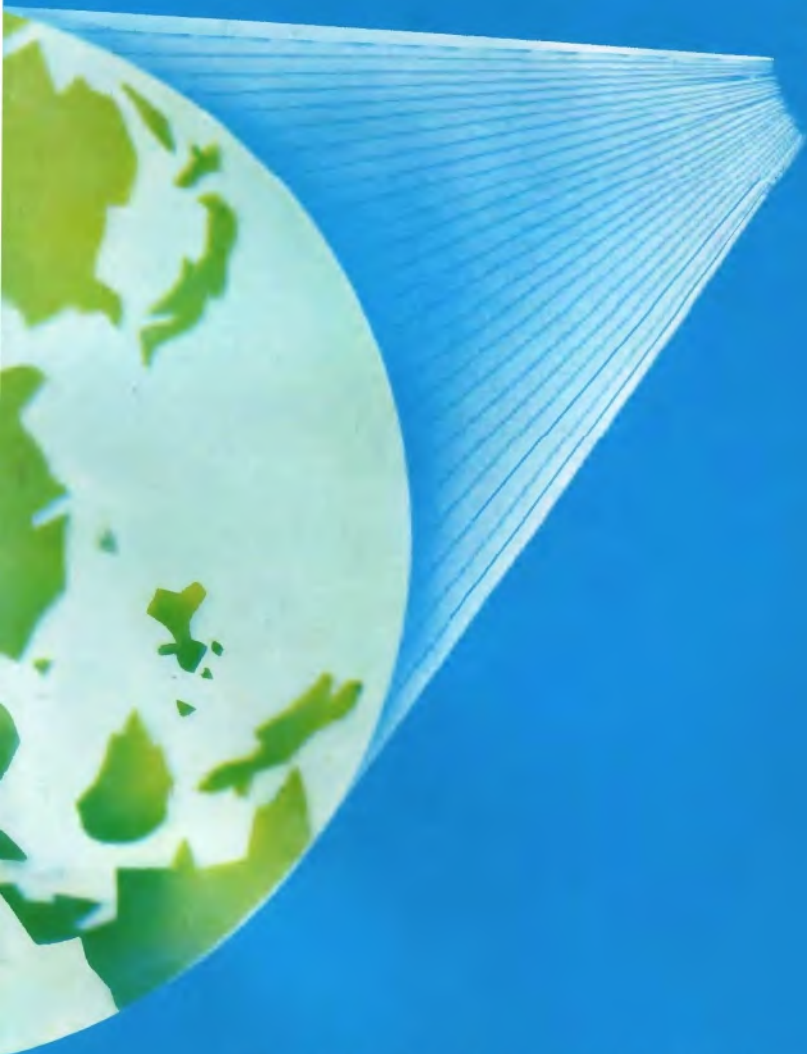


The Way of the World

March 1971



**The Holy Spirit Association for the
Unification of World Christianity**

THE WAY OF THE WORLD

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(Editorial)

At the Zenith of Thaw

Thaw, messenger of new spring is at its acme and spring, envoy of new life is calmly drawing near.

As the earth gets warmer, ice can't be out of melting.

Thus thaw spontaneously leads us to the perception of the greatness of Creator and the creation.

Even though the gloomy season going away from us makes a promise to bring about the happiness and joy from spring, there is neither everlasting spring nor ever-blooming flower, for it's unavoidable for everything to be pushed out by another season.

Variation! ... what is meant by it?

To begin with, there's nothing out of its control.

Coming to think of variation, our own life and the Providence, we come to meet with solemn lesson warning the waste of time.

(Sermon)

Blessed families are to stand for high priest for their Race and Nation(I)

(February 1, 1971)

Sun Myung Moon

Today is January 6th in lunar calendar and my 51st birthday. It's my starting point toward the latter semi-century. Looking back my course and responsibility for restoration of Korea, I have been accompanied with variety of troublesome and disasterous hardships and persecution. But I'm sure that the time is getting near gradually when Jesus hoped and was anxious to fulfill.

In 1971, nothing is more important to be done by us than dominating the steady-fastly attempted reinfiltration by Kim Il-sung into the South Korea in parallel with fulfillment of our responsibility for this race and nation. For that purpose, during the period between 1970 and 1972 we can and should try to do our best for the insurance of both internal and external foundation of us at all hazards. And unless we make sure of superior and powerful union centering with God exceeding the Satanic union centering with Kim Il-sung, it's sure for South Korea to be unable to be out of hardships. For it, the blessed families are to make their way of living stand for high priest for their race and nation. The frontline blessed women are dispatched in is not in Korea only but the universal frontline to keep Satanic power from infiltrating us. Their husbands will think of and follow the situation of their wives and be ready

to perform their priesthood and the families should be united with Master's family. None of blessed families disconnected with Master's one in their way of living and thinking may have something to do with the Holy Spirit Association or Master's family. For both internal and external connection of them with Master's family, nothing but connection in the frontline can make it possible. That's to say, all the blessed families should be avant-garde for thirty million Korean people.

(To be continued)

.....
The Spirit helped us to tell the Divine Principle.
.....

Subject and Object

Sara Mazumdar
(Washington Center)

I would like to share some thoughts I've had recently about subject and object relationships. In one sense, this has been the whole problem of the fallen world. There have been no real subjects and no real objects. Therefore, it's no wonder that at times it is hard for us to understand exactly how this polar relationship actually works.

In thinking back over the friends I've had, one thing struck me. The friendships which were, and still are solid are those in which there was a clear and accepted overall role of subject and object. For instance, in my relationship with Barbara Mikesell in high school, she was always the overall subject, and we both know and acknowledged that. That doesn't mean that she always appeared in that role. Quite the contrary. Many times I would bubble, exude, and say "Isn't that great" and "we should do this or that." Barbara made a great subject, because she would listen and get all excited, and together we would do something. But the overall direction, the new information, the control of the depth was left to Barbara, because she was older, she knew more, and she had a broader perspective. That relationship is true even today. And in looking back, it seems that because those roles were acknowledged our relationship was able to grow. In fact, it is on the strength of that friendship that I came into the Family.

But what if there isn't harmonious give and take between

the two people? If the subject is stronger, much stronger than the object, he will be domineering, the extreme of which is a director. This is an unhealthy situation. On the other hand, if the object is stronger than the subject, the result will be confusion, provided that the two don't have identical goals. There is confusion because both will be taking the subject position of determining the overall direction. So there will be two directions. This is obviously an unprincipled situation.

So how does this relate to Cain and Abel? **And what deeper things can we learn about Cain-Abel relationship?**

Before the fall Cain would have been in the subject position - the older - the wiser son. He undoubtedly was a strong person, and could have fulfilled this role. Abel should have been the object, learning from and following his older brother. Because of the fall, neither role was free from Satan's claim. Therefore the roles were reversed. Because Cain was not allowed his rightful position, he could not take pride in it, and thus Satan could not claim it. Rather, that position had to be purified and restored to God through Abel. But neither could Abel build up false pride in the position which should have been Cain's. For then Cain, whose love and trust he had to win, would hate him for his false pride in addition to hating him because of jealousy. So the only way Cain and Abel could restore human nature and the subject-object relationship to God, was if Abel took the position foreign to his nature.

He would learn then what his true was to be through Cain. Then he could restore the positions in a humble way after Cain had recognized Abel as a subject. He would do this by giving the subject role back to Cain. For this to work, humanity is required of both Cain and Abel. First in Cain to accept the object role, and second in Abel to restore the subject role to Cain. In this way God can enter in brothers, and the relationship is restored to God.

Needless to say, this was not the case with Cain and Abel. But it was the case with Esau and Jacob. Jacob helped Esau to accept the object role by sending him gifts. Then Jacob returned and humbled himself to Esau by serving him.

If we look at people in general, we can almost group them into two categories: those who are sure of themselves outwardly, and those who aren't sure of themselves outwardly. It seems logical to assume that God's original intention was that those who are sure of themselves should be in the subject position-leading the others. They have the strength, the capability to fulfill that role. But because of the fall, the positions are reversed. Those who are outwardly sure of themselves are easily subject to Satan's claim, subject to false pride. They must humble themselves to those who would have originally taken the object role. In this way God can work through both parties and Satan has no claim. In the world as we know it today, most people know how to be either subject or object, but not both.

There are three levels of subject-object relationships, just as there have been three levels of Father's love for mankind. The first is the level of a master and a servant. Anything the subject says, the object does-almost blindly-on faith. If you think back to the beginning of your present relationships, I'm sure you will find that was true. Or take the example of a boy and girl who have a "crush" on each other. Anything the girl wants the boy will break his back to get. Anything the boy says the girl will believe. The same thing is true with those whom we teach, once we have gotten their trust, they often believe and do everything we say, whether it is right or wrong.

The next level is that of father and son. The object responds more with his personality rather than by blindly seeking to satisfy the subject. And the object begins to take more of a subject position at times. The third level is like that

between equals, or between husband and wife. Both are subject, both are object. One is overall subject, one is overall object. When this is established, God can fully be reflected between the two, and can have full give and take between them. This full give and take cannot take place at the lower two levels. I left out step which is necessary because of the fall. That is the build up of faith. We don't automatically trust each other, or God, so that must be established before any kind of subject-object relationship can begin on any level.

Although it sound obvious, one important fact is that you can't be a subject without an object. Nor can you be an object without a subject. In other words, only as a unite is developed between the two does it make sense to talk about either subject or object positions. For instance, given two people, you DON'T automatically have subject and object. Not untill the two acknowledge each other and begin to function together can there be either, or any position. In other words, you can't be a subject unless your object responds to you. Nor can you be an object unless the subject acknowledges you as an object. So if I feel I know a lot, and tell someone else what to do, I,m being very foolish unless thers has been a previous relationship to base my actions upon. Otherewise, what basis does the object have for believing me, or trusting my word. Even more, what right have I to act as a subject to someone who isn't an object to me? So I might just as well talk to a blank wall for all the good :that it will do in God's eyes.

Once the subject and object form a unit, they cease to exist in their own separate identities any more. For instance, once you're married, there is no way you can stay the same person that you were, and still have a successful marriage. You have to give up a part of yourself in order to create something new. Well, it's easy to see what that might be outwardly your personal likes or dislikes, or personal sacrifices so the other

person may be happy. But it's more than that. You have to actually give up a part of your identity. A few weeks ago Marilyn gave a sermon on our selfimage. She said that in the fallen world we do everything we can to protect the image or identity we have built up for ourselves, whether it's right or wrong, because we are afraid to change. The same is true between subject and object units-especially between husband and wife. And it may not be in a negative sense. It may be that you just have to give up a part of your identity in order to form a new one with your spouse.

Once a unit is formed the subject and object are working together, they are dependent upon each other. So if one or the other fails in some way, no matter how well the other did, they both fail. That means if the subject is right and has the proper direction, the proper truth, but the object fails to respond to it, the subject can go no further, can be no closer to truth than the object. He can't go on alone unless he breaks the subject-object unit. If the subject responds, but the subject doesn't lead in the right direction, again neither is any closer to the truth than the subject has led.

This may become clearer in a simple instance. Assume you were fastidiously prompt in attending meetings, attending to any sort of obligation. Once you are married assume your husband or wife wasn't. It then becomes a part of your identity to be late. And you must accept the consequences of being late, even though it isn't directly your fault.

Or assume you are object to someone, and subject to someone else. You trust the subject, therefore you convince the object of the same action. If it should turn out that the subject is wrong, you accept the blame, and must apologize to the object. You can't say "well, it wasn't really my fault." If you do, you are disavowing that subject-object relationship. If you ever wonder why a manager in a store has such a difficult time.

it is precisely for that reason. He is subject to the workers and object to the owner. And he continually takes the blame for the mistakes of both, in addition to his own.

This relationship holds true within each person, between his own body and spirit. If a person's body is lazy, the spirit suffers, and can't grow. If the spirit is lazy, the body will suffer, and be neglected. Ideally, the body should respond to the spirit, and the spirit should have enough wisdom not to demand more of the body than it can give. The body's whole actions are for the benefit of the spirit, and when the spirit is happy, the body is also happy.

The same is true between any subject and object. The object's whole purpose is to make the subject happy. What makes the subject happy is something that leads closer to God. In this way both become closer to God, It was God's intention that Adam should desire God's love first, God could then help Eve to grow by her dedication to Adam. Adam worked according to truth, and Eve worked according to love. As they reached God, both aspects would be represented.

Because of the fall, that relationship is reversed. Women must take the subject position to reach God. And man, because of his love will follow. In that way both subject and object positions are purified, as with Cain and Abel, or Jacob and Esau.

The same is true between man and God. . ecause man assumed the subject position in turning away from God, he must also take the subject position in returning to God, and then in offering it back to God he restores his rightful position with God, and ultimate love can flow between the two.

The whole purpose of any subject-object relationship is a framework for love to flow. Any relationship which does not generate love is not fulfilling its purpose, and cannot reflect God. Therefore, it cannot be in accordance with Principle.

(Report)

Nation Observes Samil Day

The celebrating ceremony of the 52nd anniversary of the Sarnil (March 1) Independence Movement was held at the Capitol plaza March 1st, 1971. Over 10,000 people took part in



President Park Chung Hee delivers a Commemorative address during a ceremony held at the Capitol plaza.

the Capitol ceremony. Similar ceremony were held throughout the country. Speaking at the Capitol ceremony, the President Park Chung Hee recalled that the people at that time demonstrated a solid colonial Japanese rule. The Samil declaration was a manifestation of the ideals of our people and is an expression of the national mission of our times," the Chief Executive emphasized.

He stressed the need for the nation to strengthen its unity and self-reliance and warned that "we will have to suffer another enormous misfortune if we block efforts at self-support"

He recalled such national sufferings in the past as the subjugation of the people to Japanese rule, the internecine war of 1950-53 and, backwardness and poverty, and said: "But now, instead of asking who was responsible for such things, we must exercise wisdom in looking at the present and future of our motherland."

In this connection, he urged the people to determine not to allow any repetition of past unfortunate happenings, and to bequeath to their offspring "our achievement to be made in the spirit of Samil Movement."

National Thirst for Freedom Source of 'Samil' Independence Movement

To understand fully the March 1 Independence Movement of 1919, one must carefully study the Korean people's strong thirst for independence under the Japanese colonial rule as the international situation of the time.

After the nation's annexation to Japan in 1910, the first Governor General, Masatake Terauchi, proclaimed martial law which was enforced until 1915. In reality, however, his military

government continued until 1919 when the much suppressed Koreans rose up against the brutality of the Japanese.

During these years, many Korean patriots fled overseas to fight against the Japanese for the nation's independence while others devoted themselves to enlightening people through religious activities and news papers inside the country.

In 1911, Terauchi arrested, without any warning or evidence, 115 Korean patriots mostly from church groups which included several American missionaries. His action was a warning against any sort of anti-Japanese movement.

When the World War I broke out in 1914, Japan fought on the allies, side against Germany through the Anglo-Japan Alliance. With the beginning of the war, the Japanese military government in this country increased its suppression on the people.

Policy Pattern Set

In 1915, Terauchi, who is known as the father of modern Japanese militarism, resigned from his position to become prime minister of Japan. While he was here, he set a pattern of colonial policy in this peninsula.

Count Hasekawa succeeded Terauchi and followed through with the military administration which his predecessor initiated. Because of this absolute military rule from 1910 to 1919, the Korean people were deprived of the basic human rights, to say nothing of their political freedom.

During this period, Koreans felt strongly the need for a movement to change immediately their severely oppressed socio-political life. Their desire was inflamed by the world-wide trend of independence movements in suppressed nations. When World War I reached its final stage, nearly all war-torn, subjugated countries rose up against their alien rulers to grapple for independence,

The patriotic movements began to take place in such countries as Czechoslovakia, Poland, Finland, China. They declared the independence of their respective nations and the powerful countries of the world recognized their national sovereignty.

Those countries were morally supported by U.S. President Woodrow Wilson's 14-point proposition on the ending of the war. One of the propositions dealt with "national self-determination" which much stirred up suppressed nation such as Korea.

