detailed vision in Israel the night before her husband's body was located..

In it she saw her husband's death so peaceful, willing, and full of joy, a wonderful religious experience. She also saw his reception into the afterlife of "the communion of saints" ...

"I remember thinking after I identified Jim's body, I could understand why non-believers are so tormented. How could anyone without faith adjust to death if you thought your loved one really ended in that horrible physical state. Yet I never even had a nightmare over it. I felt I'd loved this body when Jim was in it; he's not using it now, so it's good and proper that it go back to the earth so it can be used for new life. Ashes to ashes, dust to dust.

"After Jim's death, I found myself not only wafting prayers to God, but also sending little thoughts to Jim, such as "I'm okay, don't worry about me... wish I could be experiencing



what must be a marvelous experience for you. I love you." And I felt that I was heard...

The second level of grief, emotional, has to do primarily with how one feels about oneself. It has nothing to do with life after death, but with our philosophy about relationships. And guilt. Many people in grief torture themselves with what they should have done or said—like clearing up misunderstandings or voicing loving thoughts

Dane would skip in and out of the present tense when speaking as if somehow Bishop Pike were still alive.

"Jim and I are very expressive persons. We always told each other our feelings. There were no words left unsaid, no hostilities unaired... He had always believed a relationship should be this way, though he never experienced it. I had acted it out more.

"It was fortunate that I didn't suffer on any of those levels, but I suffered greatly on the third, the Physical. It is the most painful. It has to do with your body adjusting to not being close to another body with whom there has been an active interchange of physical energy. It is especially so in a husband-and-wife relationship, though I think it would also have so for a mother, on the death of a child, having carried it in her body. The pain affects the emotions because our body and emotions are so directly related. The extrasensory communication is a comfort, but it is not a substitute for the person, for Jim being there. You are single again, and that's a difficult adjustment."

Bishop Pike's widow's main energies now are devoted to continuing his work. She is president of the Foundation, which has the aim, "to be of help to many persons, both clergy and laymen, who are conscious of the fact that they are in a period of very difficult transition with regard to institutional religion and or their personal faith and belief." She is also continuing

their original plans to bring small groups of interested persons to Israel, to walk where Jesus walked. In August, there will be a two-week study tour "to discover the roots of our Christian tradition."

"I know God is there before me," she concludes. "The future will unfold its meaning and promise."

*(Source: Family Weekly, June 14, 1970)*

The most wonderful thing that ever comes to  
a human soul is conversion.

(Anti-communism)

L\Historical testimony on Communism(2)A

Kim Seung-Dae

(Investigator of Communist problems)

## **True character of Kim Il-Sung**

The advertisements of 'biography of Kim Il-Sung' on the New York Times (dated October 27th), and the Times (dated November 3rd), in 1969 brought about the severe repulsion of men of good sense, and it was a natural protest in view of the tendency to regard advertisement as a part of the article.

Judging from the fact that it is a short cut to know the real state of Communism in North Korea, by being informed of the true character of Kim Il-Sung, I consulted the books, 'I indict Kim Il-Sung' and Communist movement in Korea and the North Korean history! written by Mr. Hahn Jae-Duck, ex-editor-in-chief 'The Chosun(Korea) Press, and 'The Democratic Chosun(Korea)' the organ of the Communist North Korean Puppet Regime. He is also author of the first edition of biography of Kim Il-Sung in North Korea, and is well-informed of Kim Il-Sung. He defected to the Republic of Korea in 1959.

It is obvious that hardening the dictatorship of Kim Il-Sung, and deification of him, in Communist North Korea, are the primary purpose and objects of 'Biography of Kim Il-Sung'. No person who has lost his human nature can be a man in the true meaning.

Castrated from humanity long, long ago, Kim Il-Sung is called now, in North Korea, possessor of super human wisdom, hero of the heroes, genius of the geniuses, the greatest man

of character, the most outstanding statesman, no other greater person before and after Kim Il-Sung, and it could be nothing other than sheer madness.

Anyone who has ever seen the movie named 'New Chosun (Korea)', made for the propagation of de elopment of North Korea in Japan, would have been sick of hearing expressions praising Kim Il-Sung by the Union of Korean Residents in japan giving support of Communist North Korea.

It dumbfounds us, that every attracting matter in the fields of administration, economy, culture, agriculture, industry, education etc. In North Korea is considered as the distinguished service of Kim Il-Sung.

Anyhow, Kim Il-Sung Ills been reining over Communist North Korea as a dictator, and been trying every possible means for hardening his post. In this meaning, he is sure to be more than any dictator in the Communist bloc.

No other Communist countries are more miserable and crueler than the real state in North Korea. Now is the time for me to inquire into real character of Kim Il-Sung.

The real name of Kim Il-Sung is Kim Sung-Joo, (his brother, Yung-Joo) born as the eldest son of Kim Hyung-Jik at Ha-ri, Yongran Myun, Daedong county, Pyungan Nam Do Province on April 15 in 1912. Kim I lyung-Jik, his father, once studied at Soong Shil School (in a christian mission school Pyung Yang), and was imprisoned on the charge of joining in the independent movement of Korea by Japanese police. After discharge from prison, he moved to Manchuria. The Kang Ban-Suk(Kim's mother) family were much devoted christians.

Kang Yang-Ook, The vice chairman of the Standing Committee, the Supreme Conference of People in North Korea and, chairman of the gymnastic guidance committee, is a relation to his mother, and an ex-reverence. Under such family circumstances, Kim Sung-Joo went to Chang Duck school(a

christian mission school) but at 14 years of age, he was called to Manchuria by his parents and went to Hwa Sung Eui Sook (a school set up for the training`the champions of independence', by the organization named Jeung Eui Bu (Justice body), which was formed for the movement of racial independence), after graduation from Buseung first class primary school. Since his father, Kim Hyung-Jik, had been a peddler of Chinese medicine without any license, the family had been well off, but with his death in 1926 as an opportunity, the rapid solpe of his environment let him quit the Hwa-Sung Eui Sook, and transfer to Yoo Min middle school( a Chinese school) in Kil-Lim. He joined t'ie Alliance of Chinese Young Men, under the influence of the Chinese Communist Party, in Agust, 1926, and became a member of Chinese Communist Party in October, 1931.

In April, 1932, he became a leader of a unit of counter-Japanese Guerillas, organized in The East Manchurian District by the Chinese Communist Party, and at 25, in 1937, became commander of the 6th Div.,3rd corps, of The Allied counter Japanese Army in Eastern Manchuria, under the influence of the Chinese Communist Party. In 1941, on account of a moppup operation of counter Japanese Guerillas by the Japanese army named Kantogun, he had a narrow escape from death to Soviet Russia, with his wife Kim Jung-Sook(she also a guerilla) and about ten(10) followers.

Willing to be a member of Russian Communist Party, Kim got 'Russian citizenship, joined the Russian Army, and was trained for planned Communizing of the Korean Peninsula.

On Augus 15, 1945, directly after the emmancipation of Korea from Japanese domination, he came into North Korea in a Russian army uniform of captain with his wife (dead in Pyung Yang in 1949) and two sons (Aera and Shela, Russian names), then he used Kim Yung-Hwan, the assumed name for

maneuver.

After a while, he was promoted into major, and changing into plain clothes, and directed from The Russian Army, he tried to seize hegemony in the North Korea by fair means or foul, and he judged it effective to use the name of real general Kim Il-Sung who had been held in esteem as traditional hero by the Korean people and his aim came true.

Hence let me touch the genuine general Kim Il-Sung.

When Korean Empire had been annexed to Japan in 1910 and her army had been disbanded, the genuine General Kim Il-Sung, major of the old Korean Army exiled to Manchuria along with General Kim Jwa-Jin and Hong Bum-Do (also old Korean officers) for anti-Japanes struggle and his heroic deed were spread from mouth to mouth of Korean people during the ten years between 1920's, and 1930's but he died of a disease (the date unknown) in Manchuria.

There is no denying the fact that he was surely dead on the ground that his comrades who are alive witness, having devoted all his life to the emmanicipation of his mother country as a bachelor thru lifetime, general Kim was a greatest patriot and entitled to be held esteem by the Korean people, particularly the age of General Kim was 30 years different from that of Kim Sung-Joo. Accordingly while general Kim was active very excitingly coming and going between Korea and Manchuria, Kim Sung-Joo was a teenager when he was a primary school-boy.

Anyhow, his posing himself as genuine general Kim Il-Sung is out of common sense no matter how impordent he is However judging from his having carried through such a play, we can admit his making of a villain.

General Kim Il-Sung was a racialist at all whereas, repelling the racial education in the foregoing Hwa Sunge Eui Sook where his father once had been a director, Kim Sung-Joo

transferred to the Ryoo Mun middle school, a Chinese Communist Party Lineage right after his father's death, became a member of The Chinese Communist Party thru joining the Alliance of Chinese Young Men, and finally became a Russian Communist, Such sudden change proves that there was no racial spirit in him.

Judging it most proper to pretend that his family were of poor peasant for getting rid of his disagreeable attendants by their constituent (bourgeois, and petit bourgeois) and for seizure of hegemony of 'the Chosun Labor Party' formed on December 10, 1945, he was so calm as to turn against his true parents and ancestors.

Consequently, from the view point of personal character, General Kim Il-Sung and Kim Sung-Joo are as different as chalk from cheese.

Be that as it may, so as to pose himself as General Kim Il-Sung, he collected data of his boyhood and published 'Mmn Kyung Dae' written for the purpose of praising himself. But to his heart's content, he cleared up Han Sul-Ya, the author of the book in 1962. Hahn was then chairman of art and literature committee of North Korea. There have been numberless bloodshed behind deification of Kim Il-Sung. Thousands of bronze statues, several millions of portraits have been used for realization of worshipping Kim Il-Sung including spurious and fictitious careers of his forefathers.

Additionally, he has made people call himself, 'Great Teacher', his mother, Kang Ban-Suk, 'mother of fatherland'. Kim's joining the boys section, the Alliance of Young Men under the influence of the Chinese Communist Party in 1926, and becoming a member of the Chinese Communist Party in 1931 have become f lurred only as he joined, an alliance of Young Men and a Communist Party in all documents published in North Korea, because all of these were undesirable for master of one country. And in view of strict prohibition of

asking 'which Communist Party' and 'which Communist Young Men Alliance in North Korea, one may easily surmise how publishings and journalisms are in North Korea. Now let me inquire into Kim's struggle against Japan in Manchuria he boasts.

At Killim tang conference, in January, 1931, directly after the Manchurian incident, the Chinese Communist Party decided to organize the allied forces for counter Japanese uniting the anti-Japanese forces which had scattered in Manchuria (including barglars), and so-called partisan unit organized by Kim Sung-Joo in April, 1932 forms a link in the chain of this counter Japanese force. And it was this time when Kim Sung-Joo was commissioned Commanding General of 6th Div. 3rd Corps of the allied counter Japanese force in the East Manchuria.

It is clarified in various data that Kim Sung-Joo was under Wang De Tai (Chinese, CG 3rd Corps) who had been under the Command of Zhong Boo Zhong (Chinese), a staff of Yang Jing Yu, 1st Army Commander. Despite such a clear fact, Kim Sung-Joo talks nonsense saying that he himself organized the partisan unit in his original idea and won battle after battle thousands of hundreds of anti-Japanese battles during 15 years including 60,000 of Japanese prisoners of war, and he flounders to strike out all the unfavorable conditions not to speak of escape to Soviet Russia.

Particularly it is unpersuasive that he has never been defeated in thousands of battles. It could be nothing other than bluff. However in North Korea, such a bluff holds true as written and nothing could be clearer proof about the real state of North Korea than this namely nobody can be permitted to do anything else than clapping of hands, knowing the falsehood in the northern part of Korea.

It has been generally known that the partisan unit by Kim which consisted of less than 100 persons had not been so armed



as to come to a showdown with Japanese Army stationed in Guan Dong Zhou, China.

Bandit like pillage and massacre of peaceable citizens in Manchuria (chiefly Korean emigrants who had barely built up the basis of living), fabricating that they filled their pockets in conspiracy with Japanese Imperialists might have been as much as they could. But such pillages were made an end as Japanese forces kept strict watch over and Kim Sung-Joo in cowardice escaped to Russia, taking his wife by hand in line with some of his subordinates, letting the rest of his men alone in the dangerous situation.

The rest of his followers were annihilated. He has been tricking 15 million people in North Korea into posing himself General Kim Il-Sung and has been plotting unprecedented fraud towards the entire world, furthermore he gave rise to the disturbance in Korea, the world wide tragedy which brought about one million people of sacrifices.

How can it be possible for us to permit him, the ringleader of Korean disturbance to disgrace name of General Kim Il-Sung? Now, 20 millions of Korean people including 4 million corners from thrilling life in the North who have been deeply versed in what communism really is, have been devoting themselves in anti-communist struggle, whereas in Japan; the Union of Korean Residents in Japan, North Korean puppet organization makes false propaganda that North Korea is the eastern paradise, and plots to repatriate Korean residents to North Korea by all means. This provokes Koreans be bitterly angry.

Note; While writing this manuscript, I heard that Mr. Hahn Jae-Duk, investigator of Communist bloc problems had left the earth of digestive ailment, his inveterate disease on February 21st, 1970.

It's too much pity to be unable to offer my thanks for his

furnishing me with data on Kim II-Sung.

4. Repatriation of Korean residents to the North Korea  
88,621 of Korean residents in Japan were repatriated to the North Korea during 12 times between 1959 and 1963, and the repatriation agreement fell due in December, 1967.

But, from early 1969 Japanese government tried to reopen the negotiation with the North Korean Red Cross Association on repatriation for the reason of remaining applicants (15,000 as of December, 1967). but because the North Korea Red Cross Association wired back saying that the intervention of the third party in taking steps of their delegates to enter into Japan is breach and Japanese Government should keep the old appointment to simplify the procedure for entry into Japan, Japanese proposal to make ICRC intervene was refused, which led to the indefinite postponement of the negotiation.