Encouraged by World Trend

Encouraged by this world trend, people in and outside the country organized various means of fighting Japanese imperialism. The Koreans in Manchuria and Siberia were physically most active and participated constantly in fighting the Japanese at every opportunity.

Meanwhile, inside the country, civil leaders with the cooperation with religious groups began to plan carefully for a nationwide resistance movement.

The Korean native politico-religious group, Chondokyo, the Korean Methodist and Presbyterian churches and Korean Buddhist circles were primarily for the movement.

Among the leaders were Sohn Pyong-hee of Chondokyo, Yi Sung-hon of the Christianity and Han Yong-un of Buddhism. They began to plan for the independence movement in the winter of 1918 when Germany surrendered to the allied forces.

Choi Nam-son, Ham Tai-aoung, Choi Rin and Yi In-whan drafted the "Declaration of Independence" and prepared the statements which were to be presented at the Peace Conference in Europe and particularly to President Wilson in whom they had entrusted all faith to be their liberator, and lastly to the Japanese parliament and the Governor-General in Korea.

In the meantime, they kept in close contact with Korean patriots overseas, especially in Shanghai, headquarters for Korean

independence activities abroad.

It was then that the New Korean Youth Group (Shinhan Chongnyon-dan) was organized in Shanghai and decided to send delegates to various places to cooperate with other Korean groups. Among the delegates, Kim Chon was sent to Seoul, Yeo Woon hyong to Siberia, Chang Tuk-su to Japan and Kim Kyu-sic to Paris.

While they were thus preparing for the nationwide independence uprising, King Kojong, the next to the last king of the Yi Dynasty, died suddenly on Jan. 22, 1919. Rumor had it that the king was "poisoned" by the Japanese.

His death greatly irritated Koreans against Japanese rule. Under the circumstances, the leaders of the coming movement continued their work secretly.

On Feb. 8, the movement saw its budding in Tokyo when Korean students in Japan held a rally calling for the independence of the nation.

Mass Meeting Held

They numbered less than 1,000. Most of them were studying in Tokyo at that time. First they held a mass meeting in the Korean YMCA in which one of the leaders read a declaration of independence which they prepared themselves without any connection with the other declaration written inside the country.

During the meeting, Japanese detectives tried hard to stop and disperse the meeting. The leaders stood fast and finally fist-fighting broke out.

When the reading of the declaration was over they tried to parade in the streets. The Tokyo police were mobilized to disperse them and arrested many of the students. But all of the

arrested.¹ were soon released except nine - demonstration leaders.

According to the record, at the trial the nine were charged with violating the printing law, but the Korean independence movement was not mentioned.

The two Japanese lawyers in charge of their case, defended them rather well even though they were Japanese. One of the lawyers said, "At the time of the Czechoslovakian independence movement, Japan sent a platoon of soldiers to help the Czechoslovakians. For what reason did Japan help Czechoslovakia which is situated far from Japan geographically? If she did, why should she not help the Korean independence movement? Geographically, racially and culturally it is very reasonable that Japan should help Korea."

Sentences Varying

Thanks to their kind defence, the students received light sentences varying from nine to 12 months.

The news of the Tokyo incident stirred up both the Japanese military government and the Korean people who were still preparing for the independence movement.

Finally, in late February they decided upon the following procedure:

1) March 3, 1919, the date of King's funeral, was to be the date for the mass independence demonstration throughout the country; Seoul was to be the center of their demonstrations.

2) All the leaders of the independence demonstration committee were to meet at Pagoda Park on Chongno and Son Pyong-hee, leader of the 33-man committee, was to read the Declaration of Korean Independence, signed by the members.

3) At each local district, they would do the same thing at the same time according to orders from Seoul.

4) The distributions of printed materials and the

declaration were to be divided into two groups: Christian churches were to take the responsibility of delivering the printed materials to President Wilson and other foreign government agencies such as the foreign consulates in Seoul, and Chondokyo was to deliver them to the Japanese Government and its parliament in Tokyo.

Beside the four point decision, the committee invited college students from all colleges including Chosun Christian College, Posong College and Seoul Medical College to participate in the independence movement. Leaders of the college students consented to encourage their fellow students to join the movement on the decided date.

However, the plans were modified slightly. The date of the uprising was advanced to March 1 from March 3 as they believed it was not proper to demonstrate on the day of the king's funeral. And the committee changed their plan for reading the declarations at Pagoda Park and agreed to have a separate meeting in a down-town restaurant at the same hour as the demonstration.

The night before the demonstration, they gathered at Sohn Pyong-hee's residence to confirm that their main motto was "non-violence." No one was to harm a single Japanese or Japanese property. They wanted rather to the democratic people of the world, particularly to the United States for assistance.

Full Text of Independence Declaration

We herewith proclaim the independence of Korea and the liberty of the Korean people. We tell it to the world in witness of the equality of all nations, and we pass it on to our posterity as their inherent right.

We make this proclamation, having back of us a history of forty-three centuries and 20,000,000 united, loyal people. We take this step to insure to our children for all time to come,

life and liberty in accordance with this new era. This is with the awakening consciousness, the clear leading of God, the moving principle of the present age, the just claim of the whole human race. It is something that cannot be stamped out, or gagged, or suppressed by any means.

Victims of an older age, when brute force and the spirit of plunder ruled, we have come after these long thousands of years to experience the agony of ten years of foreign oppression, with every loss of the right to live, every restriction of the freedom of thought, every damage done to the dignity of life, every opportunity lost for a share in the intelligent advance of the age in which we live.

Assuredly, if the defects of the past are to be rectified, if the wrongs of the present are to be righted, if future oppression is to be avoided, if thought is to be set free, if right of action is to be given a place, if we are to attain to any of progress, if we are to deliver our children from the painful heritage of shame, if we are to deliver our children from painful heritage of shame, succeed us, then, first of all necessary things is the complete independence of our people. What cannot our twenty million do, with hearts consecrated to liberty, in this day when human nature and conscience are making a stand for truth and right? What barrier can we not break, what purpose can we not accomplish?

We have no desire to accuse Japan of breaking many solemn treaties since 1876 nor to single out specially the teachers in the schools or the government officials who treat the heritage of our ancestors as a colony of their own, our people and our civilization as a nation of savages, and who delight only in beating us down and bringing us under their heel.

We have no wish to find special fault with Japan's lack of fairness or her contempt for our civilization and the principles on which her state rests: we have greater cause to reprimand ourselves, need not spend time in finding fault with others;

neither need we, who require so urgently to build for the future, spend useless hours over what is past and gone. Our urgent need today is the rebuilding of this house of ours and not discussion of who has broken it down, or what has caused its ruin. Our work is to clear the future of defects in accord with the earnest dictates of conscience. Let us not be filled with bitterness or resentment over past agonies or past occasions for anger.

Our part is to influence the Japanese government, dominated as it is by the old idea of brute force which thinks to run counter to reason and universal law, so that it will change and act honestly and in accord with the principles of right and truth. The result of annexation, brought about against the will of the Korean people, is that the Japanese are concerned only for their own gain, and by a false set of figures show a profit and loss account between us two peoples. Must untrue, digging a trench of everlasting resentment deeper and deeper the farther they go.

Ought not the way of enlightened courage correct the past by ways that are sincere, and by true sympathy and friendly dealings make a new world in which the two peoples will be equally blessed.

To bind by force twenty millions of resentful Koreans will mean not only loss of peace forever for this part of Far East, but also will increase the evergrowing suspicions of four hundred millions of Chinese—upon whom depends the safety of the Far East—besides strengthening the hatred of Japan. From this all the rest of the East will suffer. Today Korean independence will mean not only life and happiness for us, but also Japan's departure from an evil path and the exaltation to the place of true protector of the East, so that China too would put all fear of Japan aside. This thought comes from no minor resentment, but from a huge hope for the future welfare and blessings of mankind.

A new era wakes before our eyes the old world forces

gone, and the new world of righteousness and truth is here. Out of the experience and travail of the old world arises this light on the affairs of life. Insects stifled by their foe, the snows of winter, are also awakened at this time of the year by the breezes of spring and the warm light of the snow upon them. •

It is the day of the restoration of all things, on the full tide of which we set forth without delay or fear. We desire a full measure of sation in the way of life, liberty and the pursuit of happiness, and an opportunity to develop what is in us or the glory of our people. In this hope we go forward.

Injunctions to the Demonstrators

1. This work of ours is in behalf of truth, justice, and life, undertaken at the request of our people, in order to make known their desire for liberty. Let no violence be done.

2. Let those who follow us show every hour with gladness this same spirit.

3. Let all things be done with singleness of purpose, so that our behavior to the very end may be honorable and upright.

Dated the 4252nd Year of the Kingdom of Korea, 3rd Month, 1st Day.

Signatures Attached to the Document

Sohn Pyong-hee, Kil Son-ju, Yi Pil-ju Paek Yong-song, Kim Wan-gyu, Kim Byong-jo, Kim Chang-jun, Kwon Dong-jin, Kwon Byong-dok, Na Yong-whan, Na In-hyop, Yang Chun-paek, Yang Han-n-uk, Yu Yo-dae, Yi Kap-song, Yi Mun-gyung, Yi Jong-hun, Yi Jong-il, Im Ye-whan, Pak Chun-wan, Pak Hi-do, Pak Jong-wan, shin Hong-sik, Shin Suk-ku, Oh Se-chang, Oh Wha-yong, Chong Chun-su, Choe Sung-mo, Choe In, Han Yong-un, Hong-Byong-gi, Hong Ki-jo.

(From The Korea Herald)

The 2nd Principle Seminar for Professors

Under the auspices of the Collegiate Association for Research of Principles, the 2nd Principle Seminar for professors opened at Christian Academy House with the presence of 88 professors



Christian Academy House

from nation-wide universities. Between February 28th and March 1st, professors heard the lectures of the Divine Principles with their deep concern. The fore part of the Divine Principles was

lectured by Rev. Lee Jae-suk, President of the Association of Christian Unifying Movement in Korea, and the latter part of the Principles by An Chang-sung, Director of Education Department of HSA-UWC.



Rev. Lee lecturing Divine Principle

After the lectures some professors gave critiques of principles. Dr. Kwon Yun-hyok, professor of Tongkook University, published a treatise, "Religious Revolution and Principle of Creation" which was deeply interested by almost participants.

The essential outline of Dr. Kwon's treatise is as follows:

Today's mankind requires revolution of religion, philosophy and other 'fields, and reformation could be only accomplished on a new basis of any principle. The Principle has to give a new life to the desperate people and make a turning point for a new

World. This has to also overcome Nihilism that is not solved by Existentialism in this age. Therefore, we need a new styled religion and I believe that this could be done by the Principle of Creation in the Divine Principles, doctrine of the Holy Spirit Association for the Unification of World Christianity.



Professors hearing the lecture of Principle

The List of Attended Professors

(No.)	(Name)	(University)	(Major)	(Post)
1.	Kim Yong-shik	Chon-nam University	Zootechny	Chief, Student Sec.
2.	Chung Dong-o		Forestry	Chief, Forestry Sec.
3.	Kim Hong-sook	Chongju Teacher's Col.	Sociology	

4.	Choi Jae-yool	Chon-nam Univ.	Rural sociology	Chief, farming sec.
5.	Kim Young		Agricultural law	
6.	Shin Kyung-soon	Chongju Teacher's Col.	Korean literature	
7.	Lim Kyu -son	Dongkook University	Law	Head professor
8.	Chung Nac-dong	Songkyunkwan University		
9.	Koo Ja-hung	Dongkook University	Statistics	
10.	Yun Sang-hyun	Chon-nam University	Breeding	Chief, Agricultural Sec.
11.	Lee Wang-sung	Chongju University	Economy	Chief, Economy Sec.
12.	Hur wi	Dongkook University	Management	Head professor
13.	Suh Ki-young		Political science	Head professor
14.	Kim Yoon-suk	Konkook University	English literature	Chief, Literature Dept.
15.	Kim Yong-min		Philosophy	Head professor
16.	Kang Dong-jin		History	
17.	Lee Jong-choon	Chongju Teacher's Col.	History	
18.	Lee Sang-yong		Law	
19.	Han Ki-on	Seoul National Univ.	Pedagogy	
20.	Ji Ko-hun	Chongju Teacher's Col.	Law	
21.	Yeo Woon-jo	Sogang University	German literature	
22.	Chung Moon-shik	Seoul National Univ.	Health	
23.	Park Taek-kyu	Konkook University	Chemistry	Head professor
24.	Kim Jung-kyu		Pedagogy	
25.	Choi Dong-wha	Chongju College	Management	Chief, Commercial science
26.	Park Joon-kyu	Chon-nam University	Korean Literature	
27.	Kim Kwang-shik		Agronomics	
28.	Suh Kyung-jon	Wonkwang College	Won-Buddhism	
29.	Chung Won-chaeh	Choongbook University	Agriculture	Director, Tobacco Study Institute
30.	Pae Shin-duk	Choongbook University	Zootechny	Chief, Zootechny Sec.
31.	Lee Pyong-han	Seoul National Univ.	Chinese literature	
32.	Lee Hun-woo	Chongju Teacher's Col.	Social Education	
33.	No Myung-shik	Kyonghee University	Western history	
34.	Park Kyung-wha		Philosophy	
35.	Hong Shin-hee	Chongju College	Law	Chief, Law Sec.
36.	Hyun Yoo-hak		Economics	

37.	Kim Sang-tae	Chonju Teacher's Col	Democratic Law	Chief, Instruction Sec.
38.	Yang Man-woo	Chonju Teacher's Col.	Sociology	
39.	Chung In-kuk	Hongik College	Architecture	Chief, Architecture
40.	Kang Myung-koo			
41.	Urn Duk-moon			
42.	Lee Byong-ki			Lawyer
43.	Kim Yong-jung	Dongkook University	Philosophy	
44.	Chung Byong-hyu	Seoul National Univ.	Economics	Director, Korea Trade Study Institute
45.	Kim Jae-kyung	Dong-a University	Politics	Advisor for CARP
46.	Lee Ynng-dal		Accountancy	
47.	Han Bong-woo		Zootechny	
48.	Oh Se-duk	Kyonghee University	Politics	Advisor, The University Weekly
49.	Lcc Hu-rim	Dons a University	Zootechny	Head professor
50.	Park Sung-kyun		Political diplomacy	
51.	Hyun Jung-hae	Korea University		
52.	Kim Hak-ju	Seoul National Univ.	Chinese literature	
	Son Ung-yong	Korea University	Agriculture	
54.	Kang Sung-dae	Konkook University	Politics	Chief, Student Sec.
55.	Chung Ho-kwon		Dietetical Industry professor	Head
56.	No Byong doo	Hanyang University	Precision Machine	
57.	Kim In-kon	Kyungbook University	Politics	
58.	Chung Tae-wook		Pedagogy	
59.	Shin Jae-wook	Seoul Teacher's Col.	Geology	Chief, Geology Sec.
60.	Kim Dae yun	Soodo Industrial Col.	Pedagogy	Chief, Industria Educ.
61.	LeeChang-woo	YOUNGNAM UNIVERSITY	Politics	
62.	Choi Jae-won	Korea Social Work Col.	Politics	Dean
63.	Lee Kong-jae	Kyonghee University	Journalism	Advisor, The Univ. Weekly
64.	Lee Chin-woo	Chosun University	Mathematics	
65.	Lim In-taek			
66.	Lee Sung-baek			
67.	Do Jae-chul	Yungnam University	Pharmacy	
68.	Cha Jae•chun			Journalist

69.	Min Jung-bak	Chonbook University	Legal philosophy	
70.	Hong Jyun-shik		Oriental philosophy	
71.	Kim Ok-whan	Soodo Women Teacher's College	Pedagogy	Chief' Section
72.	Pae Dae-shik	Choongbook Univ.	Zootehny	Chief, Student Sec.
73.	Choi Sang-soon	Hongik College	Architecture	
74.	Lee Hi-wook			
75.	Na Sang-jin			
76.	Choi Hae-in			
77.	Chae Soo-han	Yungnam University	Philosophy	Section Chief
78.	Lee Dong-yup			Editorial writer, The Chonbuk Daily
79.	Kwon Yun-hyuk	University	Polities	Director, Politico- Economics Study
80.	Won Jong-kwan	Konkook University	Geology	Head professor
81.	Choi Dong-hee	Korea University	Philosophy	
82.	Whang Pae-gang	Dankook College	Korean Literature	
83.	Kim In-kyung	konkook Univ.	Management	
84.	Kim Il-gun	-	Korean Literature	Head professor
85.	In Kwon-whan	Korea University		
86.	Yun U1-soon	Dongkook University		
87.	Kwon Jong-chun	Choongbook Univ.	Cultural history	
88.	Pae Ung bum	Konkook Univ.	Santation	

Be ye holy, for I am holy.