Then for what did North Korea take such an action directly before the agreement? It may be the greatest one for North Korea to have doubts about how many of 15,000 applicants in number embark when the time comes and judging from the fact that 33,383 applicants cancelled their applications since repatriation began, the above reason may be true.

As a matter of fact, in the beginning of the repatriation, the North Korea had expectation of rapid rise of the applicants on the report of leading members of 'the Union of Korean Residents in Japan' but the cancellation of more than one third of the applicants made the Union and North Korea puzzled. In fact, as a result of careful investigation, it appeared that majority of 15,000 applicants had been to cancel their applications. And it may be the greatest reason of cancellation for them to be informed of quite different situations of the North Korea from the propagation by the Union from letters sent from the repatriated to North Korea.

There's no wonder that no uncensored letter could come

from the North Korea, so it's impossible for one to get a letter expressed in freedom. But here is an interesting episode. Some of the applicants who had doubt about the propaganda that North Korea is earthen paradise, had made some promise to exchange letters with code with his relatives remaining in Japan before repatriation, but the code was not special as professional spy. The code meant as follows;

When the North Korea be as has been propagated, it will be expressed saying, 'Some of the relatives had been seeking for a baby boy from before pregnancy and delivered of a healthy baby boy, she is in raptures' and in case of quite difference from the propagation it will be expressed saying. 'To my disappointment, I was delivered of a baby girl and both baby girl and nursing mother are so weak that we are hospitalized now'.

Every letter from the North Korea, like a formula, begins with praise of Kim II Sung and North Korea and fortunate and joyful living there follow, but we can find the phrases saying that all incomers to the North Korea should take Chinese noodles, sugar, string, needle, soap etc. with him as inany as possible. These phrases were enough to be iuform:d of state of the North Korea. It may be another reason of cancellation that most of the applicants have realized that their circumstances have become better in comparison with the time of application and they are convinced of no necessity of perilous going to North Korea. Nevertheless, there is some reason of anti repatriation and go home to the North Korea of Korean people and government, namely, deeply informed of the Communist North Korea, they are unbearable to repatriate their creature fellow to the hell, the communist North Korea from the view point of humanitarianism.

The persons perplexed by the faLe propagation of the Union of Korean Residents in Japan can hardly understand such

a bitter antirepatriation and going home to the North by Korean people.

During the past twenty five years since emmanicipation of Korea from Japanese domination in August, 1945, her people have been damaged by the communist North Korea in various way. Japanese who have a doubt about an internecine feud among the Korean people as in the disturbance in Korea should take into consideration unwillingly of the feeling of them that most of the misfortune of Korean people resulted from Japanese Imperialist Policies.

There are many Japanese having a point of view that current `Japan' has nothing to do with 'Japanese Empire' which provoked World War II. But it's quite different from the fact. Had there not been Japanese domination over Korea, there might have been no World War II, accordingly, no Japanese defeat by the Allied Forces. And had lot not been for Japanese defeat, there would have been no ideological demarkation of the country in Korea, which would have been no remote cause of the disturbance of Korea. There is no denying the fact. As above mentiond, there had been very few communists in Korea prior to the end of World War II. Accordingly both Korean and Japanese people arc to shed tears in the miserable tragic disturbance in Korea.

They conquer who believe they can.

(Letters)

**It was very encouraging to see old members who  
are still dedicated to our Movement**

Clearfiled, July 30, 1970

On the week-end of July 4, Young John and I spent a very wonderful time, having a chance to contact Wednesday meeting with a few of Oakland and Berkeley family. It lasted for 3 hours, and it was very encouraging to see old members who are still dedicated to our Movement even if they had no gathering since last November.

After the meeting Linda Blades read the following short poem to dedicate the time, in order to comfort me. I would like to share her positive feeling with the rest of family within our group:

"When the trials of this Life make you weary And  
your troubles seem too much to bear,  
There is a wonderful peace of mind and comfort—  
In the silent communion of prayer!

"When you are searched for your troubles And  
the shadows continue to fall,  
There is a Heavenly lift in this wonderful gift,  
That our Father has given to us all!

"From this wonderful magic of prayer, there comes power  
That will minimize all of your cares,  
you'll gather new hope when you are able to cope with  
the troubles

That once brought you despair.

"So lift up your heart the Heaven,  
There is a loving and kind Father there,  
Who offers us release, comfort and peace ; mind.  
In our wonderful silent communion of prayers."

During the month of July our pigeon family had 2 new born babies. The grown-up 3rd pigeon was dating with a white pigeon from outside, finally went away, and other outside male pigeon came in so there was no loss. For few days all original pigeons rejected him and finally accepted him as part of pigeon family. He occupies the 6th pigeon box now. Very recently 1st and 2nd grown-up pigeons (twins began to prepare nest, picking up all twigs. A few days ago I and Galen peeped in the box and found 2 eggs were laid on the nest. One of the twins (maybe female) lies on the eggs all the time. The pigeon babies to be born will be the 3rd generation of original father and mother pigeons (grandchildren). Since 2 new born pigeons, the 4th baby pigeon has some trouble in grown-up. Parent pigeon neglects to feed him, he become skinny, does not know how to eat rice and drink water; and was rejected by parents and sibling's when he tried to get in their boxes by mistake. The rest of pigeon family tries to teach him how to fly when he began to fly on 1st day out of parents box, and how to get in his new 5th box, but he is too weak and immature. He stays on the roof all day under hot summer weather. A few days ago I took him inside the house to protect him. He is getting better every day. I and Galen have to train him to stand by himself for survival. Altogether we have 6 pigeon boxes, having 8 pigeons including new born babies.

If 2 eggs of 2nd generation are hatched, there will be 10 altogether in pigeon family by the month ..f August.

Galen has been employed at the Clearfield Corps Center as counselor on June 23rd, the day of Young John's arrival at Utah. Already he is winning the hearts of the students in short period, and he is enjoying the challenging job as counselor.

*David S. C. Kim*

**Our Hyde Park speaking continues although  
with mounting opposition**

Mitcham, July 30. 1970

This month has undoubtedly been restoration month. Paint brushes, scrapers, carpentry, plastering and the usual sweeping, scrubbing and cleaning have occupied our time as we restore the main centre. Such was the state of the building that is it only today the 30th that we can finally commission one room for the Father. Nevertheless it is a joy to see an old neglected building gradually come to life.

As a result our witnessing has suffered which is a pity although the centres at Mitcham and Worcester Park have maintained full witnessing programmes. Our Hyde Park speaking ; continues although with mounting opposition. Nevertheless it is a joy to see the leaders flag fluttering from the pole on our stand.

Our first baby from Yorkshire has moved is Leslie Snowden, and he has been managing a shop, previously he worked as a decorator of shop windows. Leslie is also our first Hyde Park baby. This month we have opened negotiations for a business premises and Leslie will be able to decorate the

windows.

Our printing machine is set up in the garage which was an old horse stable. Several persons heard the conclusion but have not accepted fully. So our report consists really of a great deal of preparation work which we hope will stand in good stead in the future.

We all rejoiced over the birth of Kook Jin and the family went to see film Camelot which was about the original sin as a special treat.

May we all feel closer to Our True Parents and build a great family for Our Father.

Monsei, Monsei, 111onsei,  
from British Family  
In Our True Parents Name,  
*Dennis and Doris Orme*

**Now we are getting closer and closer in working  
with our homeland together**

Paris, July 19. 1970

Thinking often of the great work our True Parents and you are doing day and night I must pray to our Heavenly Father to give you unusual strength and health.

Now we are getting closer and closer in working with our Homeland together, and we are so grateful for each inch of closer relationship. The French family is waiting eagerly of the answer of our True Parents concerning blessing.

We would like to ask you to please send us a certification



of HSA-UWC that the "Association pour L'Unification du Christianisme Mondial in France" has its head office in Seoul, Korea. Through this certificate we might get 30% reduction for airpla.. tickets, if we order them 4 weeks in advance and 12-15 people are going as a group. DearMrs. Choi, we are sorry to bother you with extra work, perhaps you could let us know if we should handle such matters with Mr. Young Whi Kim, department of General Affairs in the future.

Including you will find a short letter and pictures from Ferri, which he had sent us for you.

The French family works hard and prays a lot for the 2 big coming events.

Deepest love in the Name of our True Parents

*Reiner Vincenz*

2 new people have come into the family

Paris, August 2, 1970

Dear Family,

Each day is filled with so many activities for our Father and the month has again past far too quickly.

Although time of vocation has come and the Parisians have left, we have had many opportunities to speak to people on the street. At night so many people were crowded around us, that the police came with several men telling the listeners and spectators to go. The police is very much afraid of crowds. Twice a week we are now having lectures for beginners directly in our center.

We are happy to announce that 2 new people have come into the family. Mr. Henri Franchet, a very warm hearted man is already living in our center, sharing all duties, all activities. with us. We feel Father 'wants him for very influential and important work (see family picture first row, right side).

One of our big project in July has been establishing the TONG-IL INDUSTRIE FRANCE. With this Import-Export Company we want to build up a close relationship on a business level with our homeland.

During the past month most of our members have worked long over -time and searched for special jobs in order to help, to get the money together for the trip to Korea for 2 qualified candidates for blessing.

Our Japanese Family has sent us pamphlets, pictures, records of their preparation work for the WACL conference. We were very impressed and the French family feels deeply the responsibility we all have now. Our family circle prepares now for our work Federation pour la victoire sur le communisme" in France.

Also we are in the process of establishing a student association. May our Heavenly Father bless the work of the Unified Family everywhere and give us lot of strength and power..

With gratitude and love in the name of our True Parents  
*Reiner Vincenz*

Two meaningful telegrams reached us from Seoul

Essen, July 25 , 1970

Dear Mrs. Choi,

An eventful month has passed and it is not e.!sy to put

into words what we feel in our hearts at this moment.

Two meaningful telegrams reached us from Seoul at an interval of exactly seven days. When the first one came, announcing the birth of little Kook -Jin, the seventh child of our beloved parents. The German family rejoiced with you and all our brothers and sisters over the whole world. With a grateful heart we united in prayer giving thanks to the Father for carrying Mother thru and blessing our Parents with this little Prince.

The other telegram informed us about Mr.Eu's leaving the earth plane to carry on his activities for the movement in the spirit world. We recall his powerful actions before the blessing last year, his dynamic testimony and his love for Father and our parents and the tenderness in his voice, when he talked about his own Family. It is so wonderful to know that there is no separation. May his children grow up to be strong warriors for our Heavenly Father carrying on their father's heritage. We realized clearly that our life in the physical world is very short and each moment precious for the mission and our own development. May we use our time and energy, in fact all we have and are, for the fulfillment of Father's will.

Realizing the great importance of the events to take place in the fall, the entire family started the month of July with a special indemnity campaign of fasting and prayer. We fast for a total of 360 days, that is 120 days each in July August and September. Family prayer starts at 11:00 p.m . every night. Except for the members lecturing at that time everyone attends. We can really feel the urgency of the time and the concern of our Parents in regard to the communist threat in Korea and Japan.

Our members still continue their prayers in the streetcars and buses of Essen, causing many people to stop and think about God. The reactions vary from admiration over indifference

to nasty remarks, but we know, some day all people will glorify our Father.

At the beginning of this month one of our boys witnessed to a young social worker, who was engaged to be married a week later. He came to study the principle with his Fiancee. Both of them only 18 years old accepted three days before their wedding and decided to really follow principle with all consequences. But Karin's parents wouldn't let her go. So the only solution was to get married before the Justice of the peace on schedule in order to get her into the principle, truly a unique case. Right after the ceremony they moved into the center, Mans-Werner into the boy's quarters. and karin upstairs into the girl's quarters. Both of them are struggling hard to grow and fulfill their mission separately according to Principle to be blessed some day by our parents.

On July 14, our little center in Duisburg-Hamborn was almost overflowing with people. Besides some others a catholic chaplain came together with 16 teenagers to attend the lecture. When our girl explained the polarity of God he really got mad, shouting: "There is no God only exists in the minds of people" and went on and on disrupting the meeting. So finally Posi, our center-leader, asked him politely to be quiet and to listen to what we have to say or else leave the center, so that at least the other ones who came to hear the lecture, would have a chance. He kept quiet for eight minutes and then he started screaming again. Finally he had to leave the center and some of the teenagers followed him. But the ones staying on were eagerly listening to the message.

On July 18, we had another poster-action on Kettwiger StraBe. Many hand-bills were distributed and the atmosphere was very good. One old lady asked : "What are you protesting against? Are you for or against God? "When she found out. that we want to awaken people to God, we got her O.K. When

we stopped our march in front of the Munster-Church right on Kettwiger (this is the church where the bishop of Essen celebrates) and sang a few songs crowd of about 100-15 people gathered around us, drawn by the spirit and voices of so many young people.

One of our girls witnessed to a young woman on Kettwiger today and during the conversation the woman mentioned, that she belongs to the Young Mother's Group of her church, where our Principle is already well-known. Several group members had been contacted on Kettwigers StraBe and were very interested to get Principle material. So the chapters of our translation of the Study Guide are really in circulation and on Wednesdays, when the young mothers meet, they have exchange day. The chapters switch hands like in a library, and everyone is eager to get the next one. This makes us very happy, because we can see clearly, that the seeds we are planting are falling on good soil, even though the thousands of people we have witnessed to don't resopnd right away. The young mother herself was very interested and eager to get more information. Father's Truth is really penetrating into the hearts of men.

All the family is working hard for the restoration of Germany and our hearts are filled with joy over our new members we welcomed into the family this month. An Austrian girl had to come to Berlin in order to be confronted with the Principle. We took her with us on our return trip from Berlin last time we visited our center, and now she is a happy member of the Essen family.

Our foreign missionaries, Ingrid Schneider in Oslo, Friedhilde Bachle in Stockholm and Suresh Patel in New Delhi are tireless in searching for Father's children in their respective countries. We were happy to hear from Ingrid, that in Oslo a third Norwegian girl, Leila, has accep:td the Principle.

All our love goes to Father, Mother, the Children, to you

and all our brothers and sisters in our homeland and everywhere in the world.

In the name of our True Parents

*Paul Werner*

It was very nice and interesting to have the missionary from Moscow with us for a few days

Rome, August 2, 1970

Dear Family,

This month in Rome has been rather slow in regarding witnessing as most Romans and most university students are on holiday away from the city, never the less members who have remained here often come to study.

It was very nice and interesting to have the missionary from Moscow with us for a few days, we have learned many things from him.

The Milan group will soon be leaving to go and visit the family in Holland, they will spend about a week there. Martin and I and one of the members went to Milan on Friday and spent two days with the family there.

This is all the news for this month, we send our deepest love to all Korean brothers, in the name of our true Parents.

*Dawn Porter*

**Now a young girl is studying deeply**

Beirut, July 23, 1970

During this month some good people have been contacted

on the street. Three have heard the introduction of Divine Principle. Now a young girl is studying. She wants to leave the confusion of the world, step by step she learns. We shall see.

My Lebanese people have many sects represented here. In one of the temples they show through desicive songs (fully different of the sweetness of the arabic fork songs) how they want to be children searching to leave the Satanic world.

The nature of Lebanon is very beautiful, mountains, sea, country with many fruits all year around, but man keeps that for himself without sharing it with God.

This month, one night, Carlo Zaccarelli, missionary in Damascus visited me. We have past the night together looking at the news of Familes and praying for our arabic country. We feel Our Father walking alone. Together, brothers and sisters we are with the same heart of a child. Let us grow to perfection My Father, showing man Your love, your Truth, your Faith that all of us need.

In the name of True Parents Monsey Monsey! Monsey!

*Remi Blanchard*

**Day after day I feel more and more the importance  
of our activity**

Luxembourg, July 25, 1970

Day and day I feel more and more the importance of our activity. The search continues, but I have not yet found a spiritual child. People are filled with nonsense and don't understand the wonderful, simple Truth.

The spiritual life here acts before in the background and its

not easy to find open people. Now I know a joining man, who can give me information about Luxembourgs. Through him I hope to meet some interesting persons. This month Peter Koch visited me and brought much strength and happiness.

I want to send my deepest love to Our Parents and the Korean Family.

In their name

*Robert Brandner*

**In this city of Amsterdam there will be a conference  
hundreds of priests, ministers and laymen**

Amsterdam, July 18.1970

Dear Father,

From September the 28 to Octover the 4th, in this city of Amsterdam there will be a conference hundreds of priests, ministers and laymen will attend this conference from all over the world.

The subject of the conference will be church, and society.

We plan to be there also to witness. We want to make a hand bill that will be most effective to these people who are at the head of the church and society.

Father! the purpose of this letter is to ask your advise for the best and wise way to inform these people of the truth, We hope you will help us.

We send our love to you, Mother and children, especially to the new baby, KookJin,

*Teddy Verheyen*



**Walter Van der Stok his wife and childrens  
left for Cape Town**

Amsterdam, July 22, 1970

On the 21st of July Walter Van der Stok and his wife and :3 children left for Cape Town. South Africa to start a New Mission for the Divine Principles.

Their home is in Cape Town. Walter is employed by a large bank in Cape Town.

They are now in The Unified Family for 3 months, they both have taken the written and lecturing test on the Divine Principles, and have passed both tests. Walter is 30 years old and his wife is 33 years old. We feel they can handle this mission.

They are still so very young in the Principles and in spirit.

They need your thoughts and prayers to be able to change the hearts of the people of South Africa.

They have started translating the Principles into the African language. We will print The Chapters in Holland for them.

They will report to you once a month on how the work is progressing in Cape Town.

In Our True Parents name

*Teddy Pouline*

**In Holland, The International Federation for  
Victory over Communism established**

Amsterd.m, July 22,1970

Dear Father and Mother,

Inclosed you will find one copy of the legal papers for the

Anti-communist movement here in Holland. (Translated from Dutch into English). We can now work officially under the name "International Federation for Victory over Communism" (We use the English name).

The Queen of Holland has to give the final approval, but we can already officially work and be representative under the above name IFVC.

I am now informing all the newspaper and magazine in Holland about the WACL Conference in Japan and international blessing of the 700 couples in Korea.

We send our prayers to you in our homeland.

*Teddy Pouline*

The undersigned:

1. Theodorus Verheijen, marine engineer, living in Amsterdam, Titiaanstaat 40 huis, born in Noordwijkerhout on March 14, 1935
2. Pauline Phillips, without profession married on equal terms with Mr. Theodorus Verheijen, born in Kansas on February 6 1932.

certify with this act informing a corporation "International Federation for Victory over Communism", to be established in Amsterdam and therefore lay down following regulation:

### **Name and Location**

Article 1. The corporation is called : "International Federation for Victory over Communism".

It is located in Amsterdam.

There can be established regional and local departments.

### **Purpose**

Article 2. 1. To conduct academic rcsrch and the critical con-

templation of communism, its theories and social system.

2. To present new theories opposing Communism, which support the realization of the ideals of freedom and democracy.
3. To contribute to achieve a world of peace, freedom and happiness.

The following activities shall be undertaken to fulfill the purpose stated above:

1. Exposure of the fallacy of Communist theory with its atheistic basis.
2. Research and presentation of theories triumphant over Communism.
3. Training of persons who can realize the purpose of this Federation.
4. Organization and directions of an international front against Communism.
5. Information through lectures and publications.
6. Maintenance of close liaisons and exchange of intelligence with anti-Communist organizations within and outside the country.
7. Other activities so far as these tend to achieve the erected purpose on legal and permitted manner.

### **Membership**

- Article 3.
1. Whoever is eighteen years, resident in the Netherlands and supports the objectives of the corporation may become a member through the prescribed procedure.
  2. Foreigners may also become members through special procedure to be established by the steering Committee.

Article 4. Every member has suffrage to vote for affairs and persons and can be chosen to perform functions within the corporation.

Article 5. A person who render an extraordinary service towards the corporation can be chosen as honorary member on proposal of the Committee

Article 6. The membership finishes by withdraw, expulsion or decease. Withdrawal occur by written announcement. Expulsion takes place:

1. On grounds further lay down by the Committee.
2. By decision of the general meeting of members taken with at least two-third of the total valid votes.

He. who has been expelled, also in the future remains excluded from membership.

### **Finance**

Article 7. A. The incomes of the corporation consist of:

1. contributes of the members
2. donations and subsidy
3. income from enterprises
4. miscellaneous revenues.

B. The fiscal year of the corporation applies to the calender year.

### **Officers.**

Article 8. , The officers of the corporation shall be as follows:

1. One president
2. One vice-President
3. One chairman of the board
4. One secretary general
5. Five to fifteen directors
6. Two auditors

The officers will be elected on a general meeting from and through the members.

The term of office will be one year and are re-eligible.

In vacancies will be provided as soon as possible.

- Article 9. A. President and Vice-President will provide advice and supervision.
- B. The Chairman of the Board represents the corporation and superintends overall affairs.
- C. Officers take part in the daily sessions and can hold a departmental executive post or be director of a regional or local department of the corporation.
- D. The auditors are responsible for supervising the overall financial affairs of the corporation.
- E. Members of the corporation can be elected as advisors at all times.
- F. For the disposal of bank credit the signature of the director of the financial department is required.
- G. To enter into a money loan, to buy, sell, mortgage or rent real estate (immovables) is required the authorization of the president and Vice-President.
- H. Affairs, which need a speedy treatment, are written treated by the Chairman of the Board.
1. The following affairs will be treated by daily Committee:
    - a. approval of project plans and budgets.
    - b. drafting revisions of the Articles of Incorporation.
    - c. installation of president, vice-president and advisors.
    - d. election of officers.
    - e. installation of directors of departments.

## Departments

Article 10. There are the following departments in the corporation:

1. The Organization Department is in charge of matters of organization of the corporation.
2. The Publicity Department takes charge of publications, information and education.
3. The Educational Department takes charge of training of personnel.
4. The Financial Department takes charge of financial affairs and corporation accounting.
5. The Business Department takes charge of business for the procurement of acting funds for the corporation.
6. The Investigation Department takes charge of data and intelilgence collection and supervises members and structure.
7. The Ideological Institute takes charge of criticism of Communism and develops and presents ideals superseding Communism.
8. The General Affairs, Department takes charge of affairs, not assigned to other departments.

Article 11. Regional and local corporations may form corresponding departments. The establishment of departments other than these mentioned above, requires approval from the Board of Directors (Committee).

## **Conferences**

Article 12. Within three months at the end of every corporation year, will be held a general member conference. Tn this conference the Committee delivers report on the duties, finance of the corporation and vici-

ssitudes in the last corporation year, after which the auditors deliver report on by them instituted investigation on the financial affairs of the corporation. The general members conference decides upon modification of the Articles of Incorporation.

Article 13. The Committee has the authorities at all times and is obliged to call for an extraordinary member conference on written motivated request by at least 17 members within thirty days after such a request has reached the Secretary.

If the Committee fails to comply with a request within the placed term, then the requestors are competent to convene the meant conference.

Article 14. To attend a general member conference and an extraordinary member conference, all members will be called up at least 8 days before, with announcement of place and hour of conference, as well as the treated subjects.

Article 15. The whole Committee will meet once a month and the daily Committee as often as it is necessary.

### **Voting.**

Article 16. About all proposals concerning affairs will be decided by majority of the votes as far as the Articles of Incorporation do not provide otherwise.

In case of equality the proposal is considered as being rejected.

By voting about persons, he will be chosen, who has the absolute majority of the votes.

Voting about affairs occur orally and about the persons to elect occur written.

Dissolution.

Article 17. The corporation can be dissolved at all times, if on the general member conference at least two-thirds of the amount present members of the corporation declared themselves in favor of it.

A resolution for dissolution is considered at the same time a resolution to liquidation.

If by such resolution no other arrangements are placed, such a liquidation occurs by the Committee. By liquidation the resolution in article 1702 of the civil code will be observed.

A possible credit balance will be used for, by the general member conference such to provide purpose, which will agree with the purpose of the corporation.

Contrary to the resolution in article 8, as members of the provisional Committee will make their first appearance:

Theodorus Verheyen and other sixteen members

I feel that the ice is breaking now and I can take  
up the proper missionary work

Stockholm. July 30, 1970

Dear Mrs, Choi,

Grateful I am for this wonderful time that we could find the True Parents and we learn about the will of God.

This month 16 people came to see me at home. Some of them are very interested in the Divine Principle; especially



Britt, Yvonne, Heinrich, Dr. Hiltcher and his wife as well as Annemarie are attentive listeners and very eager to hear more. It is such a joy to speak openly about the truth! I feel that the ice is breaking now and I can take up the proper missionary work,

The girls on the streets show much interest, and although it is rather difficult to get their confidence in a short while due to their nordish mentality, I am quite sure that I will find those Father has prepared and that they will come soon. I am very much longing for them.

This month I talked to about 80 girls on the street and was happy that they stopped even for a longer talk. There is a wonderful place here where I am looking for Father's lost children, and I very much feel the help of the spirit world.

Every Wednesday I am still going to see an elderly blind woman. In spite of her long suffering she always is happy. She has a good heart and already knows a little of what I am doing here. She is surprised and heartily takes part in my little successes and also helps me with the pronnunciation of difficult Swedish words.

Every day I pray on the Holy Ground for the restoration of this country and the whole world. Looking around one just is aware of the necessity that something has to be done. Here in Sweden people often enormously wealthy and yet have the feeling of missing something. They are looking for more material riches, forgetting to think that heart is the most important thing.

But there are also idealistic-minded people which I hope to find so that they can use their energy to rescue their country. Sweden is beautiful; large woods, innumera' le lakes and little islands make it very attractive. Deep inside people have many good qualities, a .d I am grateful to work in this

country. May Father's heart be comforted by a wonderful Principle-Family.

In the Name of the True Parents

*Friedhilde Bachle*

**Not one minute should be wasted**

Istanbul, July 26, 1970

The desire to find prepared people grows very strong in my heart. I am working eager to fulfil the conditions which are needed for this matter. There are preparations necessary for the teaching.

Time is used to learn to understand and manage the language. And time is so costly. Not one minute should be wasted. From walking, contacting people and talking to them I could not expect great results and so I turned to the books, where I could attain a good process in learning the vocabulary.

The visit of Mr. Ruhi Esirgen on July 13th was a very delightful event. You can see the extension of our world-family.

Mr. Ruhi is living in Ankara of the magazine "The Way of the World". He told me, that he met our movement in Japan and that he is a friend of it.

This visit was short, but as soon as possible we will meet again and have longer discussions.

In the beginning of August I expect Akihiko Kunitoki who announced his coming by postcard from Greece.

In the name of our True Parents

*Harold Unger*

(Testimony)

## TESTIMONY-Gerard Pouyet



Gerard Pouyet

I was born the 31st of March, 1932 in Paris, in a quarter which I like to remember.

I did classical studies, then three years preparation in special mathematics with a rather hard professor and three years engineering studies in an Institute of Technology. And, at last, my military service. I spent all this time in a rather tormented manner.

I began finding my way out of personal difficulties through In encounter with the works of a German psychologist, Kunkel. The first book that I found in a bookstore, at reading the first few lines, reached me at my depths. His works have been the best help for me for 10 years.

At that time, I decided to spend time in Germany, and I wahted something for a long time. I stayed as an assistant in a large industrial firm in the Ruhr.

It was during this stay that I met God and the New Testament, through a woman whose memory often comes back to my mind, and a pastor whose total faith filled me -with complete satisfaction.

I returned to France. I worked in the project branch of

a nuclear center. I found an intensive atmosphere, very stimulating, also crushing.