The Second Public Hearing 'Divine Principles' to the Leaders of Established Churches

During the period between February 15th and February 17th, at the Poong-jun Hotel, downtown Seoul, there was the 2nd public hearing of Divine Principles with the presence of 87



Pastor Lee Jae-Suk Lectures Principle for established Churches

pastors and theologians from the established churches throughout Korea with Mr. Lee Myung-hee in the chair under the Association for Christian Unifying Movement. Their listening to the lecture of the Principles long hours was quite different from their having been sentimentally looking coldly upon the Principles and HSA., and the wall among the Christian sects or

denominations seems to be out of shape. Following the prayer of Dr. Chang Suk-yung, President of the Association, President



Pastors of established Churches hear Divine Principle

Young Whi Kim of the Holy Spirit Association made his compliments as follows. "As Matt. 5:9 goes that blessed are the peacemakers, for they shall be called the children of God, we can and should stand above all the prestige, and regarding with jealousy for the fulfillment of sacred mission bestowed from heaven." After the compliments, Rev. Lee Jae-suk said that the Association had made preparation for the public hearing so as to make the doctrine and contents of Unification Church studied, and reviewed directly out of indirect and imaginary criticism in addition to the announcement of schedule.

The preceding part of the Principles was taken charge of by Rev. Lee Jae-suk and the latter part, by Director An Chang-sung of the Educational Department of HSA. After the lecture of preface, there was some who asked whether the Divine Principles was what Jesus wished but couldn't say for

fear of their being unable to bear. Following the lecture of the first part, at night there were briefings by Director Lee Ki-suk of General Affairs Dept., HSA, Director Han In-soo of GA Bureau, IFEC and Director Whang Hyun-soo of Students Guidance Dept., HSA and in the lecture of the concluding part of the Principles, there were historical consideration of God's inherent Providence for redemption in the human history comparing with the histories of Israel, Christianity and the World and interpretation of the cause of providential synchronism. At night on February 16th, Japanese women family staying in Korea attended and made tea party for the audience.

.....

There is no death for loveliness or love.

Japanese members visit front line of the Republic of Korea Army

40 members of Japanese Family led by Mr. Koji Matsuyama, Director of Adult Department, Japanese HSA-UWC, visited the 26th Division, the Republic of Korea Army located in the



Mr. Matsuyama presents gifts to Commanding Officer

front line on February 10th by Association bus. They were welcomed by the Deputy Commanding Officer, a brigadier general of the Division and gave him plentiful gifts including Korean instant food "Sokogi Ramyun" for officers and men promoting mutual understanding and friendship between Korea and Japan. One star general ushered them in the Korean Traditional Karate Hall, rifle range and Anti-communist Hall. Especially in the

Anti-communist Hall, they who have studied communism logically had come to realize the brutality of north puppet regime of Communists having study of the exhibition of north Korea's



Japanese members with officers in front of Hq, Division

savage deed. After taking memory picture they returned to Seoul in the afternoon.

Master paid a round visit to all district headquarters in Seoul city

Shortly after Master finished his round visit to 24 local districts for twelve days last January, he again paid a round visit to all headquarters of 10 districts in Seoul for 9 days from



Master addresses at Yongdungpo District

February 11th to February 19th. Every night, during this period Master visited at each District Hq. about 7:30 p.m and addressed and encouraged members. Usually he returned home about 11:30 p.m. by his sedan.

The visiting schedule is as follows:

Date	District
February 11th	Mapo
12th	Yongdungpo
13th	Yongsan
14th	Choongku
15th	Chongno
16th	Sungdong
17th	Sungbook
18th	Dongdaemoon
19th	Sodaemoon

President Kuboki visited at Headquarters, Seoul

Mr. Osami Kuboki, the President of Japanese Unification Church paid a visit to Headquarters, Seoul on February 14th. After Sunday morning service on that day he reported the performance of the "Little Angels," the Korean Children Dancing Group to the Seoul members saying that how the Young Japanese members helped and sponsored for the successful performances in Japan last January and what the prosperous enformance of the Little Angels meant in a viewpoint of providence. When he climaxed his report to say the Japanese Crown Prince Akihito and his princess appeared to see the performance, all Seoul members were much impressed and gave him a loud applause and cheers.

Secretary-General Abe visited at Seoul Church

Mr. Masatoshi Abe, Secretary-General of International Federation for Victory Over Communism, Japan paid a visit to Seoul Church on February 14th on his way to the Headquarters, international Federation for Extermination of Communism, Korea and to report the current activities of Japanese members. He participated at the Sunday service with President Kuboki together.

The Sun stays not his grandeur for a cloud.

(Article)

Preparing for the Blessing

Rebecca Salonen

(A Unified Family in America)

On Sunday, October 18, ! we had [barely gotten to sleep when at 12:45 a.m. we were awakened with the news that the Master was on his way from Seoul and that he wanted to perform the Sacred Wine Ceremony when he arrived. Everyone



A Scene of Holy Wine Ceremony

got up and began to bathe and get dressed when word came that the Leader would be with the Japanese couples all night and we Westerners would have our ceremony after the 5:00

a.m. pledge service instead. The excitement in the air was very strong, but we all went back to bed for a few hours.

At 5:30 a.m., following our pledge service, our Parents, Mrs. Choi and Mr. Kim came to us in the large room in our



A couple of Western blessed Families

quarters. The Sacred Wine Ceremony was held, the second most important step in the process of our blessing in marriage. The significance of this ceremony is the changing of our lineage to be True Parents, the conditional elimination of original sin, or resurrection through divine love. For us the ceremony took about 20 minutes; after congratulating each other we slept for a few more hours (but our Parents continues two and a half more hours with the Japanese couple).

At 11:00 we got into our bus and went into Seoul for a television program.. Two couples were interviewed briefly, we all sang together two Korean songs (Arirang "and Tong-il")

and Gladys, Jack and Bonnie (Las Vegas Family) performed. After we returned to the factory we had another song practice, and after dinner we continued to prepare for another television program the next day.

That evening the brides received their wedding clothes. We were all delighted with the beauty of the gowns, but we had to spend some time and do considerable experimenting to learn how to wear traditional Korean dresshead to foot, and inside out. (Korean socks had to be made especially for some of us, since Western feet range beyond standard Korean sizes.)

We were up at 5:30 on Monday, October 19, to be in Seoul for a 7:30 television program ("The Morning Show")—Western couples plus one Japanese and one Korean couple. With our Parents' permission, the brides wore their wedding dresses. The program lasted an hour, and we took up about 40 minutes with singing, introducing each couple, and having Jack, Gladys and Bonnie sing a song.

Following a quick change of our clothes, Miss Kim guided us to Yonsei University, where we were received by the University's President Park and Dr. Underwood, grandson of the founder. We heard from them about the growth of Yonsei (one of Korea's "Big Four" universities) and about their plans for the future. Dr. Underwood, who speaks both Korean and English fluently, also told us his impressions of Korean culture. After leaving Yonsei we had a brief bus tour through the campus of Ewha University (where Miss Kim taught).

We had a lunch of sandwiches and fruit on our bus and then went to a semi classical Korean movie, after which Miss Kim took us to see the beautiful royal palace, Chung Duk. We spent several hours walking through the palace grounds and buildings. Miss Kim told us that the last Korean crown prince died this year after a lifetime as an exile in Japan. All the rest of the royal family had been annihilated when the Japanese occupied

Korea. The palace remains as a museum. We were moved in seeing this example of the beauty of Korean culture.

Afterward, Miss Kim took us for a snack of soup and rice before we went to the public bath (which we were all looking forward to). After dinner back at the factory, Mr. Won Pil Kim, our Leader's first disciple, told us something about his years with the Master emphasizing our Leader's continuing years of sacrifice and struggle. Mr. Kim said that our Leader's words are so powerful because he actualized them, they are not words alone but have the depth of accomplishment behind them. When we follow the example of his life and shape ourselves after his standard of goodness, we can be one with his words.

On Tuesday, October 20, we got up early and practiced together the songs we planned to sing for the wedding reception the next day. Later we heard reports of the work in Germany (Inge Meyer), Syria (Carlo Zaccarelli), Jordan (June Darby), and Lebanon (Remi Blanchard).

In the afternoon, the 777 Korean, Japanese and Western couples all gathered in the yard in front of the factory dormitories for wedding rehearsal, conducted by the Master in Japanese and Korean, with Miss Kim translating for us. After a total of five run-throughs, our Leader decided we all had the idea, and we were dismissed until the next day. After dinner, the brides received their veil, with some flutter. We were free in the evening to make last-minute preparations for the next day. Many of us went to the Holy Ground at the factory to pray together and prepare our hearts for the blessing.

*(From "New Age Frontiers" published
by the Unified Family in America)*

October 21, 1970 - Wedding Day

Jack Korthuis

This was the day we were all waiting for. We got up and dressed in our wedding suits and ate breakfast about 8:40 a.m. boarded the bus for the journey to the Seoul Chang Chung



A panoramic view of **777** Couples Wedding ceremony

Gymnasium, where the ceremony was to be held. The wedding was to begin at 10:30 a.m., and we all lined up outside of the gym in an orderly manner for the entrance procession_

The huge gym, was beautifully decorated with balloons, flags and beautiful streamers of pastel - colored silk hanging

from the center of the ceiling. Outside, a fireworks display preceded the entrance march. It consisted of beautifully colored streaming bursts of pinks and blues trailed by rockets, and Korean flags dropped from rockets by parachutes.

After a few short opening activities, twelve blessed couples who represented twenty-four elders entered and formed two lines through which we would pass. Then our True Parents took their positions and the stately procession of 777 couples began. The brides and grooms entered, proceeded through the twelve couples and between our True Parents, who were elevated somewhat above us. As we passed them we were sprinkled with blessed rose water. We proceeded to our places and stood until all were in place before our True Parents.

Our Leader asked and we answered three questions. This was followed by prayer, the exchange of wedding gifts, a proclamation, gift to our True Parents, the singing of "Arirang," congratulatory remarks, three *cheers of Monsei* and the exit of the participants.

We all boarded forty buses and in a police - escorted parade encircled the city. We - the Western Family - were in the fortieth bus and represented seven of the ten nations participating in the Blessing. It was a most beautiful day for us and a great day of victory for our heavenly Father.

Needless to say, it was a long ceremony and a long parade. We had a short break for dinner and then went on buses back to the gymnasium for the reception ceremony. At the reception we had to a tremendous variety of entertainment: Korean traditional folk dancing, oriental instruments were played to the beating of drums, songs were sung, comedians made everyone laugh, representatives from each country sang and danced, the national anthem of Korea was sung, and once again three cheers of Monsei ended the program. It was truly a glorious day! On October 22 we were up early as always, ate breakfast, and once

again dressed in old wedding clothes for pictures. After pictures we had a free day in which many necessary individual matters were taken care of.

On October 23 we spent the day discussing our time in Japan and Korea. We also completed all ceremonial parts of the wedding and Blessing on this day. We cleared and packed in the evening and closed our stay with a prayer meeting.

*(From New Age Frontiers" published
by the Unified Family in America.)*

⋮
The Lord shall preserve thy going out and thy coming in.
⋮

WORLD PEACE

Possibilities of Peace; U.N. at 25

by Mary Margaret Egan

In search for world peace, widely-known scholars and diplomats opened a three day International Conference at Stanford University on January 11 with the purpose of evaluating the United Nations during its quarter century and attempting to forecast its future.

Sponsored by Stanford's Hoover Institute on War, Revolution and Peace, the conference, entitled "The United Nations at 25: Performance and Prospect", began with Henry Cabot Lodge's principle theme "The United Nations in Perspective! This distinguished statesman is a former senator, long-time U.S. Ambassador to the United Nations. Ambassador to South Vietnam, participant in the Paris talks, and now President Nixon's representative at the Vatican. Prior to his major address, Ambassador Lodge made the following observation at a press conference in Tresidder Lounge on the campus.

United Nations' Vital Task-In this regard, he said the United Nations faces vital task in the Middle East, the suppression of hijacking, the elimination of pollution, the suppression of drug traffic, but the great relationship underlies them all.

United Nations' Future Resolves-This 1960 Republican candidate for Vice President, in looking to the future of the world today, pointed out that, "However many their differences, the nations who make up the General Assembly are united in a

common desire-and a common need-not to be destroyed by war, nuclear or otherwise."

Lodge recommended for the United Nations: a penetrating inquiry into the feasibility of so-called "weighted voting"; recruitment of first class personnel for important posts in the Secretariat; creation of "international policies" to deal with environmental pollution, hijacking drug abuse and other ills which recognize no political boundaries; reform of existing inefficient procedures, applying the rule of germaneness to debate; and channeling a growing proportion of U.S. financial outlays for overseas development aid through the multilateral agencies of the U.N., notably the U.N. Development Program.

Other major speakers for three days comprised an illustrious roster of specialists in world affairs. Lebanon's philosopher statesman, and former UN General Assembly President, Chales Malik, spoke on "The United Nations as an Ideological Battleground". J. Harlan Cleveland, former U.S. Ambassador to NATO, discussed "The United States and the United Nations"; Professor Peter Bauer of the London School of Economic and Political Science described "The Role of the United Nations in Financing International Development"; and Inis Claude, Jr., Professor of government and foreign affairs, University of Virginia, discussed "The United Nations Peacekeeping Force"; and Charles Burton Marsall, Professor of International Politics, Johns University, spoke on "Revision of the United Nations Charter". Norwegian Ambassador to the U.N., Edvard Hambro who is currently president of the General Assembly, delivered the closing address with the topic, "New Directions in Planning for Peace".

Great Soul of Mahatma Gandhi

By Dr. Framroze A. Bode,
Guest speaker at the Cultural Integration
Fellowship and visiting professor at the
California Institute of Asian Studies

(Editor's note: Dr. Bode was privileged, while a young Zoroastrian priest, to work with Mahatma Gandhi for the independence of India. His vivid memories of that great and humble man, plus a lifetime of studying philosophy, religions, Oriental history and politics, provide the background for this revealing article.)



Mahatma Gandhi

The Birth Centenary Year of MAHATMA GANDHI is being celebrated all over the world to pay homage to this Great Soul and to reiterate for mankind his noble ideals of Non-Violence, Truth, Goodwill, Understanding, Love and Peace in the world.

Who could have predicted that this insignificantly-born child, one hundred years ago, among millions coming into being each year in India, would rise to such a name and fame in the whole world as the liberator of the Indian nation, the Prince of Peace and Love—and as Mahatma (Great Soul)?

Gandhi was a most powerful and magnetic personality. He was a man with a MISSION: to fight against aggression, injustice

and evil with soul-force and moral strength. His power did not come from any worldly authority; it came from his sincerity, integrity, purity of ideals, selfless service and sacrifice. Gandhi had spiritual insight. To him faith was nothing but a living, wide-awake consciousness of God within. He said, "By religion I do not mean formal religion or customary religion but the religion which underlies all religions, which brings us face to face with our Maker."

Gandhi was a politician with a mission to serve mankind and inspire them with faith in their own potentialities and love of humanity. He yearned to build a world without poverty, diseases, wars and violence. His vision of the world of tomorrow was based upon Truth and Non-Violence. His concept of non-violence was not only on the physical level. By it he meant total purifications and transformation of human personality without hatred, ill will, anger and jealousy. If there is non-violence and truth, there will be unselfishness and love. Then love and law will become one and it will be easy to maintain law and order in the world.