Unsatisfied with this work, not knowing why, perhaps really knowing, I went into aviation, following the ambitious dream to become somebody in the more advanced technical branch, nevertheless with an even greater insatisfaction.

I understood that I must answer a truer call which was to enter into my father's enterprise. This decision cost me enormously, particularly the attitude of one or two decisive persons openly opposed to my entry.

I found the New Testament naturally helped me considerably in my work, in the first years. Afterwards, difficulties came more and more surely.

I found God the moment I decided to do His will in all points. But I decided it representing myself in a particular situation. And I actually accepted entirely this situation.

Soon, I saw that the call of the conscience could be terrible. So that sometimes I made myself deaf to my conscience. I said to myself, rationalizing this, that it was in part, real call of the conscience, and in part, imagination, Satanic imagination. This rationalizing, and admitting all excuses, was the start of a slow fall.

To set the situation up again, to refind God at a moment when I was very far from Him, I decided to realize the call as it was, just the call. I did it once, before many witnesses, among them, my father, creating a very impressive atmosphere. From this, I received considerable joy.

Then, other more terrible calls came to my mind. I was seized by faith, frightened, paralyzed.

I was very unhappy about it for a long time.

And I met Zen, particularly through two works of a German professor of philosophy, Herrigel, one of the first Europeans who went to Japan to practice Zen. These works.

corresponded to intuitions I had in very difficult moments.

This was for me a way to refind God without having to surrender myself from the beginning to heroic actions to make me come out of myself.

At last I met the family at the end of the year. **The** first time was on the street. A young girl was taken speaking with a very arguing person. I was surprised to hear such a person with such a complete and simple faith and an accurate and actual, not only philosophical knowledge of God. It was Therese. I listened to her that day a few minutes. I did not feel alone, I knew God, and was not in a hurry, but at this time decided to meet these people again, and I went on joyfully about something else I was sure to find.

I called on the family more     What I heard was in deep accordance with the contents of my convictions. At the first, I listened to Henri. What I enjoyed was not so much new knowledge but the fact that all I heard, not only I found it again in other people and could share it, but also what was yet disparate in my mind began to build a structured mosaic.

This process was made up of many steps and I can hardly say more about it, only that something divine continued to grow in my mind.

It was at this time that, having already heard much about Mr. Moon, and without having met something which could be against my own thinking, I suddenly heard the actual mission of our Master. In such a progressive manner I was led by Ilenri, I could accept it without any inner objection. I was still all the more struck by it. I said nothing and went on to listen, °inwardly seized by a sort of mental dizziness, representing God to myself beyond time-God, the creation, Adam, Eve, men, the prophets, history, Jesus, who has become for me, in my mind, such a living person, God, suffering, active by His heart, silent and waiting anxiously for the response of

men.

I thought about Revelation, about I has had interpreted it, keeping a feeling of desiring to know.

' And that was so, actual, that only God is used to do it.

What I received from the family is still difficult to express. The surface is superficial and the depth is deep, and not the inverse.

My memory of the meeting of May in Essen takes on reality and comes back clear to me.

All that were my more profound acquirements I found again to be more powerful- exchange between people on the only true level, the prayer of the Orient, the action of the Occident, the confirmation that perfection was not a myth, and the way to this already explored.

What Reiner introduced me to, the possibility in a very large manner to cooperate with the restoration of the work of the men by the Tong-I1 Industry, with the restoration of their hearts by the Anti-Communist movement, with their infinite cosmic perspective, makes me see tangibly what it is to have a True Father.

Blessed will be the name of Our Master.

*Gerard Pouyet*

## TESTIMONY-Paul Bullen

Dear Family,

I send you all my love and I would like to introduce myself to you.



I was born on January 28, 1953 of English Parents in Durban, South Africa. When I was three years old my family moved to Vancouver, Canada where I was brought up as an atheist in a relatively liberal atmosphere. My father is a university professor of Mathematics. Because of my physical

Paul Bullen weakness and abnormal behaviour as a child, I became a good object for bullies and such sort. I developed a dislike for injustice. In elementary school I became interested in morality, politics, and the "faults" of religion. At the age of 12, I was a socialist and later helped with political campaigns and peace marches. At 15, I was a sort of anarchist; my thinking became free and my hair longer. By the age of 16 I was taking L. S. D. and was having (what I know now are) spiritual experiences. My thinking became deeper and my imagination larger. I realized indirectly that the possibilities for spiritual joy and variety are infinite and how to get there was another question. Another time, I realized that love is the strongest energy in the universe and that with it, the answer to all problems can be found. Although Satan often uses drugs for his purpose, and for me it was a preparation.

I was also prepared through the actions of a certain per' on. I can't explain this in one sentence, but let's say the "perfection" I saw in the spiritual world, for a certain time, I saw in this person's facial expressions and bodily actions. Before I could figure him out I left for Europe.

My family had already spent a year in France when I was 11 years old and now we were going to spend another year there. During my voyage (via New York and England for 2 months), I received more spiritual food, and in France I started reading certain Oriental spiritual books. By this time, I had accepted that we were in the Age of Aquarius the age of higher consciousness, and that some sort of "end of the world come between 1976 and 1980. I wanted to prepare spiritually for this and I started disciplining myself.

Around Christmas, when I came home one day, I saw on the side-board a "Pioneers of the New Age" (Tong-II) invitation with an oriental symbol on it. It read : "A new age...for mankind has already started..." It also said that their lectures started up again on January 16, 1970. So I waited and I went. After being invited to the center I started coming as often as possible-three times a week, to learn Divine Principle from Barbara. My physical mother is now studying Principle also, and she is very positive. Two months later, I moved into the center, where I could get deeper in Principle and devote all my time to the restoration.

It is fantastic that we have the luck to live at the same time as the one and only Christ and to be able to serve him. It is fantastic that after all the millions and millions of books that have been written, we have the one that explains everything. I have dedicated myself and all that is under my influence to help Father and His Son install the New World.

On August 12th, I will leave for North America and I



will visit several family centers during twenty-one days. Then I will go to Vancouver to finish my last year of High School and to work as much as possible to destroy Satan and bring joy to our Father's heart.

I send my love to the Korean family and my humble thanks to Our True Parents.

In the name of Our True Parents,

*Paul Bullen*

Do the thing you fear and the death of fear is certain. Practice confidence and faith and your fears and securities will soon have no power over you.

(Speech)

## **Former Japanese Premier Mr. Kishi Nobusuke gave a talk at The Headquarters of Japanese HSA-UWC**

On August 11th, 1970, ex-premier Kishi Nobusuke in Japan paid a visit to Japanese Holy Spirit Association at Shotocho, and saw the movies of Anti-Communist movement and delivered speech as follows;

"I called at this headquarters twice. When I was invited to see the movies of the national rally on May 11th in preparation of WACL conference in Tokyo, Japan scheduled in coming September at any time and place, I was anxious to see it, but I preferred to see it as well as you at this headquarters.

I was much impressed in the inspiring scenes which heaped up over brimming ardors and actions of IFEC members. Particularly, it was really heartening to see you heaping up national rise, propagating the meaning of WACL Conference in Japan for its victorious success through campaign.

Concurrently the year of 1970 is the crucial moment of Japan. Since The Joint Japanese-American Security Treaty revised when I was premier is to be renovated on June 23rd, 1970, the Japanese Communist Party and other leftists had been trying to bring forth communist revolution to Japan by means of revoking the treaty, taking advantage of this opportunity if possible.

Accordingly, Government, FDP (the Free Democratic

Party) and other organizations feeling keenly of the maintained treaty for security had been making efforts to overthrow their counter influence with all their might.

There had been even extreme anxiety about any possible serious affairs.

However, as you already know, the leftists movement for revoking the treaty ended in formality. As I have been convinced of, in revising the security, the revision is sure to be motive power of peace and prosperity of Japan, and it's nonsense for the counter force to say that the revision would provoke Japan to be involved in a war and militarism to recover.

As testified by the facts of past ten years, Japan is the most peaceful, and has made surprisingly economic development.

As the result of general election in last December, the Free Democratic Party, the Government Party won 300 and more seats in the House of Representatives whereas the Socialist Party suffered a crushing defeat. It may be the primary reason of their miserable defeat for them to keep talking nonsense from the national point of view.

I had objection to the view point that the year of 1970 is the crisis in Japan because I had been convinced of no possibility of serious affairs in 1970.

Only I have regarded 1970's as serious. Taking a view of prospective 1970's it's pregnant with the critical situations and from such a point of view, I think it extremely meaningful for 'VACL Conference to be held in Japan in the beginning of 70's. Before the World Anti-Communist League was inaugurated, APACL (The Asian People Anti-Communist League) had been acting and I was once chairman of APACL conference in Japan.

At that time, most of the members were, to my regret, old generation, and matter of course, there may be no difference



Mr. Kishi Nobusuke is speaking at the Headquarters  
of Japanese HSA-UWC

of ideas between old and young, but I had thought that it was primarily required for the young members around power of execution to be centered for turning the movement and struggle over the next generation. Now you, young generation of IFVC (The international Federation for Victory over Communism) meet my expectation in promoting WACL Conference in Japan.

No matter how earnest we persuade the fallacy and untruth of communism, since this ideology has been spreading throughout the world with a kind of religious passion, so as to bring to genuine peace and freedom by means of putting the ideology right, a mere persuasion can be of no use. Unless we make the people realize and recognize the fallacy of communism through our practice and efficiency, there may be no room for decisive showdown with communism. To your making remarkable efforts including fund-raising campaign day and night, for WACL Conference, I'm really grateful and respectful. Nothing other than this can make us feel reassured in view of the prospective this country. I really entreat you to hold fast to the end. Even though I'm still energetic, I'm already at your grandfather's age. Be that as it may, it's my view point that so long as I'm energetic, I'm to perform my mission I have two major missions. The first one is revision of Japanese constitution and the other is the fulfillment of the world peace based on genuine freedom and justice.

When the current constitution was drafted, I had been imprisoned as a war criminal at Sugamo prison by the allied army. In the light of history and tradition of this country, for putting up right of the shortcomings of our people, and performance of historical mission in the world, there must be made a new constitution through free discussion and in our own will. There is no denying the fact that the constitution promulgated in the reign of Meiji had been making big contribution to the

development of Japan, but I think it desirable for Japan to have new constitution for training new generation. The present constitution of Japan was drafted and forced on the Japanese people under the occupation of American forces who prohibited to express our free will, and more over coerced no maintenance of the 'Tenno' System unless we accept it.

I'm questionable if such a constitution can be motive power for our performance of historical mission of the world as an independent country. Meanwhile, glancing at the international situation, we have heard more than enough of world peace at all times and everywhere. But how about the current situation?

The scene of deadly strife and blood shed in Indo-China peninsula, tense state of south and north Korea centering around 38th parallel -line. billow of the Strait of Formosa, Thailand and Burma under the menace of the Communist China, boundary dispute between India and the Red China, Czechoslovakia pressed by the Soviet Army, Israel on bad terms with Arab etc

Wherever can we find the fruit of peace? Has there earnest wish of whole mankind ever been answered? And where can be found its primary reason?

Nothing has been disorganizing the peace of existing world other than international communism. In the last few years I have joined in organizing The Asian Parliamentary Union and its member nations are Japan, Korea, the Republic of Free China, Philippines, South Vietnam, Thailand, Malaysia, Indonesia and Laos, and Australia, Cambodia, India, and Newzealand have intention to take part in the organization making an analysis of international situation the organization came to an agreement that international communism is this very disorganizer of the peace of Asian countries.

Making a trip to every country in Asia, I've been trying

to persuade them with possible means. And as you see, I called 15th Japanese-Chinese (Formosa) Cooperation Committee and 4th Japanese-Korean Cooperation Committee in Tokyo. To my interesting, Japanese masscom, which had put aside the meeting of Japanese Cooperation Committee was much interested this time Committee, dispatching many cameramen from all the journals in Tokyo . It was because Chou En Lai, Red Chinese



Mr, Kishi Paid a visit to The Hqs. of Japanese HSA-UWC

Premier forced the four principles Japanese business firms to accept. So mass communication tried to check how many of the major firms would accept the four principles through this committee. To my disappointment, some firms followed the principles, at first, but our continuous persuasion made a great hit, consequently the unprecedented many firms joined the committee and the article was reported on the front page of

the newspapers, pretentiously. Returning from the Japanese-Korean Cooperation Committee in Seoul, Minister Fukuda of Finance made a report as follows; "For my part Korea takes charge of the front line against Communist aggression to Japan for peace and safety of our country, but she has no claim sharing her military expenditure to Japan. If we are informed of her real state, now that Japan has made surprisingly economic development It's proper for us to make a positive cooperation for her economic development." For this report I'm raptures.

Though there may be hard possibility of military aid to Korea and China from the peculiarity of the current Japanese constitution, I'm taking economic, political or indirect military cooperation into consideration. I'm sure that nothing but this can pave the way for peace and safety and prosperity of these three nations and for the prevention of Communist aggression. Then it can be the central axis of Asia which will actually bring about Asia based on genuine freedom and justice There has never been peace for nothing. Now let me turn back to the above question.

In the revision of constitution it should be made clear that though there may be no our intention of aggression, (Japan can and should have her own self) defense force for the prevention of direct or indirect Communist aggression as clearly recognized in the current constitution. The best of luck to WACL Conference, Thank You.



## **Christ or Chaos**

*Anthony Brooke*

This talk was given by Anthony Brooke on Saturday, May 30th, 1970 at the annual conference of the Chichester Branch of the Churches' Fellowship to Psychical and Spiritual Studies.

In the context of the theme of this conference--the Coming New Age--we may recall that down the ages man has tended always to look towards some moment, some period in future time when individually and collectively he might enjoy the experience of that state of enhanced happiness and fulfilment which ever seems to elude him.

There is that irrepressible, surging feeling within the breast of man that somehow, in some way or other, we should be able to witness the fulfilment of the age old vision of peace and goodwill among men within our respective nations and throughout the world.