Gandhi insisted that our ends must be the noblest and the means applied to achieve them must be the purest. We must not only aim at law and order, justice and truth; but we must adopt MEANS that are just and equitable. His ends were peace and social uplift of the masses...his means were truth and non-violence. According to Gandhi, peace is not a commodity which can be bought at any price. Peace is an outcome of the great sacrifice given by each and every citizen of the world. He held the conviction that ethical and moral principles have no meaning unless they can be made to serve as guides of conduct in the daily affairs of man, including politics.

Freedom and liberty to Gandhi meant greater responsibilities, more duties and wider opportunities for service. He aimed to make the individual a perfect unit of society through discipline and

self control. Through his life and teachings, .he bears testimony to the values that are neither national but universal. Without holding any office (governmental or religious), without the support of military or civil authorities, Gandhi exercised immense power over the minds and hearts of millions. And he transformed them by PEACEFUL means. He did not seek to propound any dogma or creed: political, social, economic or spiritual. He had his only way of life and he proved his philosophy by living it. He had the courage and conviction of withdrawing his non-violent, non-cooperative became violent.

After graduating from the University of Bombay, Gandhi went to London and qualified as a Barrister. He went to South Africa as a lawyer for a business firm. At once he became aware of the disabilities under which the Indians in Africa were suffering. He gave up his lucrative legal practice and struggled for 20 years for the political rights of non-African people. By his non-violent struggle he succeeded in repealing most of the obnoxious acts. On returning to India he plunged into the struggle for the freedom of the Indian people. By his unique bloodless, non-violent soul force he achieved freedom for India.

It is significant to note what Gandhi once said, "Indeed it is my hope that America will seek the evolution of the best human consciousness". He also said: "I refuse to suspect human nature. It will, it is bound to, respond to any noble and friendly action." His simplicity complete lack of affection, and the deep spiritual atmosphere he created him to his inner guidance. his favorite hymn was "Lead Kindly Light, Lead Thou Me On".

Albert Einstein said: "Generations to come, it may be, will scarcely believe that such a one as this ever inflesh and blood walked upon the earth". General Douglas MacArthur said: "Mahatma Gandhi was one of those prophets who lived far ahead of Reverend J.H. Holmes said: "Gandhi was the greatest Indian since Gautama and the greatest man the world has seen

since Jesus Christ". He further said: "It is the atom bomb or Gandhi. Choose this day which ye will serve". Manly Hall in his book "The Phoenix" has called Gandhi "The 10th Avatar"... tenth incarnation.

Gandhi was a multiple personality; his achievements were in seemingly different fields. In him the Saint, the patriot, the politician and the humanitarian were all integrated into one. He lived all the religions, not by precept but by practice: such vital verities as truthfulness, compassion, justice, tolerance and love.

Gandhi—the man, the prophet, the sage—the apostle of Non-Violence, Truth, Love and Peace. will continue to inspire many generations of humanity. Gandhi CANNOT die for he lives forever in his ideals and achievements. Gandhi said: "In the midst of darkness, light persists". So will the glow from his eternal presence continue to illuminate no matter what dark times we fall upon.

Yea, though I walk through the valley of the shadow of death, I will fear no evil.

The Parting of the Ways?

By Beyers Naude

Who could have thought that a single decision of the W.C.C., taken at Arnoldsheim, the ecumenical centre in the beautiful, peaceful forest area of the Taunus Mountains near Frankfurt in Germany, would have greater and more far-reaching results for all churches and Christians in South Africa than any other ecclesiastical decision taken in South Africa during the past ten or fifteen years?

And yet this is what happened as a result of the decision of the executive committee of the W.C.C. to make funds in the sum of R143,000,00 available for the support of non-military purposes inter alia to "Liberation Movements" in Southern Africa. The only other ecclesiastical event which came closest to it was the Cottesloe-Consultation of December 1960-interestingly enough also an ecumenical gathering in which the W.C.C. was involved. I want to venture to say that the decision in Arnoldsheim is going to prove to be a catalyst not only for the churches of the world but also of South Africa, a parting of the ways, a decision of which the results cannot yet be assessed.

And yet, in spite of all the violent emotional reactions which the decision caused here in this country we can already point to few important and decisive effects from which can be deduced now already how incisively the decision affects the life and thought of church and Christendom in S.A. Perhaps the effect can best be summarized in three words : Estrangement-Testing-

Decision. Let me expand on this by trying to indicate what I mean.

Firstly : The Estrangement between South Africa
and the world outside ever greater.

It was not so much the decision of the W.C.C. which increased this existing estrangement, but the too hasty and ill-considered action of the Prime Minister and the violent condemnation of the decision by the majority of the white community without an accompanying acknowledgement of our co-responsibility and guilt. I wonder whether we white people in S.A. have the slightest idea how assiduously the world community turned into and analysed every word and statement coming from South Africa-and came to the conclusion that here is a community of whites who either do not want to hear or do not want to understand the voice of serious admonition and urgent warning.

In saying this, I by no means wish to give the impression that the majority of Christians and churches outside South Africa unconditionally approve of and support the decision of the W.C.C. I have the impression that there is definitely no unanimity about this decision and that the differences of opinion in some churches go far deeper than would appear at the moment. But the general reaction of our whites in South Africa, to fling up their heaven with "holy" indignation as if we have no guilt to confess, no injustice to correct, no co-responsibility for the circumstances which led to the decision-this reaction has endlessly widened the chasm between us and the world community and has brought many to say: "do you see, I have long since said: these people are beyond

redemption. Hearing they do not want to hear and seeing they refuse to see, It is pointless to expect. that the liberation of the black man will come from the ranks of the whites".

Secondly: The Estrangement between the African and English churches ever greater

For some time now there have been encouraging signs that certain fields better understanding and even a measure of rapprochement between some English speaking churches and ..ome of our Africans churches were starting to emerge. **The threat** of the Prime Minister against the South African churches who are members of the W.C.C., to act against them if they do not break all ties with that body, has forced the English-speaking churches to take a stand on a contentious issue which they neither chose nor caused an issue (membership of the World Council) which they would never voluntarily have posited as basis of difference between them and the African churches. The decisions of the various churches must have sounded like the tolling of a deathbell in the ears of the Prime Minister: first the Presbyterian church, then the Evangelical Lutheran Church (South Eastern Area), then the Congregational Church, then the Bantu Presbyterian Church with decisions of the Methodist and Anglican churches still to come. And with every decision the chasm between the African and English-speaking churches became greater and greater not because the latter churches wanted this to happen, but b, cause the lack of understanding in government and N.C. Kerk-leadership circles of what motivates the hearts and consciences of the English-speaking churches is so grea hat the chasm now appears to be virtually unbridgeable!

Thirdly: The Estrangement between White and Black ever greater

In the midst of all the storms which raged around the decision there was a great silence (and dangerous precisely because it was so great): the silence of more than 18 million voices of the black population of South Africa-African, Colored and Indian. The solitary black man who said something made the silence even more ominous. Why would this be? Those of us who have the opportunity and the privilege to be in close contact with some non-white leaders knew and understood: They dare not express what they really feel. But we also knew that in the thoughts of thousands (especially among the younger generation) there was the glad sigh of relief: at least the church is beginning to take its calling more seriously and to identify itself with the fate of the aggrieved and oppressed. For millions of our non-white population all the loud protests and condemnations of the decision of the World Council sounded hollow and empty because they had so little of the necessary self: condemnation, of a protest against a racial system and a policy with all its injustice which the whites are stubbornly maintaining. The more violent the reaction on the part of the whites, the more convinced did the non-whites become that their salvation from the slavery of apartheid will not come from the white Pharaohs, but that they can only expect it from a Moses from their own ranks who at some time ("God alone knows when", as one of them put it) would speak the liberating word and would perform the liberating deed. In saying this I do not want to give the impression that our black community is in favour of violence; but it is certainly true that many of them believe that it is difficult to see how violence can be avoided if we whites continue on the way which we have chosen for

ourselves.

Whatever the future holds, however, one thing is certain; the chasm between White and Black has become greater and our whole black population have become far more sensitive towards all forms of injustice to which they are subjected every day. Something has happened in the hearts and minds of our black community which has supplanted the old spirit of depression, apparent indifference and apathy with a new sense of direction and a firm resolve to work out its destiny for itself.

Fourthly: The testing of the white man's sincerity is now inescapable.

It would seem as if the decision of the World Council and the reactions to it have suddenly hastened and intensified the whole process of the application of the polity of independent development. It must surely be clear to everybody that the decision implies inter alia that the leadership of the World Council seriously doubts whether community in South Africa is prepared voluntarily to relinquish its domination of the black man and to allow him a proper place in the political, economical, social and cultural life of the country. Hence the support of the "Liberation Movement". The white man in South Africa who supports the government policy of apartheid now feels more than ever that the alleged sincerity of his endeavour to bring about a just separation must now be proven once and for all. Hence the watershed which is taking place, with a call to the government: Show us less of the separate and more of the development, show us less of the apartness and more of the freedoms, remove the "petty" negative regulations which irritate so much and replies them with the "grand" positive vision of a just separation.

Whether the majority of whites want to know this or not, one thing is clear: the decision compels the white man to prove the morality and practical feasibility of apartheid in one last "grand" attempt. The decision of the World Council puts the integrity of the protagonists of apartheid at stake. The sincerity of their claim must be proven or rejected once and for all. This is the challenge which is contained in the decision of the World Council. It is a matter of now or never. He who knows the facts know that it will become an act of desperation, that it will be an attempt that will come to grief but nothing seems to convince the white man that he must depart from the way he is walking. The white man must prove himself and his claims in one last great effort, that the policy will give freedom, justice and equality to all racial groups. To be able to do this the white man will have to avoid or reject the immorality and indefensibility of such events as the banning of nineteen released detainees, the refusal of white mineworkers to allow nonwhites to be trained as artisans for the homelands, the malnutrition and starvation of thousands of Africans. The black man waits-and knows what he can expect.

Fifthly: Decision awaits the African Churches.

The decision of the World Council has gravely intensified the tension between church and state in South Africa. Because the three African churches have placed themselves fully behind the government policy of apartheid especially the N.G. Kerk with its large number of members among Coloured and Africans will now have to come more clearly to the fore with a justification on the part of the non-white ministers and members

of the daughter-churches is gradually busy making room for a new impatience about so much injustice which the non-whites daily have to suffer under apartheid. Here and there voices are already being heard of those who are not prepared to wait very much longer. A new spirit of independent, critical thinking is coming to the fore, giving expression to the justifiable expectation that N.G. Mother Church must now unambiguously raise its voice against so much injustice and oppression-or must forever forfeit the right to collaborate in bringing about the future of a new South Africa. As young Coloured put it: The N.G. Kerk was the most violent in its condemnation of the World Council decision to give support to terrorist movements. Now we are waiting on the N.G.Kerk to see whether the church will just as violently protest against the continuing injustice which gives rise to terrorism. But we cannot wait for long-the church will soon have to show where it stands and what it is prepared to do. Talking is no longer enough. The time for pious words is past".

And with that we can summarise in one sentence the main impression left by the decision of the world Council : the time for pious words is past.

(From "Pro Veritate" and sent by Ingird Schneider who is a Family in Norway)

TOWARDS A CIVILIZATION OF MAN

From the Universal Foundation
(Submitted by Sarah Witt)

With the explosion of the first atomic bomb Professor Einstein is reported to have said that everything had changed but the thinking of man. Since then has been coming a steady awakening to the realization that the political systems and arrangements of the pre-atomic era, both domestically within states and externally among nations, reflecting fragmented approaches to common human problems, can only serve to lead mankind further along the path towards ultimate self destruction. Indeed, it seems at least arguable that the entire course of human history to this very moment has been tending in the same direction and that only with the nuclear age is the all time truth of the matter becoming, so to speak, new and clear to man in our generation.

It is in this setting that a newly published book, "The politics of God" (Hutchinson & Co. Ltd., 40/-) bears exceptional significance. Dr. Hugh J Schonfield, noted especially for his scholarly studies connected with Biblical research and Christian origins, poses in this remarkable book the question whether there is some kind of evolutionary process working its own way out in human affairs, shaped and directed in some degree by man himself, or whether there is in fact a Divine Plan for World Government working inexorably towards a predetermined

end, despite obstructions and delays in its fulfillment due to man's obtuseness and lack of faith and understanding.

Dr. Schonfield's theme might be described as Merriamism for modern man and his understanding of and dedication to his subject makes this a study which all who are seeking basic solutions to the problems of our times can scarcely afford to ignore. Although the author sees religion and politics as being interrelated the book is neither a religious nor political treatise but builds upon the tradition of a Divine Plan being unfolded in the affairs of men and throws considerable light on certain historical events which, so the author maintains, have been misinterpreted and misunderstood to such an extent that humanity as a whole is farther removed than ever before from the sense of purpose and mission which alone can give real meaning to our lives. There is special emphasis upon the true role of Jesus in the affairs of humanity and how in the author's view his real significance as Messiah became blurred if not destroyed by a Christianity which viewed him more as God and as a personal saviour than as one whose main purpose was to rekindle the faith of responding individuals in the reality of the Fatherhood of God and in the Divine mission of a people of God, a people of Man, who would act as the saving leaven in the entire body of humanity: in other words the mission of the People of Israel was henceforth thrown open to all who would accept the sense of mission to be the corporate means of raising up fallen humanity. Only in such an understanding of a continuing of sense of corporate mission could an effective link be maintained between the Old Testament and the New, between the Jews and the Christians, and to this day that link has not been present in the minds of most Christians and Jews.

Among those who share Dr. Schonfield's concern in regard to a Christian teaching "which had taken Christianity out of the proper orbit of Messianism" is Father Lev Gillet, Archimandrite

of the Orthodox Russian Church, whose views on the subject, quoted by Dr. Sconfield from 'Communion in the Messiah', we give below:-

"The Christian attitude in relation to Messianism is rather strange. Christians believe in a personal Messiah. Notwithstanding this belief, they are far less Messianically minded than the Jews. Their lack of Messianic consciousness takes two forms. They have largely lost the sense of Jesus' Messiahship. And they have largely, also, lost the Messianic vision. The Greek name Christos means "Anointed" and is the literal translation of the Hebrew Messiah. Now the idea of the Anointed is a specifically Jewish idea. It feels decidedly into the background when Christianity left its Palestinian home and became a Gentile religion.

"Christians who think or speak of Christ almost always forget the Semitic word and the ideas which this name translates: in fact, they forget that Jesus is primarily the Messiah. The very idea of Jesus, Messiahship has passed away from their minds ---having lost the original sense of the word Christ", Christians (or, to be exact, most of them) have also lost the Messianic vision i.e. the expectation of the divine future, the orientation towards "what is coming"---It is true that an important revival of eschatology has recently taken place in theological thinking, but this revival has hardly affected the Christian masses and their practical piety."

Father Lev goes on to say: "Nevertheless, a real "Messianic communion" would be possible between Jews and Christians if both were inspired by a common Messianic hope and expectation--and perhaps more easily than through the medium of thought, this "Messianic communion" could express itself through the

way of practical co-operation of "life and work". Much could be achieved by Christians and Jews Messianically minded and acting together.!

In "The Politics of God" the author points out the steps by which Christianity sacrificed its identity with the [Israel of history, though all followers of Jesus were in fact children of Abraham; and the Church (ekklesia) was not a new institution but a new development of the old one, ekklesia being the translation of the Hebrew word Kehillah, the congregation of Israel. The new people of God would be Israel redeemed and purified. However, the parting of the ways was clearly enough revealed in the ways was clearly enough revealed in the Emperor Constantine's declaration: 'We will have no dealings with this most hateful people, for the Lord has marked out another way for us' and from that time anti-Jewish decrees were multiplied.

In the perspective of History both Judaism and Christianity are seen to have opted out of their Messianic tasks and responsibilities but the need is still for a reformation of the idea of a God-nation such as that which came into being when Abraham was called out of Chaldea. We can look neither to existing political systems nor to existing religious faiths to provide the solution from their own strict adherents, though, as Dr. Schonfield points out, a Jew who is true to his Jewishness must at least be a world citizen, since his whole outlook and ideology identifies him with a world community, just as a Christian who is true to the nature, character and inspiration of Jesus must equally see himself as a world citizen subject to the dominion of the Spirit and as committed to playing his part in an unfolding Divine Plan.

It is evident that demands made upon individuals by secular governments clash often with the biddings of Jesus Christ and other spiritual teachers, but there is historical precedent for the

existence of nation and communities enjoying a measure of internal autonomy and exemption from military service. The question is whether such a nation would in our day be permitted to come into being, grow and develop in the midst of the existing body of nation-states a true People of God aiming not to govern the world but simply to govern itself under God, thus acting as a prototype a Christ Nation—exemplifying to the best of its capacity what government in a world community may eventually become. Such a Messianic community of world citizens would be drawn from the numerous individuals and small groups, of individuals who throughout the world in recent years have been awakening to the sense of a need positively and actively to involve themselves in the process of bringing to birth the new creation of a universal civilization of man as the systems and institutions, which have served to maintain a divided humanity, yield to the transforming pressures upon response to which the very continuance of the human race depends.

Dr. Schonfield, far from being content with a theoretical exposition of what our time require, discloses the fact that as the result of a spiritual revelation of life changing power he was himself some years ago instrumental in bringing into existence what is today known and formally recognized by some Nation-states at the Commonwealth of World Citizens. It exists as a legally constituted nation with a skeleton citizenship in sixty countries. This history of the origin and development of this potential political instrument for the redemption of mankind is related in *The Politics of God!*

It is evident that there are a great and growing number of forms in this time revelation through which a risen consciousness is beginning to seek and find expression, and this courageous political venture initiated and sustained by a tiny dedicated nucleus of men and women is designed, for the attraction of right

(Overseas Religious News)

Young man quits to join the growing ranks of ascetic Krishna sect

From "Toronto Daily Star" in Canada
(Sent by Canadian Family)

The worried businessman calling from Montreal was deeply puzzled by the life-style suddenly adopted by his 27-year-old son who had moved to Toronto. It struck him as being bizarre, freakish and distinctly un-Canadian.

"I don't understand," he said. "Do you think he's seriously disturbed and should be seen by a psychiatrist?"

Last spring, he explained, his son Hyman Zuckerman had received his medical degree from McGill University. But instead of serving an internship and then hanging out his shingle, he renounced all worldly ambitions and possessions and joined a "strange" cult known as Krishna Consciousness.

At present, said the father, his son was in Toronto, living in a "temple" on Gerrard St. E.

He had changed his name to Rasananda Das Branachary. Furthermore, he had shaved his head clean, except for a small tuft at the back; he went about with his face smeared with clay and he wore a saffron-colored, loose-fitting robe.

But perhaps the strangest thing of all, his son repeated thousands of times a day—some times privately, sometimes publicly on Bloor St. near Yong—an Indian chant which went:

"Hare Krishna Hare Krishna... Krishna Hare Hare...Hare Rama Hare Rama...Rama Rama Hare Hare."



Devoting his life to Krishna

Rasananda Das Branachary, 27, former Hyman Zuckerman of Montreal, takes part in daily worship at the Gerard St, E. temple of the International Society for Krishna Consciousness.

(Hare means the "supreme pleasure potency of the Lord." Krishna, the original name of the Lord, means "the all-attractive." "Rama is another name meaning "the enjoyer.")

The father asked: What do you make of the whole thing ?"

To provide an answer, I visited the place which houses the Toronto temple of the International Society for Krishna Consciousness. I shared talk, food and prayer" "With Rasananda

and some of the other 22 devotees—six of them women—who live there.

Sitting on the floor of the bare dining-room, tailor-like fashion, Rasananda explained how he came to devote his life to Krishna Consciousness.

Why he joined

The air was redolent with the fragrance of burning incense and Indian cooking spice. From the room next door, where the altar was located, came the muffled sound of chanting in Sanskrit, intermingled with the gentle tinkling of bells.

"Like the other disciples, I joined Krishna because my other life was unsatisfying," said Rasananda.

Although the sect is only a few years old, Krishna Consciousness already has 40 temples, including the ones in Toronto, Vancouver and Montreal. A new temple will open shortly in Hamilton.

The growth of the movement is one response to youth's rejection of modern urban society. The temple offers an oasis where like-minded people can replace the outside world — with its hedonism, materialism and lack of spirituality and contemplativeness—with a world of their own making.

To the chanting disciples, Krishna is the one supreme, perfect God. To serve him—by prayer, chanting and study of the sacred text, the Bhagavad Gita—they renounce all worldly pleasures and possessions.

Self-realization and self-purification, they believe, can only be achieved through close union with Krishna. They believe in reincarnation, vegetarianism, violence and kindness to all living things.

Within the private world of the Krishna temple, the main

activity is study and devotion. Wealth, alcohol, drugs, coffee, tea, meat, gambling and sex outside of marriage are outlawed.

"We don't miss any of it." said Rasananda, "because we have Krishna.. Drugs we can especially do without."

He quoted the founder of sect, Swami Prabhupad, now resident in India: "When you get high on drugs, you have to come back down again. When you get high on Krishna, you stay high."

Rasananda explained: "Most people seek pleasure in things like sex, food, drink, hockey, movies and TV. It's a waste of time because those things are ephemeral, unreal and unimportant. The only hope of fulfilment is through a life of utter devotion to Krishna."

Chanting is vital

Rasananda made that discovery as he approached the end of his studies at McGill University. He was dissatisfied with his life and dreaded the prospect of becoming a medical practitioner.

"I didn't understand life because I had no spiritual or philosophical base," he said. "Then one day I was attracted to a group of disciples on the campus chanting the Hare Krishna. I listened and later began visiting their temple and asking questions. Their answers were satisfying."

Chanting the Hare Krishna mantra, publicly and privately, several hours a day, is the heart and soul of the Krishna Consciousness movement. In public, the mantra is chanted on the busiest thoroughfares where it will be heard by the most people.

"The mantra is Krishna in sound," said Rasananda. "It glorifies him and summons people to worship him. When we chant privately in the temple, it's the genuine crying a child'

for his mother."

Emphasis on chanting was decreed by the founder and "spiritual master", His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, who established the movement when he lived in New York in the 1960s.

The swami represents himself as the direct descendant of an Indian mystic who lived on earth 600 years ago as the reincarnation of Krishna.

According to Damodar, head of the important Washington D.C. temple: "Except for chanting the name of God, this age is not very good for spiritual advancement."

Disciples believe that this is not the age of Aquarius but the age of Kali—an era of hypocrisy, materialism and destruction that began 5,000 years ago and will end in the year 428,970.

The life style at the temple on Gerrard St. E. is simple and Spartan.

Everyone rise (sat) 4 a.m. and showers. The men then shave their faces and heads clean, leaving a small tuft of hair on the crown. "Our hair-style is a symbol of renunciation and also serves as an identification tag so Krishna can recognize us," explained Rasananda. Wet clay is smeared on the face as well as on all other points of the body.

"We put markings on to show that the body is temple containing the spirit of Krishna. Without that spirit, the body is nothing more than a lump of ignorant chemicals."

The next four hours are spent in praying, chanting, studying and offering food at the altar for Krishna's blessing.

Breakfast is in the dining room, promptly at 8 a.m., with the men sitting on the floor around a rectangular bamboo mat, the women sitting around another.

The menu consists of plain yogurt, a cooked cereal and milk. "We must prepare all the food we eat ourselves," observed

Rasananda.

During the day, some disciples are assigned to household chores---shopping, house cleaning, repairing. Others take a station on a busy thoroughfare and chant the Hare Krishna_

In late afternoon, they gather again for prayer and devotion, eat a meal by 10 p.m. the temple is dark and silent.

"We get along nicely on six hours sleep a night," explained Rasananda "We only stay in bed long enough to get rested to serve Krishna the next day. In the materialistic world, people use sleep as escape from life."

But even living an ascetic life requires some money: There are 22 mouths to feed, the monthly rent for the temple is \$ 300, cash is needed to make payments on a 1970 volkswagen and buy gas for it.

Raising money

Three evenings a week, the public is invited to attend services at the temple, following which a collection is made.

Out on the streets, the disciples sell Krishna literature and packages of Krishna-made incense. "Even people with no interest whatsoever in self-realization find the fragrance pleasing," said Rasananda.

Like Rasananda, most of the occupants of the Gerrard St. temple come from middle-class families. The 22-year old president, Jagadisha Das, (formerly Jeffrey Hickey of Detroit) dropped out of the University of Buffalo to follow Krishna; his wife, Laximoni, was a fellow student, majoring in drama and psychology.

Meenakatan Das 20, who cooks for the community, was raised in a comfortable Toronto suburb. Another disciple was reared as a Unitarian and did post-graduate work Columbia University.

After living a monastic life for more than a year. Rasananda is more convinced than ever that the material world has little

to offer.

"This is reality," he declared. "Life on the outside is unreal. People are living in a dream, There's nothing sacred, nothing truthful, nothing permanent."

Rasananda is encouraged by the visible indications of the growth of Krishna Consciousness.

The temple only recently moved from Beverley St. to larger quarters on Gerrard St. As many as 100 people from all walks of life now attend Krishna services.

"If we can get 20,000 people in Metro chanting Hare Krishna, the city would be a peaceful place, full of understanding," said Rasananda.

The Lord shall preserve thee from all evil.

The World Council of Churches and Dialogue With Men. of Other Faith and Ideologies

(An Interim Policy Statement and Guide-Lines)

(Sent by Ingrid Schneider in Norway)

1.

PREAMBLE

- 1 The World Council of Churches through the life and witness of its constituent churches and through the activities it undertakes on their behalf is involved in manifold relationships with people in different countries. Dialogue, understood as a human activity in which spiritual, intellectual and practical and elements are involved, is a natural part of this relationship. At the present time it is inevitable, urgent and full of opportunity. It is inevitable because everywhere in the world Christians are now living in pluralistic societies. It is urgent because all men are under common pressures in the search for justice, peace and a hopeful future. It is full of opportunity because Christians can now, in new ways, discover new aspects of the servanthood and lordship of Christ and new implications for the witness of the Church in the context of moving towards a common human community.
- 2, Our faith in Jesus Christ who became man for all men in

all times sustains us in dialogue. The expression of this faith in the life and witness of the Church leads us to develop relationships with men of different faiths and ideologies. Jesus Christ who makes us free draws us out of isolation into genuine dialogue into which we enter with faith, in the promise of Jesus Christ that the Holy Spirit will lead us into all truth.

- 3 This was affirmed at Uppsala 1968 where it was stated:
"The meeting with men of other faiths or of no faith must lead to dialogue. A Christian's dialogue with another implies neither a denial of the uniqueness of Christ, nor any loss of his own commitment to Christ but rather that a genuinely Christian approach to others must be human, personal, relevant and humble". (Uppsala 68 Report, Geneva, p.29)
Such a dialogue presupposes a spiritual renewal in our churches and is at the same time itself aligned with such renewal in our churches and our societies.
- 4 For centuries the Church in many countries has lived among people of different faiths. Dialogue between Christians and men of other faith is therefore not a new venture. In recent years many organized dialogues between individuals and groups have taken place. Many of them have been bilateral and some multi-lateral. Within this general development various units of the World Council have organized or participated in such dialogues. These include a continuing dialogue with Jews and more recently the beginning of dialogue with Muslims. There is also a history of consultations about the relationship of Christians with men of other faiths, e.g., Mexico 1963 and Kandy 1967. Similar consultations have also been held regionally e.g. by the East Asia Christian Conference and All Africa Conference of Churches. In the sphere of ideologies dialogues have also been taking place between Christians and Marxists.

With men of other faiths dialogues have been going on for a number of years in several Christian Study Centers and also under the auspices of regional Councils. In March 1970 people of four different faiths-Hindu, Buddhist, Christian and Muslim-were brought together at the Ajalton (Lebanon) Consultation. Thus there has been a considerable amount of work on various converging lines and therefore this is not a new issue to come before the World Council. Christians in many countries are now not just talking about dialogue; they are already involved in it at various levels and are at many points committed to it in the context of living relationships with men of other faiths and ideologies.

II.

POINTS TO BE NOTED AND ISSUES TO BE STUDIED

- 5 In the light of the experience of both bilateral and multilateral dialogues certain points *emerge* for recognition and certain issues need further reflection. They need to be taken into account in developing the World Council's relationship with men of other faiths and ideologies. One thing, however, is clear. Christians enter into all forms of dialogue from the standpoint of their faith in Jesus Christ and their obligation to witness to him. Love requires us to recognize and respect the integrity of our partners who enter into dialogue from the standpoint of their faith and commitment.

A.

Some of the points what have emerged may be stated as follows:

- 6 Opportunities and occasions for dialogue are different in different situations. They are grounded in the humanity in which we all share and which Christ redeems. Therefore dialogue cannot and must not be confined to men of religious faiths but must also involve men of secular ideologies. Further, in humanity as we experience it and as we look for its fulfillment in Christ the "spiritual" and the "material" cannot be separated, but constantly impinge on each other in our common quest for the well-being of man. "In dialogue we share our common humanity, its dignity and fallenness, and express our common concern for that humanity." (Uppsala Report, Geneva, p. 29)
- 7 Dialogue is concerned with much more than talking together. It is a process in which individuals and communities learn to lose their fear and distrust of each other and enter into a new confidence. It is thus a dynamic contact of life with life, concerned with livingtogether and acting together.
- 8 Dialogue offers the promise of discovering new dimensions of understanding our faith. It also offers opportunities for new relationships between Christians and men of other faith were not seen before. Moreover, in dialogue our Christian faith can also be tested and strengthened. Such dialogues therefore are a sign of hope.
- 9 Dialogue has no single pattern.
- a) Bilateral conversations at local, regional and international levels will need to continue. According to the different partners and varying common points of reference each dialogue has its own specific character and may raise different theological questions. For example dialogue with Jews or Muslims may be different from dialogue with followers of traditional, renescent or new religions in Asia. Dialouge with men of traditional religions of Africa raises

particular questions. These specific dialogues need to be pursued. At the present time it may well be that bilateral dialogues dealing with specific problems should be given priority. There is also the need to develop appropriate multi-lateral dialogues with men of other faiths and ideologies.

b) Dialogue involves living relationships of different types the expressions of which cannot be pre-determined. However, certain types of dialogue may be mentioned which will have different purposes.

- (i) Dialogue for the sake of common action in the service of man in pluralistic societies,
- (ii) Dialogue for the sake of better mutual understanding between people of living faiths and ideologies.
- (iii) Dialogue for the sake of indignisation of the Christian faith in different cultures.

In all these forms of dialogue the Christian has to be ready to give a reason for the hope that is in "him. (1 Peter 3, 15).

10. Dialogue must take place in freedom. Each partner must be understood as he understands himself, and his freedom to be committed to his faith must be fully respected. Without this freedom to be committed, to be open, to witness, to change and to be changed, genuine dialogue is impossible.

B

11. The World Council comprises various confessional heritages and a wide variety of convictions. Therefore it does not have one united view of dialogue with men of other faiths. The plurality of cultural situations as well as the varieties

of cultural and historical heritages which Christians bring from their past play a significant role in the discussion. Therefore there is need for frank and continuing discussion among the churches on the nature and meaning of dialogue as well as on the experience and insights gained. The engagement of the World Council in dialogue is to be understood as a common adventure of the churches. There are a number of issues that have already emerged and which need to be faced as dialogue continues. Among the questions that need to be studied are the following:

12. What are the fundamental theological implications of dialogue? This requires us to struggle together as Christians with important questions such as: What is the meaning of the saving work of God in Christ and of the salvation offered to all men through his cross and resurrection? What is the relation of God's salvation in Jesus Christ to his presence and activity in the whole world, and in particular in the lives and traditions of men of other faiths and ideologies?
13. What is the relation between dialogue, mission and witness? Witnessing to the love of God in Christ is an obligation inherent in the Gospel. Dialogue for the sake of mutual understanding (compare 9.b ii) in particular loses its meaning unless we as Christians bear our witness to the salvation we receive in Jesus Christ. There is, however, acute difference among ourselves and in our churches whether the emphasis on dialogue will blunt the cutting edge of this mission OR whether the community of human and spiritual discourse created by dialogue will further it. Moreover, there is need while facing this difference among ourselves to be sensitive to the suspicion of our partners that dialogue is simply a new strategy for proselytisation. We must pursue these unresolved questions in the light of

insights gained through further theological study and through actual experiences of dialogue.