In some countries idealists—When those concerned have not been blatant seekers after power—have brought about revolution after revolution aimed at reforming or changing laws or systems of government with a view to obtaining greater happiness for a greater number of people, but the outcome has usually been yet another revolution when the inevitable imperfections of those involved in the outworking of the new arrangements become evident and sooner or later new

pressures reach their breaking point. Other countries have what are called general elections, or presidential elections, but as soon as a new set of pledges has been given and the initial excitement has subsided, we tend to find the basic problems of our lives still very much in evidence. So we complain and protest in a variety of conventional and not so conventional ways and look hopefully to a future which never seems to materialise.

Many have come, somewhat fatalistically, to accept life on earth as a vale of tears and sorrow and look to the prospect of some 'after life' condition for an amelioration of the situation or as a means of providing them with the kingdom of their hearts's desire.

Truly, the misguided thinking and self acrivty of human beings has brought us to the very limit of time. Many of the things which were considered 'good' for humans are turning out to be not so good after all...quite ,evil' in many cases-- and something seems to have gone very much away with human judgment and wisdom. How otherwise is it conceivable that sober scientists should be watning us that the world really will come to an end in a few years time unless something is done quickly and on a massive scale to halt and to reverse the fatal trends for which our thinking and activity are responsible. By the 1980s we may be forced to wear breathing helmets in many parts of the world: in 25 years around 80% of all the species of living animals will be extinct: and in the same period of time man will, according to conservative caculations, have reached a world population of around eight billion, a figure which many ecologists regard as the 'crash' point beyond which the natural environment will not be able to sustain life.

Many young people arc announcing that do not intend to have children either now or a decade from now and that

is one of the ways in which they feel they can best serve the interests of humanity in its present crucial predicament. In certain overcrowded areas of the world the time is coming when the nuclear bomb will be seen less as a threat than as a blessed release. Even today, with three quarters of the world going hungry to bed and a third dying of starvation the ever present threat of widespread annihilation is not everywhere the the main concern. Even so, nuclear scientists are protesting to their governments that the spread of atomic power plants, presumably designed to be of service to mankind, is unnecessary and that existing ones already pose a monumental threat to health. Pollution and the spread of radio activity are together liable by 1980 to be responsible for making it impossible for women to bear children. Altogether, the outlook for the human race is dismal indeed. Man seems to be moving to destroy the entire earth and every living creature upon it and it is useless to accuse people of being alarmists. Many people in all countries throughout the world are very much alarmed, and don't you think they have good reason to be? This is a fair statement about the kind of future man appears to have in store for himself and any thoughtful analysis of the human situation must lead to the same general conclusion.

At last the realisation is beginning to dawn in man's consciousness that the world is in the shape it is because of the shape man is in by reason of his stubborn reluctance to relinquish what he has come to regard as his right to determine the course of his own life. He certainly does have that right and he seems, does he not?, to be making a pretty good job of determining it. Down the ages man has consistently tried to achieve the impossible in attempts to make his environment and the world into what he thinks it ought to be while, with rare exceptions in the lives of individual's rejecting any suggestion that he should allow a radical change to take place in his

entire overall mode of thought and expression. By reason of this stubborn and consistent opposition to the manifestation of the higher expression will, h has always been present and available within him we now see around us the formation of a gigantic world compost heap. Of course, there's nothing wrong about a compost heap. A process of disintegration and creation is taking place simultaneously within it, as indeed is very evident in the world today, and there is a cycle working under perfect law towards its completion. The individual, however, is confronted with a choice. It is the same old choice, but he would need to be extremely blind and possibly somewhat deficient in a sense of smell to be unaware of the implications of making a wrong choice at this particular moment in the working out of the cycle—a choice which could prove, to put it mildly, extremely disagreeable for him. For the consequences are now more evident to him than, possibly, at any previous time in history. Either he elects to involve himself in the process of the new creation developing in the midst of the decaying compost or he elects to identify with the decaying process and suffer the consequences. Viewed superficially, it may seem heartless not to try to arrest the decaying process in the compost heap, but a flash of enlightenment will help him to realize that this is as futile a way of spending his energy as would be his attempt to put his hair in order first thing in the morning by combing and brushing the mirror in which he is looking at his own reflection.

Some of you will recall the report appearing in St. Luke's Gospel (Ch. 13) of a discussion with Jesus regarding those caught up in personal disasters, and whether such individuals could be held to be more 'sinful' than their fellows. Jesus categorically replied to age effect that no such distinction could be made and that those, whoever they might be, who refused to under go a radical change of heart and of their

whole outlook on life would, as he put it, 'all likewise perish'. One might suppose that were he present third dimensionally in the flesh today he would be saying much the same thing to all of us here, as also no doubt—could his voice be heard amid the turbulence of the general election--to the leaders of all the political parties involved and to those about to cast their votes for another round of human government. All are basically in the same position so far as God is concerned. How absurd, how senseless has been this endeavour to keep in separate compartments, however much we may seek to deny it, our spiritual or religious expression and understanding and the so called practical politics which to an ever increasing extent demand our attention in the pattern of our daily living and relationship!

Once we accept the existence of God, a design and control throughout the universe and a divine plan for our world, does it not appear somewhat inconsistent to view the manifestly self over active endeavours of our statesmen, our politicians and of ourselves, in this professedly Christian country, regulating and controlling our lives as if no divine pattern of control existed? For man to attempt to build a kingdom of his own in the midst of the Kingdom of God—deliberately to cut himself off from the Government of God—seems so ridiculous an undertaking and one so inevitably predestined to end in ultimate chaos and disaster that it is small wonder that we frequently find ourselves questioning our sanity and the sanity of our governments!

One thing must be clear. Our present overall crisis has not been brought about simply as a consequence of the passage of time through some long historical process. It flows directly from what is known as the 'fall' of man and it might therefore be helpful to give this a little consideration.

There's the most wonderful symbolism, is there not? in

the biblical story appertaining to the Trees of Life and of the Knowledge of Good and Evil the Garden of Eden. Perhaps only now are we beginning to see with crystal clarity the striking relevance of this allegory to the seemingly insoluble problems which confront mankind today. Clearly man's emphasis upon, and search after, knowledge has brought him to the threshold of dangerously explosive situations both in an actual and metaphorical sense. In some fields of knowledge, such as in that of atomic science, the stream of new information made available is doubled every three or four years. This means that text books are already obsolete by the time they can reach the hands of the student. With growing pressures upon them, is it really surprising that we see students in a state of revolt in many parts of the world for this and for many other reasons almost too numerous to mention?

We have already spoken of the inability of man in his human wisdom and reasoning to judge, in the long term, what course is 'good' for mankind and what might be evil. In our individual lives we have so often with due hindsight found that the events or circumstances we judged at the time to be 'evil' were in fact true blessings in disguise. This fallen way of functioning is a moment to moment activity and we do not need, and never have needed, to maintain ourselves in it. We are to forsake that tree completely and in risen consciousness to return to the Tree of Life, symbolic of all that will fulfil our needs and provide the solution to our every problem. To express it another way, in our long history all the untold misery, all the suffering, all the tragedy and disease of every kind to which man has been heir has stemmed from his refusal to heed the injunction to leave the Tree of the Knowledge of Good and Evil alone. Human beings simply cannot judge these things. There are great numbers

of so called 'good' people throughout the world, are there not? who with the best intentions simply want to take the good fruit of the tree and leave the evil fruit alone. But it's all being taken from the same tree and the so called good people and the so called evil people suffer just the same and the result of all this for mankind as a whole has been first a steady deterioration and now an accelerating landslide towards chaos, destruction and death. It is somewhat late in the day to recall that, according to the allegory, it was the devil (could that be man's self active mind?) who told Eve that to eat the fruit of the forbidden tree would make her wise and up until this time man has been acting upon the devil's own assurance that if he ate of the fruit of the tree he would not surely die. God said exactly the opposite. Whom are we to believe was speaking the truth?

Our schizophrenic, cancerous and utterly distraught civilization is clearly reflecting its lost contact with the Tree of Life. One of the features of cancer is a lack of order and control as individual cells of the body proliferate and multiply without regard to the needs and interests of the body as a whole. The population explosion is an example at another level of just the same malfunction - a symptom of the larger cancer which unless arrested must inevitably destroy the whole body of mankind.

It is quite evident, is it not,? what we need to do. But we are already living on borrowed time and the time for talk as a substitute for right action is past. Evidently we must initially treat this as a personal and individual problem and aren't we fortunate that there is in fact only one problem and, broadly speaking, one answer to it?

The question is this. Are we ready to let man's world go and instead, right now, the world and the

Government of God as an absolutely practical proposition? This means letting God's Will be done in our thinking, in our living, in our speaking and in our acting.

Some of us are bound to think, and understandably, that there's nothing very new about this question. That's true enough. The expectation, however, is that in this day there will be something new about the response. Any imagined difficulty about giving a positive response is born of the mind of man's self will, isn't it? and that's the very devil, and the' same old excuse by which mankind has effectively delayed the coming of the Kingdom on earth throughout all past history. It has provided a good smoke screen to enable man to continue functioning in his own ineffective, fallen, selfwilled way, but where has that been getting him? Besides, there seems to have been a strange impression among a great many good, sincere Christians which hasn't exactly helped the situation. Many have thought that by repeating over and over again - and it must have been said billions of times - the phrase: 'Thy Kingdom come, Thy Will be done on earth as it is in heaven -God would do something or other to give effect to this prayer without our needing to be willing allow His operation to take form through the yielded instrumentality of our own hearts, minds and bodies. All God has ever desired of us is our willingness to allow the kingdom to come. For His part He's done everything that needs doing and if we are not experiencing the Kingdom which it has been His good pleasure to give us, but are in fact experiencing something rather different, then that's our own fault and there's really nothing more, until we change our whole approach, that God can do about it. We need to be able to receive what has already been given us—what is already present in our midst.

Man was created for the specific purpose of providing a



means for God's action in the world, and when facilities created for one purpose are used for another we cannot complain when the instruments in question get out of order and become ineffective in the service of that other purpose. Old Testament history, except for isolated individual examples, is the record of man's collective failure to provide that needed means of God's expression upon the earth. The main culprit has been man's ego, his self active mind, the devil incarnate in every man who has to be overcome in the Christ power. The way has been shown us, but this does not absolve us from a personal responsibility to allow our Christ being to repeat the pattern in each individual case.

For Christians Jesus Christ has a unique and special place in history but let it be clear that Christians have no exclusive claim upon him. It is salutary also for us to remind ourselves from time to time of that remarkable and memorable passage in which St. Augustine, one of the earliest Fathers of the Christian Church proclaimed: 'This which we now call the Christian Religion existed among the ancients and was from the beginning of the human race until Christ Himself came in the flesh, from which time the already existing true religion began to be called Christianity.' The universality of the life and mission of Jesus has been acknowledged by Mahatma Gandhi, that great non-Christian, in the following words:

'Jesus belongs not solely to Christianity but to the entire world, to all races and people. I know many who have never heard the name of Jesus Christ or have even rejected the official interpretation of Christianity who would probably, if Jesus came in our midst today, be owned by him more than many of us.'

It was because of man's historic failure through his fallen consciousness and self activity to accept his true mission and relationship to God that Jesus came to serve as a substitute

body for the whole of mankind becoming as he did a visible, living demonstration of the true pattern of living for the whole human race; showing man the need to accept his true identity as a god being, whose inner core was vibrationally one with God Himself and who, by deliberately identifying with, and allowing through his being the expression of, the nature and character of God, would become a conscious means for the flow of that nature and character in the environment of the world. Can anyone imagine anything more totally worth while and fulfilling than to give our life for this purpose? - surely not a 'sacrifice' unless, knowing the truth of the matter, one still imagines there's something more worth while to be done with it! What a glorious sense of exhilaration and freedom in the very thought of it!

Jesus through his own example showed that mankind itself is 'the only begotten Son of God', that man is himself the bridge by which the life-stream of God and the things appertaining to heaven may cross over into the world. Indeed, man decides for himself whether his experience shall be heavenly or, here in the world, the experience of hell. God's Government is present—'the Kingdom of God is at hand'--- whether man accepts it or not. The Government of God is not eliminated simply because of the rejection of it. Man symbolically with arms outstretched represents the cross by which everything God, has to offer may pass through into the world of man or be nullified and distorted by man, in the world. Rejection simply brings man into an experience of hell and, according to his degree and intensity of response to the Love, Truth and Life of God, ever present within his own being, it always remains open to man to determine at any moment what he will experience. All too often man is found responding to his environment, which especially in these days can be a somewhat depressing experience.

It's really a question whether we are going to be attuned to bad news or good news. The choice is ours. It's rather like turning in to a radio station—in this case radio station G.O.D. There's a programme continually going on, but when the dial isn't on the station one's inclined to pick up a lot of static. The best and quickest way to get rid of the unwanted static is to get the dial back on to the station again, but mankind acts like someone who becomes so concerned with the static and his reaction to it, that he overlooks the simplest and easiest solution.

Station G.O.D. is, of course, once we come to accept its existence, the point of integration for each and every one of us, irrespective of our superficial differences or religious affiliations. 'There's still, isn't there?', a great deal of prejudice in regard to the word 'religion' and I personally find the following passage translated from the French and extracted from an article appearing in a little paper in Algeria extremely helpful:

'It is its essential and eternal truth religion is that which binds all mankind one to the other and to the Creator. It is love and communion: it is also wisdom and truth. It is at once individual, inner and universal. It rests outside dogmatic and sectarian beliefs, outside limited and detailed creeds. Religion is not an authoritarian organization, exclusive source of the salvation of souls: it is for each of us an individual discovery of what we truly are, what God is and what are the true links between Him and His creatures. Religion is in every person and the inner Light which guides; it is also Life in so far as it is universal, the Divine, Life which spreads like a generous, abundant, inexhaustible blood stream throughout all creation. In it theological arguments vanish. Labels that divide and fanaticisms more or less blood-thirsty all disappear. Unity is its unshakeable foundation, and this unity

generates, sustains and renews the rich and prodigious diversity of manifest worlds.'