14. How is dialogue to be understood and practised in the context of indigenisation? Wherever the church expresses its life in concrete forms it has to express the Gospel through certain cultural and intellectual forms. In the interplay between the elements of revelation and the aspects of a given culture there is the danger that the revelation may be subnerged and compromised by these cultural elements. Nothing is gained by seeking to avoid this danger. New criteria have to be developed for judging what are the responsible ways of addressing the Christian faith in different cultures. Inquiries should be made whether any light is to be thrown on this question by cultural anthropology, social psychology and the history of religions. Dialogue is necessary to enable Christians to find out both what are the authentic changes which the Gospel demands and the authentic embodiment which the Gospel offers. In the dialogue with men of other faiths, Christians have the urgent task of expressing their faith in cultural forms that are transformed, redeemed and judged in the light of the Gospel.

III

RECOMMENDATIONS

15. In the light of these observations the following recommendations are made, asking into account the limited resources of the World Council both in personnel and funds.
16. Member churches should be assisted to prepare groups of

people able to engage in responsible dialogue with men of other faiths in their particular countries or regions. Where this is already being done ways and means should be found of sharing the insights gained with other churches.

- 17, Member churches should consider what action they can take in the following educational areas:
 - (i) Teaching programmes in schools, colleges and adult educational schemes which prepare individual Christians for a proper understanding of men of other faiths and ideologies;
 - (ii) Positive relationships with programmes in university departments and other institutes of higher learning which are concerned with the academic study of religions;
 - (iii) The review of material used and teachings customarily given in courses of instruction at all levels in the churches, including at theological colleges and seminaries, with a view to eliminating anything which encourages fanaticism and an insensitive attitude to men of other faiths and ideologies,
 - (iv) The provision of courses for members of churches who are to be sent to serve in countries other than their own so that they may be helped to live among men of other faiths.
18. The Ecumenical Institute in Bossey should be asked to hold courses and consultations from time to time for the preparation of people selected by the churches for such dialogue. Such people will help to provide a panel of resource persons for the World Council of Churches and member churches in dialogue with men of other faiths and ideologies. Full use should also be made of the regional facilities available in Ecumenical Study Institutes and

Centres. Attention should also be given to collaboration with Roman Catholic Institutions which have the same concern for dialogue and relationships with men of other faiths and ideologies.

19. Consultations should be arranged, as regularly as possible, by the World Council, between Christians and men of other faiths to study a subject previously agreed upon by all concerned. These may be between Christians and members of one other faith or of a more multi-lateral nature. At the present stage priority may be given to bilateral dialogues of a specific nature. Such consultations need to be organized also by the regional institutes or Councils and the experience gained shared by all. There should also be positives for dialogue from men of other faiths and ideologies.
20. a) There should be selective participation in world religious meetings. Such participation should be based on mutual recognition of and respect for the integrity of each faith, the freedom to question the underlying assumption of any particular meeting and the avoidance of being involved in an alliance of religions against ideologies. The World Council should not officially be involved in the organizational structure of world inter-religious organizations.
- b) Information should be gathered about the different world religious organizations in order to assist in decisions concerning selective participation.
- c) Selection should be based on the following priorities-
 - (i) meetings of one or more faiths called to grapple with major human problems such as justice, development and peace on regional or world-wide basis;
 - (ii) participation in gatherings which represent the broad streams of the life and thought of major

fied.

- d) When the World Council of Churches is sponsoring meetings on specific issues such as justice, education, **the future of man etc. Men of other faiths and ideologies can profitably be invited to cooperate. This cooperation will involve not only study but also common action on these issues.**

| He hath brought life and immortality to light through the
|
| gospel.

RESOLUTIONS ON FAITH AND ORDER COMMISSION

(Sent by Ingrid Schneider in Norway)

The committee, having discussed Documents 12 and 36 as presented by the Secretariat on Faith and Order, hopes that the Director's paper (No. 36) will get wide circulation and submits the following resolutions for adoption by the Central Committee:

1. Recognizing the urgency of the task to overcome the present division as expressed in the report and appreciating the growing convergence among the churches towards agreements on doctrine, theology and order which calls for implementation by concrete steps, it is recommended that the Commission on Faith and Order communicate to the churches such evidence of these agreements as may help them to take advantage of the opportunities for new advances in unity.

2. Warm approval is given to the proposal to include among the purposes in the constitution of the World Council of Churches the common search for a fuller measure of unity. It is understood that this decision does not contravene the principles regarding the nature of the World Council of Churches as expressed in the "Toronto-Statement". While being committed to the goal of the unity of the church, the Council does not espouse any one form of union. The authority for any concrete steps regarding unity or union rests with the churches themselves. Even so, there is such strong and widespread concern for visible unity, and efforts to achieve it are so much interrelated that the Commission on Faith and Order is encouraged increasingly to offer assistance

to the churches in their efforts and to devise means of coordinating their ways of dealing with the relevant issues.

3. In order to strengthen further the ability of the Council to provide the assistance and coordination indicated in Para. 2 above, the following minute of the Executive Committee (Arnoldshain, August 31 - September 4, 1970) is affirmed:

"the Executive Committee notes the request of the Consultation on Church Union Negotiations to approve the appointment of a WCC staff person who would give full time to the increasing common agenda of united churches and union committees, and authorizes the Faith and Order Secretariat to take steps to find such a person, on the understanding that the necessary financial resources are forthcoming".

4. Noting with appreciation the recent collaboration between World Confessional Families and the Commission on Faith and Order, it is especially to be welcomed that the Annual Conference of World Confessional Families has decided to undertake within the programme of the Commission on Faith and Order a thorough analysis of the many dilational conversations between the church families. This research project has already been started; an interim report will be the Faith and Order Commission at its forthcoming meeting; it is recommended that the final report arising from it be presented to the Central Committee meeting in 1972.

5. The member churches of the Council in seeking to fulfil the purpose of overcoming the present divisions and manifesting the unity of the Church need to formulate as concretely as possible the commonly accepted goal. The suggestion set forth at Uppsala 1968 concerning the conception of this goal as "a genuinely universal council" (of. Section I, para 18) has provoked a developing interest. There is, however, need to define more clearly the precise meaning of the term. It is therefore

recommended that the Commission on Faith and Order endeavour to clarify the conception yet further at its next meeting in August 1971.

6. Approval is given to the programme thus far prepared by the Working Committee for the meeting of the Commission on Faith and Order, to be held at Louvain, Belgium, in August 1971. The theme "The Unity of the Church and the Unity of Mankind" may provide the opportunity of re-thinking together the unity of the Church in the context of the present situation and promoting an understanding of unity which enables the churches to manifest fellowship across lines of divisions other than those of faith and order such as race, culture, language, nation and social class. It is recognized that the search for fuller unity requires at present a diversified approach on the local, regional and world level. In order to secure better the thinking of the churches on unity at this time, it is recommended that the material of the meeting be sent to the member churches of the Council with a request for their reactions and suggestions.

7. At the request of the Central Committee (1967) the Faith and Order Commission organized in spring 1970 a consultation on the possibility of a date of Easter common to all Christians. Approval is given to the procedure proposed by this consultation (cf. Document No 12, pp. 3-4; to be published in *The Ecumenical Review*, January 1971).

8. Finally, notice is taken of the strong opinion expressed by several members of the Central Committee that the proposed new structure of the Council shall in no way hinder or reduce the effective work of the Commission and Secretariat on Faith and Order, since this has now been shown to be indispensable to the ecumenical quest for unity.

DIVISION OF WORLD MISSION AND EVANGELISM

(Sent by Ingrid Schneider in Norway)

I. Reference Committee I, having before it Central Committee Document 14 and its appendix, having heard the presentation by the Chairman of the Division of World Mission and Evangelism, the Chairman of the Department of Studies in Mission and Evangelism, and the Chairman of the Committee on the Church and the Jewish people, recommends to the Central Committee

THAT it receives the report of the Division of World Mission and Evangelism with thanks and appreciation of the world wide work that it represents.

Reference Committee I further recommends that:

The Central Committee notes with approval that the dates of the next meeting of the Commission on World Mission and Evangelism have been fixed - December 29, 1972 to January 12, 1973 - and that it will take place in Indonesia. It welcomes the decision to have as general theme of the meeting Salvation Today. It feels that this theme is crucially important and that it should provide an occasion for the member churches of the World Council of Churches to understand afresh the meaning of the aim of the CWME for their life and witness, viz. "to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in him and be saved". This should further provide an opportunity for working together

with churches and groups not associated with the World Council of Churches but which share a concern for mission. It urges the DWME to ensure the widest possible participation in the preparation of the meeting and in the meeting itself. It agrees

THAT the Executive Committee be authorized to appoint one third of the total membership of the Commission in accordance with the rules.

- III, The Central Committee heard that 15 studies in the series of World Studies of Churches in Mission have now been completed, bringing the series to an end, and that a small international panel, having reviewed all the books has put its reflections on them into a Research Pamphlet, entitled **Can Churches Be Compared?** It is hoped that the implications of these studies for ecclesiology and for the theology and practice of mission will be given serious consideration by the churches.
- IV. The Central Committee welcomes the holding in 1970 of the **Ajaltoun** Consultation bringing together Hindus, Buddhists, Muslims and Christians around the theme "Dialogue Between Men of Living Faith"; and the Zurich Consultation of a representative group of theologians to draw out some of the implications of the Ajaltoun Consultation for mission. The Committee welcomes the statement in the Zurich Aide-Memoire that "dialogue is clearly part of mission and is to be undertaken within the context of God's mission". It also further recommends that within the context of the missionary task of the Church, consultations with men of secular ideologies should be further encouraged. It commends the reports of these two consultations to the churches for their study and comment.
- V, The Central Committee notes that the study on institutions by the Department of Studies on Mission and

Evangelism, which at Canterbury was given the working title of studies in the Role of Christians in Humanizing Social Institutions, with the proviso that it could be reformulated after study and discussion, is now proceeding under the title, approved by the Divisional Committee, of the Role of Christians within Changing Institution (Studies in Mission and Humanization)

God's love is too much for Us

Report on religious news from Germany

Paul Werner

In the local church paper published by the Bishop of Essen (Ruhrwort, dated 23rd of January, 1971) the following heading cannot be overlooked "Mini-Christ of Plaster was included in the Price". It refers to a carnival party given in the Hilton Hotel at Cusseldorf by an airline company in cooperation with other businessmen, held under the motto carnival in Rio. The church paper comments this event as follows:

Such a dancing needs its charm. And what could have been a better means for "charm" than that Christ of plaster - a representation of the statue standing with arms spread out and looking to Europe, on top of the mountain overlooking the bay of Rio de Janeiro. This Christ in the corner of the Hilton Hotel as a decoration for a carnival party has he to embrace the present company and at the same time to exclude those young people in front of the door protesting against injustice and torture in Brazil? Literally the paper says;

Jesus had the doubtful honour to give the accent of festivity to this ball -he was included in the price for the admission ticket. This is the problem. This is a nuisance. Because here it is evident that for our society Christ does not mean more than a plaster statue standing in the corner; indeed there is no room for him in the middle of our life, because again we have the dance around the golden calf and "success" has been made for the highest value to obtain.

One could put the question: On which side would be Christ supposed he is living among us and offers us the reconciliation with the Father? On the side of those using

religion as a decoration for their making business and entertainment-or on the side of those who become disturberers of peace and trespassers of law when they protest against unhumanity? And who denies that among them there are many who would get excited being questioned on their Christnity. One can speak of good-luck seeing the Mini-Christer in the Hilton Hotel. Probably it was too warm-otherwise he would have been erected of lard or ice-cream.

Is it by coincidence to find reflections on religious problems just in the same paper of the Catholic church? As a marginal note appears the following confess of a father seeing himself confronted with the education of his children:

When all the young people do not find their way to the church, the responsibility is not up to them but up to the church. I have not much to present. My "Christian" hands are empty. My "joyous message" comes without joy. **There is a gap between theory and practice.** The contradictions of my "Christian" existance are evident. What I possess, or better what I mean to possess is this only thing: for several times I had the underserved luck to see the nucleus, one could say "the naked Christ". This hears me in difficult situations. But how to explain?

Yes I share this fear that also my children walk on the easy way, that they take the shabby dress for the core they have never seen and yet throw it away in its shabby dress. I know that they walk on the easy way because we are doing so, because we do not allow them to get core, because we are building up their way. Therefore, I only pray for this: the thought, the word, the only deed that could make understandable to my children the nucleus or at least foreshadows to them: At one time to see Christ unfalsified and not disguised by us and our compromises.

QUESTIONS ABOUT GOD

Sent by Paul Werner in Germany

At the beginning of February, a new series started on the German television treating "questions about God". On 12 weeks running the following subjects are dealt with:

- God of heaven- God of mankind
- about the elements of recognition
- about the basis-the Bible
- about the way -tradition
- about test -present Lime
- about the "man of Nazareth"
- about reflecting belief and believing reflection
- about parish life
- about norms in the church
- about the world as danger or as hope
- about the revolution in His name.

The church paper "Ruhrwort" (Editor: Bishop of Essen) dated 30th January 1971, refers to this emission giving the following comment(literally translated):

"Questions about God are today no longer restricted to the audience in the church. Since the second Vatican Council at least, these questions are put in all public. That the churches are not in a position to give satisfying answers is admitted by themselves. As to their preaching, they are their own critics. They are pointing out the difficulties due to the large gap existing between persisting believers and an advancing theology always erecting new theses and as a science not feeling

responsible to take care of the sorrows and problems of priests and believers although being the cause for it.

The number of people being interested in theology increases in all social classes. The longing for a clear putting out of the problems, for valid answers out of the gospels and for orientation by an undisplaceable truth in the' confused mass of theological theses(!) is correspondingly great.

The possibilities, however, to meet with these justified desires locally, i.e. in the single parishes, are comparatively small. Moreover, the churches experience again and again that they loose their former monopoly of preaching and the modern communication mediums take more and more the mediator function. In many cases they are observed with suspicion by the churches(!).

The cooperation between churches and communication mediums is, therefore, tainted with more or less prejudices and not seldom with or less prejudices and not seldom with the suspect that one wants to take profit of another and not fully respects one another.

Nevertheless, the churches see themselves in fornt of the fact that today in the modern mediums the talking of religion, theology and God is dealt with more frequently and moer in detail than on the pulpits where it is limited on the Sunday(!).

The questions for God put in public answers. In Order to give them the mediums operate more with first class experts. The more this is the case, the more increases the interest of the churches to make use of the expert's statements not only for a general information but also for their own education work.

Choirs — is the Church losing its Voice?

From "The Argus" in South Africa
(Sent by W. van der Stok)

The Rev. Eugene R. Widrick of the Free Protestant Unitarian Church of South Africa replies.

Some church are singing churches and some are not. Local custom, church tradition, and the presence of a few people who love music make it possible for even a small church to have a good choir.

Or, sometimes, the absence of anyone to lead or inspire the music programme can prevent even a large church from having a good choir.

However, it seems to me that if this is the type of thing which churches- are worried about they have already lost their 'voice'--- or at least lost touch with anything worth saying.

A choir is like a coat of paint on the outside of the building, or a nice carpet down the aisle - it is part of the edifice, a facade to cover what is inside the church, both physically and spiritually.

Physically most churches manage to put up a good appearance. Spiritually, we too often find them lacking.

And the major lack today is that we fall into the assumption that an imposing building, a busy programme, a nice ritual, and a good show of activity, mean that we are doing something 'important.' 'I am busy', we say. 'so I must be doing something.'

My father once had a squirrel which he kept in a cage with

a rotating wheel in it. The squirrel would run himself exhausted on the wheel, then flop down on the bottom of the cage and rest, quite convinced, I am certain (if squirrels can be convinced of anything), that he had gone somewhere and done something.

For the church to have a voice it does not need a choir, it needs to say something to, and about, the world in which we live.

The Rev. Roy Barker, Anglican chaplain to the University of Cape Town, replies:

The summer school of the Royal School of Church Music has been held in Cape Town this week so this question may be either very appropriate or dangerous!

The Anglican Church has a very fine tradition of choral singing, but I think it would be true to say that, except in rare instances, parish churches no longer have the choirs to keep up this tradition.

Choir masters battle on under many difficulties but, on the whole, it would seem that church choirs no longer attract the best voices. This decline in interest has, unfortunately, brought a decline in standard.

Apart from the Cathedral and one or two other notable exceptions, a choir which can perform the functions of singing beautifully and leading the congregation, is almost non-existent. So, generally speaking, the answer to the question is, Yes.

In some ways I am sorry about this. It is a joy to hear a little good singing during a service, and those of us who are ignorant of the finer point of singing need considerable help to make at least a merry noise when singing psalms and canticles. On the other hand the fact that choirs are not what they used to be may not be altogether a bad thing. It may help up to go on looking hard are some of our music and particularly the words

we sing.

A start has been made and some new music and new hymn words have appeared. Admittedly they do not satisfy many church musicians but there is little doubt that where congregations have welcomed them there has been a new gusto in the singing.

Part of the reason for this is not so much the contemporary music but the contemporary words which speak more of today's world than most our well known hymns do.

People like Sidney Carter, Gerard Beaumont, Patrick Appleford and Donald Swann may not have overcome altogether some of the indifferent poetry of old hymn's with their new music, but they have at least produced in their new hymns something worth saying.

I wish we could use some of the words and music of Simon and Garfunkel also without spoiling them. They have powerful things to say God and man in their songs.

The Church through congregations may be regaining its voice. I would like to see a happy marriage between ancient and modern because both have their part in worship through singing.

The Rev. Arthur Attwell of the Rosebank Methodist Church replies:

I understand that the idea which prompted this question is a concern that the average worshipper today is tending to leave it to the choir to sing; the congregational hymns, while he assumes a mute or passive role, and just listens.

Certainly one comes across members of the older generation who speak with feeling of the days when congregational singing was lusty and loud, truly 'a joyful noise unto the Lord'.

Is this no longer so? I think it is a mistake to generalise. Perhaps I am fortunate. I have one largish congregation with an excellent choir (and choirmaster!), and certainly the choir gives

a resounding lead to the congratulation, especially when less familiar hymns are sung, but judging from the volume of sound coming from the pews, there must be few who allow the choir to do their singing for them! My other church is a small one, but given a reasonably familiar tune, the congregation usually sings with a will.

I remember some years ago an excellent series of interviews which the S.A.B.C. conducted with leading personalities in the sporting world.

The question discussed was: 'Have we become a nation of opocctators?' If I remember correctly, the consensus of opinion was **that** far too many young people are content simply to watch, while the really keen ones do the playing.

Has the same kind of malaise afflicted the Church? Does the average worshipper leave it to the keen ones to do his singing for him?

Perhaps; but as I said earlier, one can't generalise---the singing varies so from church to church. The founding fathers of Methodism, John and Charles Wesley, taught theology by putting it into verse, and setting the resulting hymns to rousing tunes.

The result was that their followers literally sang their faith. The first words in the preface to the Methodist Hymn Book are: 'Methodism was born in song.'

It would be tragic if the Church were to expire in silence!

(Letters)

So many times you have appeared in our vision and inspired us with strength and power—joy and love

Los Angeles, February 20, 1971

Dear Father,

I fervently pray that everything is well with you and Mother and all your children.

Sandy and I would like to congratulate you and Mother,



Los Angeles Family praying before going out to witness

(Our True Parents) on your birthday and express our most sincere appreciation for the truly great gift to the world, which you are so freely giving. Father, your message of World Restoration and Unification is the most important message in the world today. I am so grateful to be a part of it, that you and Mother, (Our True Parents) on your birthday and express our most sincere appreciation for the truly great gift to the world, which you are so freely giving the world a mission to accomplish. How I wish we had more people to bring to you. We will find more somehow, Father, to work for you, to support you and to accomplish your will because it is "Right" and

"Just."

So many times you have appeared in our vision and inspired us with strength and power—joy and love.

We want to do so much more than we have to accomplish for you.

Your Family in Los Angeles is starting to grow faster, Father, now that we have begun weekend workshops. With the program we have developed, we are beginning to attract into the Unification Church from two to six people at each workshop. I hope it will continue and be even better. Los Angeles is starting to "crack" open, and more people are open to your truth. It is increasingly easier to witness here than it was a while ago. One out of ten people has at least heard of our Church, now. I think of Los Angeles as a river frozen over with ice. The river surface of each person frozen with Satan but the current of God and Life running so strong and deep underneath the cold, hard :hell. But today is the day of spring with the warmest, brightest sun that has ever shone. And we are beginning to see the "Great Thaw" and break-up of the ice in Los Angeles. Those who have been frozen in the ice are ,beginning to the warmth of God's bright sun.

It Is True! A current of New Life is coursing through the river of Man. Los Angeles is beginning to awake, soon they will come.

Father, I am writing this letter in Los Angeles, but soon I'll be in New York with my Family to work for you there. Who would believe such a thing? I am sure you are familiar with the changes taking place in the U.S. Sandy and I are looking forward with optimistic concern and anxiousness. I hope we'll develop something very large for you there. Dennis Cormier will be the Center Director. He's a good person and has useful qualities and character. Sandy and I, George and Diane Fernsler, and Wesley and Gladys Samuel, (married couples

from the first Blessing in America) will work together for you there. I'm sure all will go well and we'll succeed.

All of your family here in Los Angeles sends love and is becoming very dedicated and loyal to you. Soon, you can command a Great Heavenly Army to march around the world.

Enclosed, please find some pictures of the baby and the Family.

Our Deepest Love to You and all that love You.

Jon and Sandy

We are also requesting a meeting with President
Park Chung Hee, to gain his support

Washington, February 16, 1971

Dear Father,

Greetings from your American Family. I know Farley has reported many of our activities to you; all the members are working very hard to achieve as much as possible, as the best foundation for your visit this Spring.

I am enclosing the background information and details of the joint delegation I will be travelling with. Copies have been sent to WACL Secretariat, IFVC Tokyo, and all the Asian WACL attendees in the countries we will visit.

I hope to emphasize all the plans of the delegation are rather flexible, since it began only as a plan to visit South Vietnam and Cambodia. Based on what we feel to be your desire, we are changing the nature of our anti-communist

activities, to a more aggressive stance- upon my return, we plan to announce the formation of American IFVC and immediately begin our campaign to gain support. Our first goal is to organize the largest possible contingent of American groups to attend WACL, or WYACL more likely, in Manila this summer. This will stimulate strong desire within these American groups to bring the WYACL Conference to the United States. By that time, I hope it can be under our auspices.

I am not sure if it is your desire to bring WACL to the U.S. in 1972 or 1973? Has there been a proposal to separate the WACL and WYACL Conferences, to increase the interest of youth groups? I am anxious for your instructions when I arrive.

If the whole delegation will be able to visit Korea and see the IFEC Training Center, that would be inspiring for them, in my opinion. If you feel strongly that I should not, I will send notification of how our delegation can be contacted, as soon as it is definitely arranged.

The delegation desires to meet any youth or student groups in Korea, and sign joint Declarations of Solidarity between youth of both nations in the struggle for victory over communism. This should be a good way to draw favorable attention to the work of IFFC. We are also requesting a meeting with President Park Chung Hee, to gain his support.

Naturally, I am very much looking forward to being with you again. Rebecca very much wishes she could come also, but it is not possible under the circumstances.

Love, your son,

Neil Albert Salonen
President,
Freedom Leadership Foundation

The Press attache of the Korean embassy have been with us

Vienna, February 2, 1971

Dear Mr. Kim,

The Austrian family started the month of January with the God's Day celebration. Almost all the family had come together in the Vienna center for the celebration and for a training course. On January 4th we started a 40-day riovement of praying indemnity and winning new members.

The national leaders of France, Holland, Italy, Germany and Austria met in Vienna on the second weekend for a small conference. At this occation our new folk dance group gave its first Performance.

Beate of Denmark has spent a week with us to recharge her spiritual battery. She had been working in Denmark all by herself for a year, having considerable difficulty with the language problem. She returned to her mission field with renewed strength.

The first secretary and the press attache of the Korean embassy have been with us several times. They really were happy and impressed to find such a family of the Unification Church in Vienna. On two evenings they showed us Korean movies, and in return we showed them our film on the WALL conference and international wedding of the 777 couples. We are giving them all assistance possible, like helping them to learn German or translating from other European languages. It may be of symbolic significance that the Korean embassy just moved from the outskirts of the city to just two blocks away from our main center.

Two of our members went to Deutschlandsberg in the South of Austria to establish a new center and to start a dress making business.

Please give our love to our Parents and all of the family.

In the name of our True Parents

Peter and Gertrud Koch

Mr. Cho Keel Il and Mr. Cho Seong Chang from
the Korean Embassy talked to us about Korea.

Paris, February 7, 1971

Dear Mr. Kim,

Our hearts were filled with joy and gratitude for the possibility to start the new year with our True Parents and all brothers and sisters in bringing glory and thanks to our Heavenly Father, celebrating God's Day. At 1:00 a.m. January 1, 1971 the family came together in the festive decorated room of our True Parents for a ceremony. Through hearing our beloved Parents sing and pray we came very close to Them and presents of our Heavenly Father was deeply felt. With all our heart we spoke the promise and prayed for a very, very successful God's Year. Next morning, after breakfast we went to the Holy Ground. It had snowed a lot during the night and everything looked so pure and bright. Then we drove to the "Bois de Boulogne", a big big park, for taking a long walk. Right away everybody started a snowball fight, feeling free and happy in Father's creation. Later in the afternoon a delicious meal was shared in the center. With testimonies and discussion about our future work, with new dedication and strength the day ended.

Our family made a 21 day condition for finding together 3 good people for God. Everyday somebody fasted and

concentrated in prayer. Everybody took many invitations to work to distribute them in the lunch hour and at night, and speak to 3 people a day. We had to accomplish our goal and really our Heavenly Father helped us to find 3 good young Frenchmen. All three are already very active working with us.

Now we are concentrating very much on finding a big hall, a second center in Paris.

January 8th, Barbara and I went to Vienna, Austria for the mini-conference of national leaders. It was very fruitful meeting closer coming in sharing problems and future plans together. For both of us it was a great joy to see such wonderful, warmhearted family. The mentality of the people in European countries is very different and only in working closer together we will be able to understand, respect, accept and help each other. On January 28th we had a wonderful Korean evening. Mr. Cho Keel Il and Mr. Cho Seong Chang from the Korean Embassy talked to us about Korea and showed us 4 beautiful films of our Homeland. It was a very successful evening for our movement. Both Mr. Cho's were very impressed by our love and dedication for "their" nation and through our simplicity their fear disappeared. In general the Embassy is very careful in taking position against communism. They are afraid of their lives. Mr. Cho Seong Chang from the culture department is now personally interested in our movement and will come to study the Divine Principle.

Saturday we are now going out to suburbs to inform people of our "Tong Il industry France". Everybody takes prospectus and calling cards and goes from door to door and speaks to people on the street, inviting to come to our demonstration at the market place.

Last day of the month on Sunday two men from "France-Inter" came to take an interview concerning our movement and our activities for radio broadcasting. More and more Father's

pionniers du Nouvel Age become known in this city.

May the month of Februry be filled with success for our Heavenly Father! We all like to send our Jove to our True Parents, to you and the whole Family.

In the Name of Our True Parents

Reiner and Barbara Vincenz

Over here all our members are working
very hard to find many people

Essen, February 15, 1971

Dear Mr. Chang,

Thank you very much for sending the identification papers. This enabled us to put in the application for the identity card as press agent at the German Government. We realize the problems you had to cope with and appreciate your immediate action. if the application goes thru, and we think it will, Father's work in Germany can advance faster. Thanks again for your great help.

Over here all our members are working very hard to find many people and to raise them, to build a strong foundation, we think of all of you often and pray, that Father might give you strength in your severe struggle all over the country.

We are sending our love and greetings to you all and the family.

In the name of our True Parents,

Paul Werner

Father gives us all we need abundantly

Essen, February 2, 1971

Dear Mr. Kim,

It is so wonderful to start a new year with God's Day, a day especially dedicated to our Heavenly Father. Many of our missionaries from different parts of the country, who managed to stay in Essen for the celebration, had to leave during the day in their mission fields on Monday. Father has blessed each one of us so richly during our two weeks training period, and all our members left headquarters determined to fight hard for Father in the year 1971

This month much energy had to be put into establishing the physical foundation for center life in the new cities, where we started our Principle work. Living quarters had to be found, which is still a problem in all German cities. Furthermore landlords don't like community living, as they had negative experiences with communists and hippies and they cannot believe, that we are entirely different. But we trusted completely In our Father, who always supplied us with everything we needed to carry out the mission. In each city, one after, we found our centers. flur missionaries are ever so glad, to see our blue truck pull in supplying them with furniture and household goods from headquarters. Here in Essen we collected good used furniture thru an ad in the newspaper and people are still calling and offering us beautiful thin;s. Father gives us all we need. abundantly.

We travelled from one center to the next to help establish a firm and sound foundation. All of the new missionaries went to thicir respective misson fields with only their bare necessities, living in youth hostels until a suitable center was found, and

started to witness right away. Whatever city we came to, we found our members in good spirits, eager to work hard and paying much indemnity already to lay a strong foundation. They really experience Father's lonely heart looking for His children while walking the streets under miserable weather conditions and coming home at night to a crowded room in the hostel with the worst atmosphere and without a quiet corner to pray. How happy they were to find a suitable center. They can really appreciate a Principle home now.

When we arrived they had people to teach in most of the centers. We are happy to report, that we could welcome 11 new members into the family this month, and we are hopeful, that things will be moving much faster in the future.

To make up for the time and energy invested in the physical foundation during the last weeks we decided to concentrate especially on spiritual development for the next 40 days through intensive prayer, Principle studies and witnessing.

Our missionaries to Norway, Sweden and India are working very hard to lay the foundation in these countries. Ingrid Schneider sent two other members of the Norwegian family to Essen and we were very happy to have them with us for 10 days.

We are sending all our love to Father, Mother, the Children, Mrs. Choi, to you and all the family.

In the name of our True Parents

Paul and Christel Werner

The first chapter of the D.P. was translated into Greek.

Athens, February 24, 1971

Dear Family,

With joy we received "The Way. of the World". It was inspiring us very much to recall the events happened during those months.

During this month we continued to lay a foundation. One boy who heard the Divine Principles, introduced Herman to some people of a New Age group in Athens. Herman could speak about the movement and taught the first two chapters. They found many ideas in common. The spirit world is preparing people everywhere.

The person who was translating, finished the introduction and the first chapter of the D.P. in the Greek language. We hope that soon the translation of the other chapters will continue. Till that time we are centered on people who can speak English. So now and then a Greek lesson from a friend, but our knowledge is not sufficient to teach in Greek.

During the evenings and on Sundays we invite people to our room. So far, about 10 persons are listening to the D. P. Some have only one or two chapters, others are on the way to the conclusion.

With one girl we could read the life story of our Master and an introduction to Korea.

We hope to have soon a new brother or sister with us to spread the message to all those who are longing for love and truth.

Our deepest love to Father and Mother and Family all over the world.

Herman and Corrie ten Bokkel Huinink

We need more teachers

Athens, February 3, 1971

Dear Family,

What happened last month for God throughout the world?
Here in Greece - Family; at the center we are still alone.

There are more persons interested in Divine Principle than we can teach. We are both working 8 hours. In the evening we teach or visit people together. One stays at the center to teach the Truth and other goes to suniewhele outside to visit any people. Therefore, we need more teachers in this Greece. God and the spirit world are preparing definite persons to accept.