For all of the foregoing considerations, seen in the light of what appears to be going on around us in the external world today-all the chaos, misery, suffering devastation and conflict-even if there is no truth in the concept that God is 'dead' there might, don't you think?, be some agreement in the idea that He has, at least to a great extent, been missing in action. One gets the impression, which you may perhaps share, that something rather more might be expected of Christianity than is apparent upon the earth at this moment. We need perhaps to develop a clearer understanding of what it means to be a conscious, active participant in the process often spoken of as the building or the forming of the Body, of God, the Body of Christ, upon the earth. Let us consider this together, because whether we are aware of it or not this is precisely what we have been created to become the means of manifesting, of expressing-not only Christians but all people everywhere. But some of us need to establish more clearly, more perceptibly, a pattern of expression into which others throughout the world may be drawn as they find themselves quite naturally responding to the need of the time and also as realization dawns in their consciousness as to the true purpose of their lives. Individually of course we have the freedom to accept or reject this privilege, but who would want to reject it when we really understand what it implies?

The Christ is the pure expression of God, and Jesus has shown mankind that pure expression. Jesus has shown us so clearly that within each of us dwells the same Spirit-the ONE which in himself he spoke of as 'He that speak and doeth the works'. Jesus was not speaking or acting for himself at all.

According to Jesus we are all god beings, yet there is

One God, One Family, One Christ, namely the Christ Expression and Radiance of all god beings. This is our true identity. If we ever thought we were anything other than this we have been acting in a counterfeit manner, in a sense of false identity. No wonder there has been so much confusions and wretchedness on earth.

Jesus came to restore in us the sense of our true relatedness to God and as we accept our true identity and allow through us out into the world the expression of the Christ nature and character, we become true cells of the Living God upon the earth. Isn't it a beautiful thought that irrespective of the reappearance of the Christ in any other form we are ourselves to become the new-clear light of the new-clear age of Love and Truth and Abundant Life? What a meditation on the coming of the Kingdom, the Second Coming, the New Age!

From the time of Abram, there has from the divine standpoint always been the offer extended individually and collectively to man of a Great Promise. Because of the outworking of cyclic patterns, which we see exemplified in the rise and fall of empires and civilizations, this is a time of tremendous opportunity for the whole of mankind. For the individual the question is whether he is prepared to acknowledge and respond to the historic promise of a new and glorious age and to assume the personal responsibility implied in becoming an active agent in seeing this promise fulfilled. Let us not involve ourselves in a muddled interpretation of humility in relation to this mission which is truly our own destiny. What purpose will it serve, so far as we personally are concerned, if the New Age comes fully into manifestation and we are not a part of it? To be a part of it we need to be in it, and functioning in it, now. We do not need more `sig s' and our physical age is quite irrelevant. Abram was

ninety-nine years old when told by God that from his seed would come kings and nations. Although he laughed when he was told a son would be born to him, he nevertheless accepted the promise and began to work and live within the pattern of it. We may do this, too. Indeed, if suffering is to cease in the world; if man is to stop crucifying himself and carrying on in a way' God never intended for him; if a new creation is to come with a minimum of further suffering and misery, surely we shall be eager enthusiastic, to accept in relation to ourselves this tremendous opportunity of active personal involvement in the divine outworking which shall be for the glory of God and which will be a blessing to the children of men.

During Solomon's reign the vision of man's true mission on earth was lost and the particular cycle begun with Abram came to an end. From that time there needed to be a vibrational build-up towards another peak opportunity for man. Although the mission of Jesus Christ has produced unique and remarkable repercussions throughout the subsequent history of mankind up to the present day it is now, at this time, that the vibrational build-up is once again of the character and intensity that provides the possibility for universal restoration. But the outcome is still dependent upon man's response. In the time of Jesus and immediately afterwards no broad foundation could be established for making the Government of God effective upon the earth. The basic divine pattern and the same essential purpose remain.

If we think the task before us to be merely a matter of experiencing what is known as 'personal salvation', we are failing to catch the larger vision-the Body of God taking form on earth through our yielded minds and hearts and being given the means of action through our physical facilities. It is not a question of going somewhere or other after what we call 'death'. It is a matter of letting the Kingdom of

God- the New Age-manifest, through us, here and now, upon the earth. And isn't this what we all want to see take place?

Some may believe that the power and effectiveness of Christianity has been weakened by the appeal to identify rather more with the cross and suffering of Jesus Christ than with the inspiration of his life, his teaching, his resurrection and his ascension. We cannot here enter into discussion about these matters, though there is one truth of the highest importance being revealed in our day in the consciousnesses of individuals. This may disturb some and by reason of its tremendously energising implications set others on fire with a new sense of empowerment and a heightened resolve to respond with every fibre of their being in fulfilling their role in the divine plan.

Throughout the ages man has received communications and revelations from the invisible realms and they come to us in much the same form and manner in present times. These revelatory communications are now disclosing that Jesus in fact accomplished his resurrection without experiencing physical death—that he overcame death in very truth and that this is the true pattern for man now entering the New Age. Man indeed was not created for physical death, but for resurrection, ascension and to be the means for the activity of God throughout the universe. It is a lie that death is 'natural': man can, if it is his will, be completely free from this binding concept. We are told 'the wages of sin is death', which is another way of saying that the whole concept which has become such a reality in man's experience is linked with his fallen consciousness and expression. In his risen consciousness is revealed the truth that Life and nothing but Life Abundant and Eternal is the reality.

Since some of you may be hearing about the resurrection

of the physical body of Jesus for the first time, I would like to share with you the following passage from one of the communications relating to this theme; and I think it should be clear that what really matters so far as you are concerned is whether or not you feel able from the point of truth within you to give recognition and acknowledgement to the truth expressed. In a matter like this our minds are not likely to be very helpful. The name of the channel of expression in this instance and the names of those who are receiving confirmation by direct inner revelation are unimportant. You may of course rightly assume that if I did not myself give recognition to the truth of what is being heard conveyed I would not be taking the responsibility of sharing it with you:

‘It has been said that it was the psychic body of Jesus which arose from the tomb and which was seen by the disciples and by the women, and by those sitting in the upper room; that only a psychic body could enter a room because matter cannot pass through matter. We would differ from this statement. The physical body of the Beloved Master, which was spiritualised, brought to life and action again by the Spirit of Christ, could not die, could not decay. The power of the Perfect Son of God manifesting through the physical body of Jesus during his earth life had so spiritualised the physical atoms that they were immune from physical death, or from decay. The spirit giveth life, and if it permeates a human body that body cannot die. This is the truth and the life, and the hidden story of the inner meaning of the Resurrection.

The hope centred in the Resurrection is concerned not just with survival after death, but with life in relation to the living God.’

I have heard people expressing indifference as to whether



or not Jesus actually died in his physical body on the cross, but surely it is not a matter of indifference so far as we are concerned. This information, being widely communicated at this time, may cause a reaction of disturbance in some of us. It then becomes a question of whether or not we are willing to be disturbed in our beliefs. We may be very certain of one thing. Truth is no respecter of beliefs, opinions, views dogma or convictions held by human beings. But Truth is very much concerned with the revealing of itself at this time and we may rest assured that nothing that is not of the Truth will stand.

Although we do not at this moment need to give detailed consideration to conflicting scientific hypotheses in this connection, it is a somewhat strange coincidence -it it is a coincidence-that a short while ago there appeared in the columns of the world's newspapers references to a crucial difference of interpretation in regard to the markings on the Holy Shroud of Turin. As many of you know, this shroud is regarded by those who accept its authenticity as by far the most important relic of the passion of Christ Jesus and as being the winding sheet placed around his body when it was removed from the cross and placed in the tomb. It bears the imprint of the front and back of a body marked with the wounds of flagellation (some 121 lashes according to one estimate) and crucifixion. The marks are said to have been left by the blood and sweat of Christ Jesus himself. When an amateur Italian photographer was allowed to photograph the shroud in 1898 the result became famous, because when he developed his film and looked at his own negative he saw, with great emotion so it is said, the genuine positive produced by two negatives and since that time there has been a great deal more rational, as opposed to purely devotional, interest in the Turin shroud. An international

foundation with headquarters in Switzerland now claims that a study of the blood marks appearing on the shroud shows Jesus to have been alive when taken down from the Cross and his heart to have been beating in the tomb.

Perhaps the most significant thing, so far as we are concerned, about the insights and revealed truth flooding into the consciousnesses of increasing numbers of individuals in our day, is that a hard core of them reveals that the true destiny of man is to attain resurrection and ascension while still in the physical body and by so doing to overcome physical death. These communications are simultaneously coming to us with others which intimate that this is precisely what Jesus, who is widely regarded as Representative Man, himself achieved.

Now is the time when all false ideas about religion are to dissolve to let the unimpeded circulation of the Spirit fire the hearts and minds of responding mankind and free him for participation in the one great enterprise which can give meaning and purpose to his life. Human history to this time has been a story of lost opportunities. Christianity has meaning today to the degree that those who profess and call themselves Christians, together with non-Christians, allow in themselves a real understanding of the ancient Jewish vision of universal messianism and are willing to respond to that identical vision through a personal acceptance of the promise and mission of the ages. Christ, whatever else may here be signified, means the God Man-the True Man-as contrasted with fallen humanity, the sub-human state of mankind. An anti-Christ is one who says: 'No! Not me!' when presented with the opportunity of becoming Christed - of becoming a true human being. This opportunity is open to all who are willing to give up their little lives and their petty preoccupations. Then: 'Behold! I make all

things new!'. It is not a question of earning or deserving, of pride or humility, all of which appertain to man's self concern. It means an absolute yielding in utter selflessness of our entire being to allow God to enter in, to accomplish His work in and through the individual and out into the world.

How wonderful it is to know that the Kingdom, of God, the Government of God, the Body of Christ, the One True and Universal Civilization of Man on earth, is taking form in us at this very moment, as we let the old order pass away!

O Lord of Lords and King of Kings, as we yield to Thy Spirit we may take Thy yoke upon us. in Thy yoke there is the experience of being bound to the Truth, and being bound to the Truth we know the Truth, and the Truth makes us free. So we would serve without prejudice, without subjection to superstition, that we may know the reality of freedom on earth and extend the reality of true Religion, that, knowing Thee, all people may come to know what it genuinely is.

We thank Thee for the revelation on earth of Thy Life here in the world, for Thy Love and Truth revealed in Thy ministry, in Thy living. We would in the light of Thy example reveal that same pattern, allowing that which is supreme in us-our divine nature-to be revealed through us into the world. For we do each one acknowledge the part we have to play, all thy servants everywhere, of every kindred, tongue and people, of every nation, creed and colour, all who willing to let Thy Way be accepted, working as one to provide Thee with a Body on earth. So may Thine action appear, Thy Kingdom come, and Thy control, Thy Government be established. And And as we yield to Thee and receive Thy Kingdom, the reality of the oneness of heaven and earth shall be known once more. In the Christ, Amen.

(Book work)

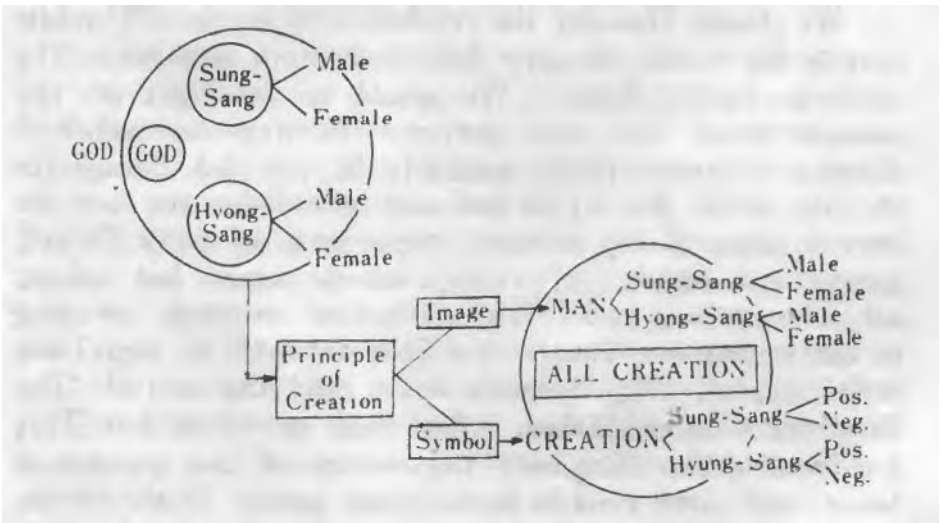
## The gist of the Divine Principle for the lecture (II)

By Young Hwi Kim

### (II) The relationship between God and creation

Universe is the substantial object of God, the invisible subject, and consists of individual truth bodies which are the substantial deployment of God's dual essentialities of His Original Sung-Sang, Original Hyung,-Sang, male and female.

+An individual truth body is a unit body which has Sung-Sang and Hyong-Sang, positivity and negativity like God has.

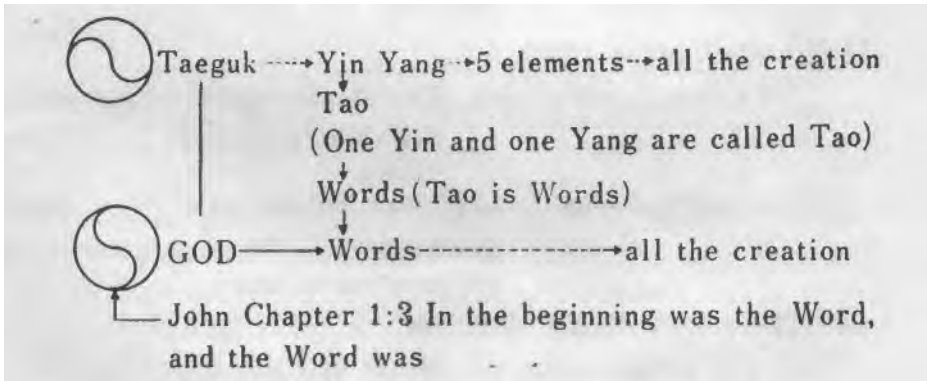


Creation is God's visible substantial object, and consists of individual truth bodies which are the maginary or symbolic representation of the invisible God's Original Sung-Sang, Hyung-Sang, positivity and negativity.