Greeks like to go by feelings rather than reason. Even after they have got the Divine Principle in bookform at home, they prefer to talk about it and do not read.

At 5 a.m. God's Day 1971, Father and our family were at Greece - Holy Ground. We prayed and read some parts of our Master's speech. In the evening one Ghanese student in Athens came to our room. Together with his Greek friend we sang songs and v. e talked the way of living.

On 3rd of January, we visited a man who stayed about ten months in Japan, But, unfortunately, he is not interested about spirit world at all. In this month one boy and one girl heard the conclusion of the Divine Principle.

About 150 American - Greek students study medicine in Athens. I feel really sorry for those warm hearted but yet blind Orthodox Christians.

One evening we had 3 members of a Christian student group at our center.

We sang songs and Corrie prayed. I could tell them how we could understand of God.

We want heartily to have some spiritual children in this country.

We send our deepest love to all Korean Family and all Unified members over the world.

In the name of Our True Parents

Corrie and Herman

During this month, our Father gave us a small center

Beirut, February 7, 1971

Dear Mr. Kim,

Thanks to our Father and all family in Korea to do so many conditions to the attract the Christians in our family. We see here the result.

During this month, our Father gave us a small center where the family can be born. We restore things after things in it.

Henry understood the principles. He slept already night with us. But he is not moving in the center yet. The friends around him change so many times his mind.

God's Day was wonderful with him on the mountain. God was really present.

Some students cal, e regularly and helped Henry to unders-tand more and more our transitional period.

Berne students came regularly and helped Henry to understand more and more our transitional period.

Bessie, a girl who studied the Divine principle last year came back. She has many problems but wants to come in the family. we hope this month will bring a good harvest. Last Sunday Henry came to our center with a girl. We have many people who want

to know about God. Our fight will continue to get God's love.
All our love to you and all our family over the world,

In the Name of our True Parents,

Remi and Corry Blanchard

One more girl has decided to follow Father's call

Oslo, February 2, 1971

Dear Mr. Kim,

We are happy to report that one more girl has decided to follow Father's call and to live her life in accordance with the Divine Principle. She has not yet moved into the Center, but she comes very often and stays and she goes out witnessing together with us.

With every new family member, we experience so much more of Father's love and wisdom, and we realize the growth of the fundamend in this country. It is our deep disire and strong will, to find one new member each in the next seven weeks, and we are making special conditions for that.

Among the addest things, I lived through in the past weeks, was a sort of a small communtiy meeting in a protestant church, where the topic of the evning was "Death". Most of the people present there thought of them as Christians, and it was obvious that they were engaged in church work, and that they used to go to these meetings etc. One of them gave a long explanation, why she was believing in reincarnation, another one declared in a loud voice that he did everything to live a good Christian life, but with death all was finished, there could be nothing after that.

The minister himself was very quiet and made some references to Platon and some writers once in a while. When I made some remarks and also mentioned some books about the spirit world, and parapsychology, everybody started attacking me very much, though none knows anything about this kind of literature and none seemed to take much trouble to listen to what I was trying to explain. So I thought about what Miss Kim says in the preface of her book, "In the Christian churches there is no way to prepare adequately for one's eternal life. The churches are not capable of giving any content whatsoever to the idea of immortality."

Again and again it seems such a tragedy to me that it is so especially difficult to reach these people who are firm inside the church. How must Father suffer about this!

Then it looks so much more like a miracle that we could understand and accept the Truth, when we were introduced to it, and deep thankfulness for that comes to our hearts. But if we could make it, many others can, Let's find them! Our thoughts and our love go to our True Parents and to the Family all over the world.

In our True Parents name

Ingrid Schneider

His confidence and His love becomes deeper and deeper

Stockholm, February 3, 1971

Dear Mr. Kim,

Ag in and Again I experience the intensive and absolute validity of the Divine Principles. In this connection I am

referring also to the many prepared persons being lead to the Divine Truth. In many cases there can be very accurately recognized who in the family had laid the basis for the member being finally prepared to understand, as well as the single positions the different members take. My gratitude for God's mercy, His confidence and His love becomes deeper and deeper; and great is my joy that I am allowed to know more and more the heavenly Father through our True Parents.

Last month I could come into contact with some new people. A young man studying theology is very well prepared and would be able to undertake wide' Lis licait for God. He told me of a group living in the mountains in the north of the country praying and fasting for the return of Christ. Some days before, I desired that people would intensively pray with me to pay the indemnity for this country. The crimes already committed even by children increase day by day, and month by month the chaos becomes greater and greater. Recently I was told by a young girl that some of her friends go to church, not because they are believing in God, but just to be assured to find better comrades whom they can trust more. Contacts of this sort are possible, because also in active churches one does not talk about God. I heard that in one of the protestant churches they are paying the members of the choir for each audition and each performance.

On God's Day Margo and I finished the translation of the first chapter of the Study Guide. A Swedish teacher is now correcting the manuscript, while we are starting the second chapter. Another Swedish girl is, at the time being, translating some news from the Swedish papers into English, so I hope to send some articles for the Master's periodical within soon.

My former employer will study the Principles in English when she is on vacation by the end of this month. At the beginning of this year I gave up my work as nursery help, as I

(Book Work)

The Ten Commandments (111)

A. Powell Davies

3. Myth, Legend and History

That the Pentateuch contains authentic history we need not doubt. Much of it, however, can only be discovered by digging beneath the surface. Most of us, including many traditionalists, have long since conceded that the stories of Creation and of the Great Flood are myths, revised from those of the Babylonians. If we were to take these stories literally we would have to agree with Archbishop Usher that the world was created in 4,004 B.C., and that before that date there was nothing but chaos. But we know positively that by this time the world had been a going concern for quite a long while and that even man, a late arrival, had almost completed a Stone Age of over 200,000 years and was beginning to make tools and weapons out of copper. We are equally sure that, although there have been great upheavals in the earth, some of which caused massive inundations, there is no possibility that Noah could have survived one, together with specimens of all living species—**they would** run into millions—which he had collected and placed in an ark. All this we look upon as poetry, delightful to read but unrelated to fact.

Not many of us believe that the patriarchs lived to be several hundred years old; the evidence is entirely that man has had about the same optimum life-span ever since he emerged. Nor are we likely to take too literally the story of Sarah, wife of Abraham, who in the eighteenth chapter of Genesis is described as "stricken in age" and in the twentieth, is so

British Museum



Remases 11. the Pharaoh who put the Israelites to oppressive tasks.

Hammurabi receiving the Tables of the Law from the Sun God, Shamesh The Old Testament Law was in part derived from the Gode of Hammurabi. Recent archeological deseoveries have required the re-dating of Hammurabis reign from the Zoth to the 17th Century, B.C. Moses lived four centuries later.



The Bertmatin Archive

irresistible that King Abimelech of Gerar insists that he must have her in his harem—Abraham (for security reasons) having passed her off as his sister!

Just as we know that what we are dealing with in the Creation and Flood stories is myth, so in the case of Abraham and the patriarchs we know that we are dealing with legend. In the case of legend, however, there is usually a basis in history. Because the story of Abraham as we have it is incredible, it is not necessary to suppose that Abraham himself did not exist.

When we come from the time of the patriarchs to the time of the Exodus, we are nearer to the likelihood of actual history. But knowing the nature of the earlier narrative we should expect that here, too, there will be much that is legendary. What we are dealing with is tradition, at first oral tradition, which gathered into itself all the miracles and marvels that the story could be made to carry. Much those who told the stories and those who heard them wanted them that way: they were not interested in authenticity, they wanted to be enchanted and be enchanted, to be dazzled and to be amazed. It is in this context that we should evaluate the wonders done by Moses, putting to naught the Egyptian wizards through the superior sorcery of his magic rod. But the enslavement of the Israelites may be historical and so may their departure, under Moses, from the delta of the Nile.

Coming down to the occupation of Palestine we can anticipate that the historical elements in the narrative will increase, but we must still look for legend. What we read belongs to the same sources as the earlier stories and has not in the least lost their characteristics; one of them has even been magnified: the desire to glorify ancestral exploits and to add lustre to the ancient heroes.

In the period after the occupation, when Israel was "ruled" by chief sheiks or "judges," the historical element may again be

expected to increase. But it still needs careful sifting out. It is not until the chronicle is written at a time near to the events it describes that we can feel that in the main what we are reading is what actually occurred. If now, however, there is less of legend there is an increased need to watch out for changes made by editors to align the story with their views.

Some of these same editorial changes—and even quite large insertions—go back into the earlier material, too. All that is told, for instance, about the provisions for sacrificing in the wilderness—or almost all—belongs to a far later time. We know that this is so for many reasons, but one that will be instantly plain to the general reader is the rhetorical question asked by the prophet Amos (eighth century B.C.), who was strongly opposed to sacrifice. "Did ye bring unto me sacrifices and offerings in the wilderness forty years, O House of Israel?" he inquires (Amos v:25). The implication is quite obvious: his argument is that Israel ought not to offer sacrifice; and his point of reference is a former time of great importance in the national saga, at which former time there was no sacrificing, namely, in the wilderness. Most of the material in the Pentateuch, therefore, which provides for the tabernacle and its altars of sacrifice, is fictitious—not legendary, now, but deliberately unhistorical material written for a purpose.

To take another illustration of later customs being attributed to earlier times we have in Deuteronomy xxi a law prescribing the correct procedure when an Israelite man marries a foreign woman whom he has taken captive in war. There is nothing whatever to indicate disapproval of such marriages. But in Deuteronomy vii, an earlier chapter written and inserted later, marriage with a foreigner is strictly forbidden on pain of being destroyed by Yahweh.

Such illustrations might be continued indefinitely. But a few

are enough to suggest all that we intend to convey in this section, namely, that if we wish to separate the historical from the unhistorical in the Pentateuch—as indeed in most other parts of the Bible—we certainly cannot do it merely by reading what is written. Only by scholarly investigation can we, know what is history and what is not. And the findings of scholarly investigation are very different from the assumptions transmitted by tradition.

4. The Bible and Archeology

From no other source has the Biblical scholar received so much assistance as from archeology. City after city in western Asia, including many in and about Palestine, has been systematically excavated and from the findings it has often been possible to establish quite conclusively what otherwise would have been regarded as still open to debate.

The priority, for instance, of the Babylonian myth of the Creation to the Bible version could be disputed—and was—when the evidence was merely literary and went no farther back than the fourth century B.C. But the discovery in Nineveh, a century ago, of cuneiform tablets datable to about 2000 B.C., on which this myth is inscribed, entirely ends the controversy.

The more recent discoveries at Ras Shamrah, on the Syrian coast north of ancient Phoenicia, also include mythological texts (about 1600 B.C.) as well as a great deal of material that illustrates the Canaanite religious beliefs and practices which later became those of Israel. The continuity of Canaanite and Israelite culture is shown in these tablets in many ways, including the evidence of their own literary connection with the Old Testament prophets. The vocabulary of Phoenician and Israelite is the same and so are many of the ideas.

From the Ras Shamrah discoveries we know that Psalm 29, in our Bible, is based on a Phoenician hymn. A passage in these tablets is quoted by Isaiah (xiv:12-15). We see from this

discovery that the book of Proverbs imitates a Canaanite model. In case after case archeological findings show us the relationship of Israelite religion and literature to those of Canaan, Babylon, Egypt, and indeed to most of the surrounding countries. One of the most interesting examples is the derivation of Psalm 104 from Pharaoh Ikhnaton's "Hymn to the Sun."

A prominent example of the way in which archeology has confirmed the work of Biblical scholars is the case of Jericho and other cities which were supposed to have been destroyed by Joshua. If Joshua destroyed Jericho he could not have destroyed the other cities because they fell more than a century later. On the other hand, if he destroyed the other cities he could not have destroyed Jericho. Ai, which the Bible story says he destroyed immediately after Jericho, is proved by archeological findings to have perished more than five hundred years earlier! What we see here (to summarize abruptly what could only be fully reported in many pages) is confirmation of the scholars' hypothesis that a great deal of Canaan was occupied by Israelites long before the Exodus, and an increased probability that at this earlier time the leader was a man called Joshua who was connected with Moses only by later tradition.

From the Tell el-Amarna tablets, discovered at the site of the royal city of Amenhotep IV—the famous pharaoh who inaugurated a monotheist reform and changed his name to Ikhnaton (Akhenaton)—we have further confirmation that there were Hebrews (Habiru) in Canaan in the fourteenth century. These tablets, which were letters from Canaanite princes to the imperial government in Egypt, repeatedly complain of Hebrew depredations and invasions. There is also an Egyptian monument which records a battle in which Pharaoh Merneptah defeated "the people of Isrel" in Palestine, in about 1230 B.C. This would seem to indicate that Israelites had been in Canaan for some time before the date that most of the evidence assigns to the Exodus, which is this same

date—unless Pharaoh intervened in the campaigns of "Joshua," a possibility of which the Bible gives no slightest hint. Indeed, what we now know from archeological exploration is that from about the beginning of the sixteenth century B.C. the population of Canaan began to change. There were Amorites (to which group Abraham had probably belonged), Hittites (from a 'strong civilization in Asia Minor), Perizzites, Hivites, Jebusites (the latter probably the inhabitants of the almost impregnable city of Jerusalem, finally taken by David at the end of the tenth century), Habiri (undoubtedly meaning Hebrews), and possibly Tsrnel;tr, tribes related to the Hahiri but politically distinct from them, as well as the original Canaanites.

These are a few out of many possible illustrations of the way in which' archeology is corroborating—and supplementing—the findings of modern scholars in their work on the Bible.

5. Uncovering the Evidence

It will now perhaps be seen how hopeless is the attempt to understand the events recorded in the Bible merely by reading what the Bible says. For devotional purposes the Bible—or many parts of it—may be read, of course, for the inspiration the reader derives from it. Ur it may be read as great literature—which it most certainly is. With this, however, our present inquiry is not concerned. Our study is historical. We want to know what really happened in Hebrew history that produced the story of Sinai and the several sets of Ten Commandments and what the Commandments meant when they first were promulgated; and finally we desire to see what place this code should take in the history of the development of religion and morality.

To understand these matters we need to solve the problems of the text and get a grasp of the historical context. We need to have some idea of the methods echolars use and of the dependability of the findingsa at which they have arrived. And, as we have begun to see, it is not one area alone to which the

must go but many, if he would uncover the evidence. It is only when material from many sources has been painstakingly drawn together and objectively studied that the data can be presented in a form that becomes meaningful. Then must come analysis, the consideration of relationships, the definition and testing of alternative hypotheses.

Or to put the matter more colloquially, a great deal of work must be done before we "know how to ask the right questions." Before we ask what Moses did, for instance, we must ask who he was—and yet perhaps whether he was. To do this we must see how various possibilities fit into what we know—or, where we do not know, whether we can build up probabilities suggested by the evidence. Each tentative solution must be weighed against other tentative solutions and must take its place within the wider scheme of the total problem to see whether it usefully belongs there. Above all, theory and knowledge must be separated.

We know, for instance, without reasonable doubt, that some desert tribesmen known as Hebrews and who called themselves Israelites did over a period of time settle in the land of Canaan. We know the centuries during which the settlement took place. But we do not know—we must patiently theorize—about an enslavement in Egypt and an exodus. In the same way we know without reasonable doubt at what time the Scriptural material in which the Ten Commandments are embedded was composed and edited, but we frequently cannot be certain at what time each chapter and verse took the form at which it finally arrived. What we can be certain of is that it was a gradual evolutionary process,

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

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

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

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

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

By giving lectures 0: the essence of faith centering on God's purpose of creation he gathered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean communist regime by the accusation of the pastors and ,elders of the established churches claiming him heretic and breaking social security against the communist policy in 1948. And when the Korean conflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

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

years.

Immediately after the removal to Seoul early in 1951, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pool(flak-bong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believers were increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st. 1954, for the first time.

The Sung Wha Young Association organized after removal to 241 Heungin-Doug. Sungdong Ku, Seoul on January 17, 1955, oncutod ae prox_y for the *nf flop nr* the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

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

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

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

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

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

of HSA began earnest.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Rabindranath Tagore —