God	<u>Creation</u>
Sung-Sang	Hyung-Sang
Internal	External
Cause	Effect
Vertical	Horizontal
Subject	Object
Male	Female

The Principle of Creation and the Oriental Philosophy

Oriental philosophy —



with God, and the Word was God. He was in the beginning with God; all things were made through Him. and without him was not anything made That was made. In the oriental philosophy they understood God as a being of dual essentialities of positivity and negativity only, and they did not know that God is the being of Sung-Sang and Hyung-Sang which is more fundamental than

positivity and negativity. By having Sung-Sang and Hyong-Sang, God of will, feeling, heart and character. Therefore oriental philosophy could not understand the providence of God or the purpose of creation, etc. Oriental philosophy needs to be supplemented by the Principle of Creation.

### (13). THE UNIVERSAL PRIME FORCE, GIVE AND TAKE ACTION AND THE FOUR POSITION

God: Eternal, self-existing and absolute

Force of God exist: Eternal self-existing and absolute.

For all beings to exist there must be power or force and for God to exist also He needs power or force.

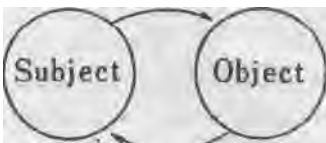
(I) Universal prime force

(God's standpoint-- ► **The fundamental force which is necessary for God to exist eternally**

(Creation's standpoint —> **The fundamental force which generates all the force necessary for creation to exist.**

(II) GIVE AND TAKE ACTION

All the beings consist of subject and object.



For existence  
Forces for multiplication  
For all actions

When subject and object form correlative standard and perform give and take action by the universal prime force, then the forces for existence multiplication and action are generated.

We call the action to generate these forces by such process the give-and-take action.

We call the forces which are generated by the give-and-take action, the Forces of Give-and-Take Action.

Subject and Object-->Universal prime forces--▶ Correlative standard-- ▶ Give-and-Take action--> Correlative base Existence base—▶ Existence.

Correlative standard is the state in which subject and object are prepared to perform give-and-take action, in order to be united in one (Engagement state).

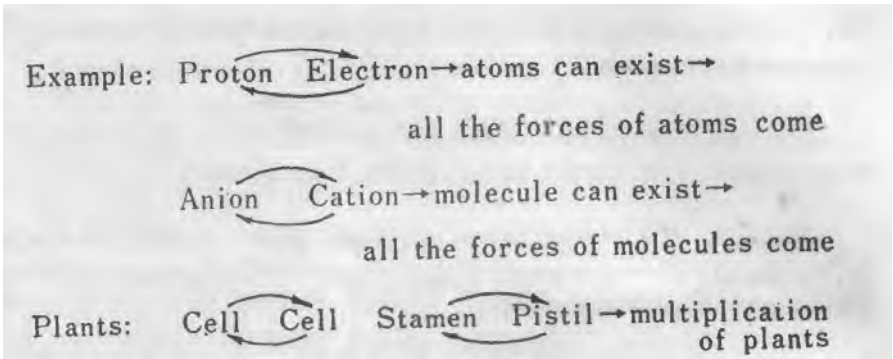
Correlative base is the state in which subject and object are united in one by the give-and take action between them (Married state).

i. Relationship between the Universal Prime Force and the Forces of Give-and-Take Action

<u>Universal Prime Force</u>	<u>Force of Give-and-Take Action</u>
Cause	Effect
Internal	External
Subject	Object
Vertical	Horizontal

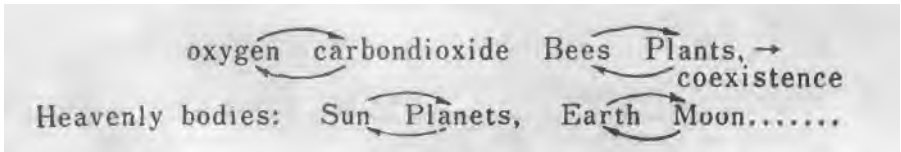
God: Dual essentialities--▶ Universal Prime Force--▶ Give-and-Take Action--▶ Correlative base -▶ Existence base--▶ Existence—▶ Creation power, comes out

Creation: Subject and object--▶ universal prime force -▶ correlative standard-- give-and-take action -▶ correlative base--▶ existence base--▶ all the forces necessary for the creation to exist, come out.

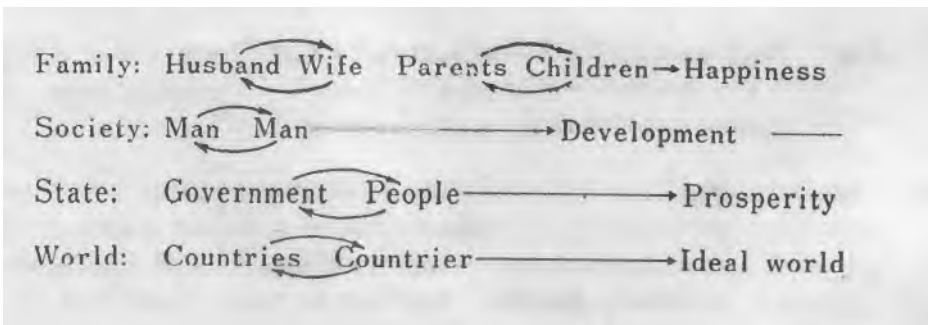


Animals: Give and take actions between cells, assimilation and dissimilation, inhale and exhale, artery and vein  
---> animal can exist, act and multiply.

Between Animals and Plants:



Man: Give-and-take actions between artery and vein, sympathetic and parasympathetic nervous systems, inhalation and exhalation, assimilation, and dissimilation, mind and body, man and woman etc-► existence, multiplication and activities.

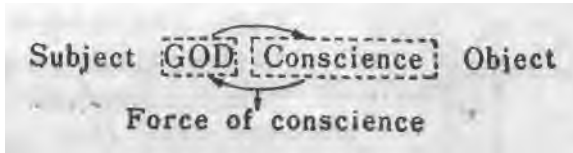




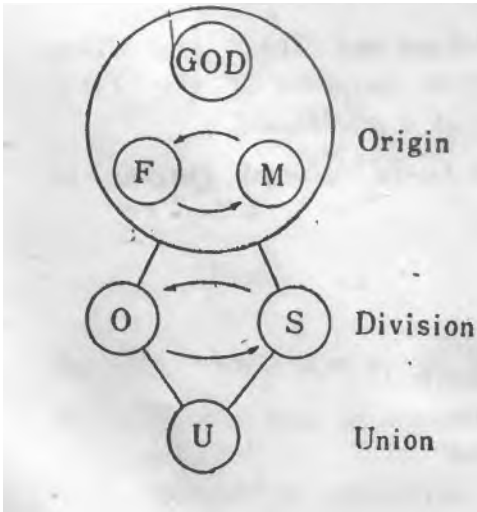
ii. Force of conscience

Force of conscience acts to everyone and when one does evil he gets pangs in his conscience. From where does the force of conscience come about?

All the forces are generated by the give-and-take action, and the force of conscience must be also generated by the give-and-take action. Therefore there must be a subject for conscience to perform give-and-take action with it, and that subject is God or goodness which is the representation of God.



**(III) ORIGIN DIVISION UNION ACTION, THREE-OBJECTIVE PURPOSE AND THE FOUR POSITION FOUNDATION**



i. O-D-U action

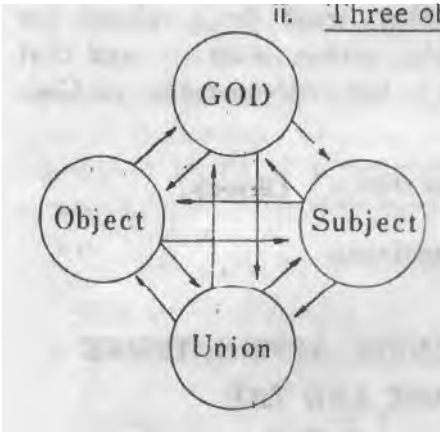
When internal dual essentialities of God perform give-and-take action by the universal Prime force, multiplication action occurs to deploy His dual essentialities into two divided substantial objects centering on God.

The divided subject and object again perform give-and-take action, and becomes united

in one, taking another objective position to God.

From God (Origin), subjective body and objective body are multiplied (Division) and these two bodies again become united in one (Union) by their give-and-take action. We call this action. O-D-U action.

ii. Three objective purposes



If the Origin, divided Subject, and Object, and the Union take subjective positions to three others they make three objective standards respectively, and when they perform give-and-take action they become to achieve three objective purposes centering on each as subject.

iii. Four position foundation

When Origin and divided Subject and Object and Union have completed the three objective purposes by the O-D-U action, Four Position Foundation is established.

Four position foundation is God's eternal purpose of creation.

Foundation of number 4

Foundation of number 3

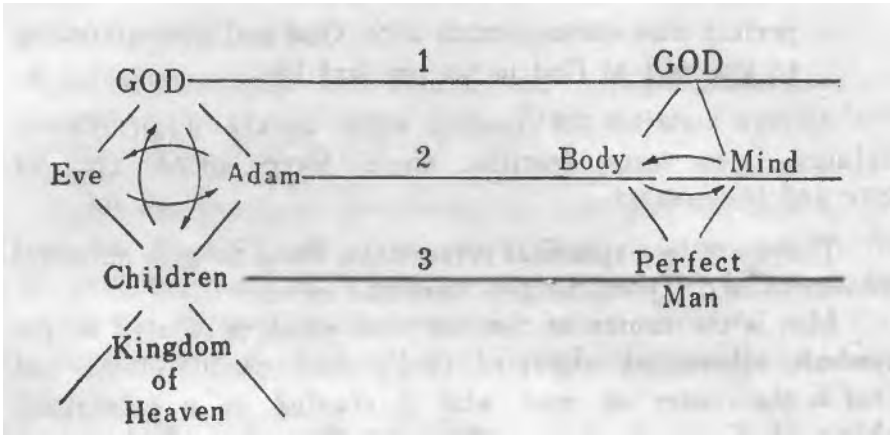
Foundation of 3 growing stages

Foundation of number 12 ( $4 \times 3 = 12$ )

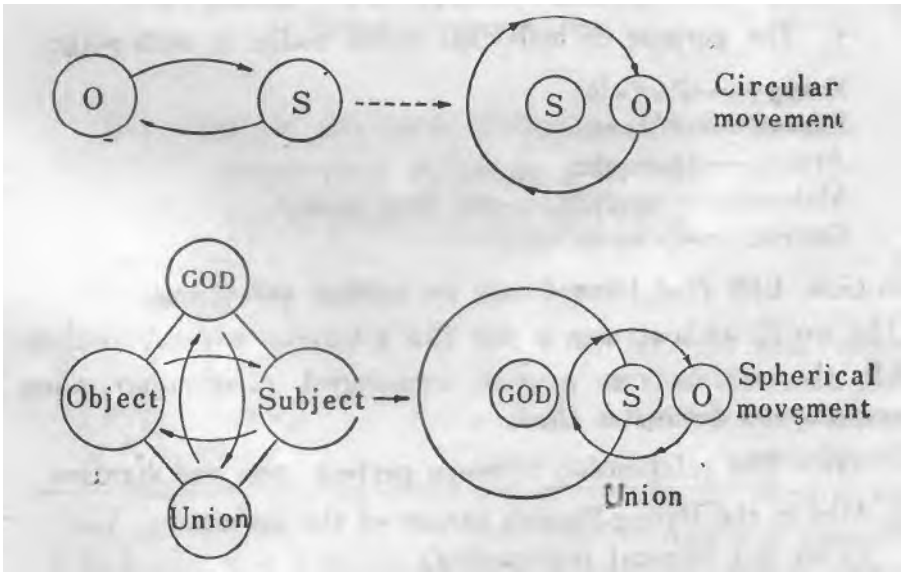
Fundamental base for goodness

Fundamental base for existence

Fundamental base for force



iv The aspect of four position foundation



Example: Solar system, atoms

Man: Perfect man performs .<.spherical movement centering on God.

Spherical movement centering on God means that

perfect man communicates with God and lives according to the will of God in his physical life.

All the varieties of creation come by the differences of distance, form, state, traction, angle, force, speed, etc., of give and take action

There are two spherical movements, Sung-Sangish spherical movement and Hyong-Sangish spherical movement.

Man is the center of the universe which is created as the symbolic substantial object of God's dual essentialities, and God is the center of man who is created as a substantial object of God's dual essentialities. Therefore God is the center of the spherical movement of the whole creation.

v. The purpose of individual truth bodies in each stage

Energy---▶ Particles

Particles-- Atoms

Atoms----▶ Molecules

Molecules---▶ material---▶ to form cosmos

Cosmos---▶ to serve man

In Gen. 1:28. God blessed man to subdue everything.

The world without man is just like a museum without visitors. All the creation can have a meaningful relationship when perfect man dominates them.

vi. The relationship between perfect man and creation

1. Man is the Hyong-Sangish center of the universe.

(This is a physical relationship)

Physical body of man takes in material and all the physical creation makes man's living circumstances.

Man is also the Sung-Sangish center of the universe.

(This means that man is the spiritual center of the universe.)

The fact that man's physiological elements which are made of material respond to intelligence, emotion and will of man means that material also has the responding nature to intelligence, emotion and will of Iran.

We call this nature the Sung-Sangish part of material.

The Romans8: 19-21: For the creation waits with eager longing for the revealing of the Sons of God; for the creatio 3 was subjected to futility, not of its own will but by the will of man who subjected **it** in hope; Because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God.

From above it becomes clear why man is intoxicated by the beautiful scenery of nature.

The place where God and man unite becomes the cosmos.

2. Man is the microcosmos of the whole universe.

Perfect Adam is a substantial being which is the total of all the subjects of creation.

Perfect Eve is a substantial being which is the total of all the objects of creation.

3. Man is the harmonious center of t e cosmos.

When man and woman unite in one as perfect husband z3nd wife, the cosmos which is made in dual essentialities also responds in harmony.

This becomes the center of goodness where God, the subject of love, and man, the object of beauty, are united in one to fulfill the purpose of creation. Here ( Tod, our Parents, dwells in men who grew as His perfect children, and has eternal rest.

Man becomes the eternal object of God's love--► God

receives eternal joy.

Here perfect husband and wife become the realization of God's words---- become the center of truth and center of original mind which lead all men to fulfill God's purpose of creation.

vii. Omnipresence of God

.....

The acquiring of dynamic faith is accomplished by prayer,  
lots of prayer, by reading and absorbing the Divine Principles.

.....

# The Lost Years of Jesus Revealed (III)

Dr. Charles Francis Potter

## 4. SACRED BOOKS OMITTED FROM THE BIBLE

Emphasis on the relation between the Old and New Testaments has been even more necessary, and increasingly so, in the centuries since Matthew wrote or compiled his missionary tract. Today, and for many years now, the scriptural but noncanonical books called "apocryphal" by Protestants have been deliberately left out of Bible.

Surprisingly this was not officially done. They used to be included between the Old and New Testaments in fine print and preachers explained that they were not "real Bible," that is, not inspired like the rest of the books, but might be read for historical information and general edification, provided no doctrines of Christian theology were based on them.

The word "apocryphal," which originally meant merely "hidden" (note our word "cryptic" from the same Greek root), came to connote something spurious, counterfeit, and untrustworthy. These fourteen apocryphal books of the Jews, although apparently much like the other books, were segregated into a sort of fine-print photo between the respectable Jews of the Old Testament and the not only respectable but also very special Christians of the New. No reason for it was given—at least, no understandable one. So the idea naturally prevailed that these books about the Maccabee brothers, and

Susanna, Esther, Judith, Esdras, Baruch, Tobit and Manasses, and the wise sayings of Solomon and Jesus the Son of Surach, and not to be read.

In my own home, the apocryphal books were in our big old family Bible, although I hunted in vain for them in the little Bibles we used in Sunday School. Looking at the pictures in the "Big Bible" was a permitted occupation on a rainy Sunday afternoon, but Mother always warned me not to go reading that fine-print stuff between Malachi and Matthew.

"Why not?"

"Because it'll spoil your eyes, and you'll need your eyes for studying to be a minister."

Personally, I always read fine print very carefully. And my free, Iom from the fine-type phobia is doubtless due to my disobedience of Mother's coo mand, for I had no guilty feeling when I read and reread the prohibited apocryphal books.

Of course, I didn't know then that there were other books current in Jesus day, quoted by him and Paul, which did not even "make" the Apocrypha. To Jesus and his contemporaries these pseudographical books were Holy Scripture. Jude (or whoever was the author of that one-chapter epistle in the New Testament) quotes one of them, *The Assumption of Moses*, without naming it, when referring to the dispute of Michael the archangel with Satan over the body of Moses. The Author of Jude also quotes The Book of Enoch by name as revealing the word of God.. .that is, as inspired Scripture.

That bole stroke nearly got Jude's letter itself thrown out of the canonical Bible as "gulty by association," contaminated by its mere approving mention of a book not officially recognized!

Enoch was not a mere book but a literature including many books, bow many we do not yet know, but it was excluded from both the Christian and Jewish canons. Although a



favorite of both Jesus and Paul, copies were apparently destroyed wherever found, and it became known as "The Lost Book of Enoch." But, like the fabled phoenix which Enoch mentions, it rose from its ashes. In the eighteenth century copies were found in Ethiopia, but they were written in a dead language, and even when translated got very little notice, save among Orientalists and theologians.

Now, however, as I have learned by "grapevine," for scholar-discovers are naturally very reticent until they get their own, books well started, one of the Qumran caves is revealed *au monde savant* (to scholarly circles) to have contained, along with other pseudographic books, precious fragments of no less than eight different manuscripts, in the original Aramaic, of the "lost" or rather, *suppressed* Book of Enoch, some of them containing sections not found in the aforesaid Ethiopic Geez manuscripts, which date many centuries later.

I knew there must be copies of Enoch among the manuscripts in those caves after I learned that many unidentified non-Biblical fragments had been found, taken from Cave 4 in September 1952, but my inquiries had received only evasive answers.

The reason these Enoch manuscripts are so terribly important is the fact that their having been found in the Qumran community library definitely dates them and proves many crucial points about Jesus and early Christianity that some of us have long suspected. These points I shall now set forth.

It should first be stated, however, that the find of eight Enochs in these caves of the Essenes, plus the fact that Jews and Christians destroyed all other copies they could get their hands on, may be *the clue* to the expunging of every reference to the Essenes from the New Testament and to the elimination of Enoch from the canons. When the official canons and doctrines of Jew and Christian were established, in a

period when each side the other bitterly, as the contemporary literatures of both show historically, then neither side wanted any evidence left around which would reveal that the *Essene Book of Enoch* was the missing link between Judaism and Christianity! It showed both sides up in the pitiless light of parallelism.

Once the fact is recognized, startling deductions may and indeed must be drawn. For one thing, *Enoch* must go back in the Bible!

Since fragments of Enochan books have been found in at least two other caves besides Cave 4 (which, according to J.T. Milik in the January 1956 issue of the scholarly French quarterly, *Revue Biblique*, contained parts of eight Enochan manuscripts), it is now plain that the Enochan literature played an important role in the literary and religious background of the Essene community.

Whether or not we are justified in assuming that Enoch was used in any fashion similar to what we call text-books we do not yet know, but the finding of so many copies already would seem to indicate that it was at least often consulted a reference book.

If a number of copies of Enoch were in the Qumran community library, and if Jesus spent part of the so-called "silent years" as a member, or associate member, or even only as a resident student that might explain why he and his disciples were so well acquainted with the Enochan literature that we find not merely the same ideas and doctrines in the *New Testament*, but even the same phrases and sentences.

These similarities in ideas and vocabulary have been attributed by the orthodox scholars and clergy to interpolations made by overzealous Christians in the Apostolic and later ages. And some have gone so far as to date all Enochan books as Christian —indeed they have explained the quotation from Enoch

in Jude's epistle by question Jude's right to be in the Bible at all, or by dating it later than the other New Testament books.

But very few people today have ever heard of the Essene *Books of Enoch* because of their suppression by both Christians and Jews in the early centuries.

This peculiar prejudice against the missing-link literature like the Enochan books has persisted in spite of the growing recognition of its importance by more liberal scholars. As long ago as 1914, Dr. R. H. Charles, then Canon of Westminster and the greatest authority on the interbiblical literature, in his book *Religious Development Between the Old and the New Testaments*, writes of the Apocrypha and Pseudepigrapha. He said (page 115) they were composed "between 180 B. C. and A.D. 100," and then went on to say:

"These centuries, especially the two preceding the Christian era, were till recently regarded as the centuries of silence, during which no fresh voice or teaching of God reached the nation. There could hardly be a more mistaken idea. So far from being ages of spiritual stagnation and darkness they might with justice be described as the two most fruitful centuries in religious life and thought in the history of Israel. No New Testament scholar can understand the New Testament as the culmination of the spiritual development of the past apart from this literature, nor can the Jew explain how Talmudic Judaism came to possess its higher conceptions of the future life, unless he studies this literature as the sequel of the Old Testament."

These words of Canon Charles were almost heretical when he first state them, but in the forty-old years since, they have often been quoted in textbooks for students of the apocryphal books. Occasionally, Dr. Charles' book was used in advanced or adult classes in the more liberal Christian church

schools.

But the emphasis of these Sunday School studies has been more on the apocryphal books—the First and Second Books of Maccabees, Tobit, Judith, First and Second Esdras Eeelesiasticus, The Wisdom of Solomon, and several smaller books purporting to be additions to Old Testament books.

One reason why the pseudographical books, which were the ones Dr. Charles particularly meant, were not studied more was the simple fact that they were not available. The only book containing them all was the second volume of Dr. Charles' huge two-volume edition, published in 1913 by the Oxford Press, which had to be imported from England. Very few American clergymen ever saw the book, except perchance in theological seminary libraries. It was too expensive for ministers to buy. I remember how I had to scrimp and save many years ago to buy my copy.

What are these pseudographical books?

They are the *real* "Dead Sea Scrolls." Some of them we have had before, discovered comparatively in Ethiopic, Slavonic, Arabic, Syriac, Greek, Latin, and Armenian translations, but known only to scholars and available in good English renderings only...and in costly, seldom-seen books.

But in these discoveries in the caves, we have in the *original* language some of the books we had before only in comparatively late copies in other tongues. For instance, here to fore most of the various Enochan books have been Ethiopic sixteenth to eighteenth century A.D. We have one section, commonly called Slavonic or Second Enoch, in Slavonic manuscripts from the fourteenth to seventeenth centuries A.D. (there are a few chapters in Greek and a few verses in Latin). But the eight manuscripts of Enoch found in cave 4 of the Essene library are in Aramaic. dating from before the time of Jesus!

The same is true of other pseudographic books. Included

in Dr. Charles's second volume are following, in six classifications:

**REWRITTEN PRIMITIVE HISTORY**

The Book of Jubilees(109-105 B.C.)

**SACRED LEGENDS**

The Epistles of Aristeas(130 B.C.-A.D.?)

Books of Adam and Eve(A.D. 60-300)

Martyrdom of Isaiah(1st century A.D.)

**APOCALYPSES**

First Enoch(170-64 B.C.)

Testaments of the Twelve Patriarchs(109-107 B.C.)

Sibylline Oracles (A.D. 80)

Assumption of Moses(A.D. 7-30)

Second Enoch(A.D.-1-20)

Second Baruch(A.D. 50-100)

Third Branch(2nd century A.D.)

Fourth Ezra (A.D. 120)

**PSALMS**

The Psalms of Solomon(50 B.C.)

**ETHICS AND WISDOM LITERATURE**

Fourth Maccabees(63 B.C.-A.D.38)

Pirke Aboth (Sayings of the Fathers)

(3rd century B.C.-3rd century A.D.)

Story of Ahikar(500 B.C.)

**History**

Fragments of a Zadokite Work(188 B.C.)

Dr. R. H. Pfeiffer of Harvard, in his 1953 *Introductions to the Apocrypha*, agrees in general with Dr. Charles, but makes a few changes in the light of the forty years' scholarship between, dating most of the pseudographic books earlier. Besides, he adds to Dr. Charles' list of the pseudographa the following:

Third Maccabees (about 50 B.C.)

Testament of Job (about 8.) B.C.)

Lives of the Prophets (1st century A.D.)

Apocalypse of Abraham (about A.D. 90)

Although Dr. Pfeiffer's book was published late in 1953, there is no mention of the Qumran cave discoveries, probably because he preferred to wait for later evaluation of the manuscripts. So we may infer that his dates above were not influenced by the finds. It will be interesting, to see if the "Christian additions" that he finds in six of the pseudographic books are in any originals of them that may be finds in the mass of Essene manuscript fragments yet to be identified and translated.

Strangely, Dr. Pfeiffer does not include in his list of the pseudographical books the 'Fragments of a Zadokite Work,' as Dr. Charles does, although Pfeiffer mentions it in his *Introduction to the Old Testament*, published in 1941.

The Zadokite fragments are often called The Document of Damascus because in the text that city is named as the destination to which the Sons of Zadok fled for refuge from a persecuting ruler (variously identified by scholars), but Damascus may be only a secret name for the Qumran community itself.

The two fragments that Dr. Charles included at the end of his large 1913 collection of pseudographa had been discovered in 1897 in a Cairo Jewish *genizah* (cemetery for worn-out sacred books), but were not translated and published until 1910 by Dr. Schechter of the Jewish Theological Seminary of New York.

No sooner had the *peshet* (interpretation) of Habakkuk from the first cave been examined than it was recognized as closely related to the Zadokite fragments, for it not only reflected a similar point of view and frame of reference, but it also gave the same deferential reverence to the Teacher of Righteousness. So most scholars were not surprised to learn,

## **The Short History of the Holy Spirit Association for the Unification of World Christianity**

The Association was founded by Mr. Sun Myung Moon L.n May 1st, 1954 at 39, Bukhak-Dong, Sungdong-Ku Seoul, Korea and Mr. Hyo Won Eu was elected its first president. Mr. Moon, the founder, was born on January 6, 1920 at 2221, Sangsa-ri, Dokun-Myun, Chungju-Kun, Pyongan-Pukdo, Korea.

The Association, which came into being as fruition of God's providence through Christianity to realize His ideal of creation, makes it its primary purpose to build the God's Kingdom on earth.

It moved its headquarters for the third time to present location at 71 -3, 1st-Ka, Chongpa-Dong, Yongsan-Ku, Seoul Korea. It is organized with a headquarters consisting of ten departments and one office.

In Korea, it has some 1,000 churches and it also has overseas missions in 16 nations to include the United States, Japan, China, Canada, Germany, England, France, Italy, Netherland, Spain, Austria, Australia, Brazil, Swiss, Portugal and Sweden with a few to few hundred churches in each of those countries.

The Association published on August 15, 1957 "The Divine Principle" and May 1st, 1966 a revised version "Discourse on. The Divine Principle." They are in a wide circulation, not only in Korea, but throughout the world, with their English, Japanese, German, French, Italian, Dutch and Spanish versions.

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 —

