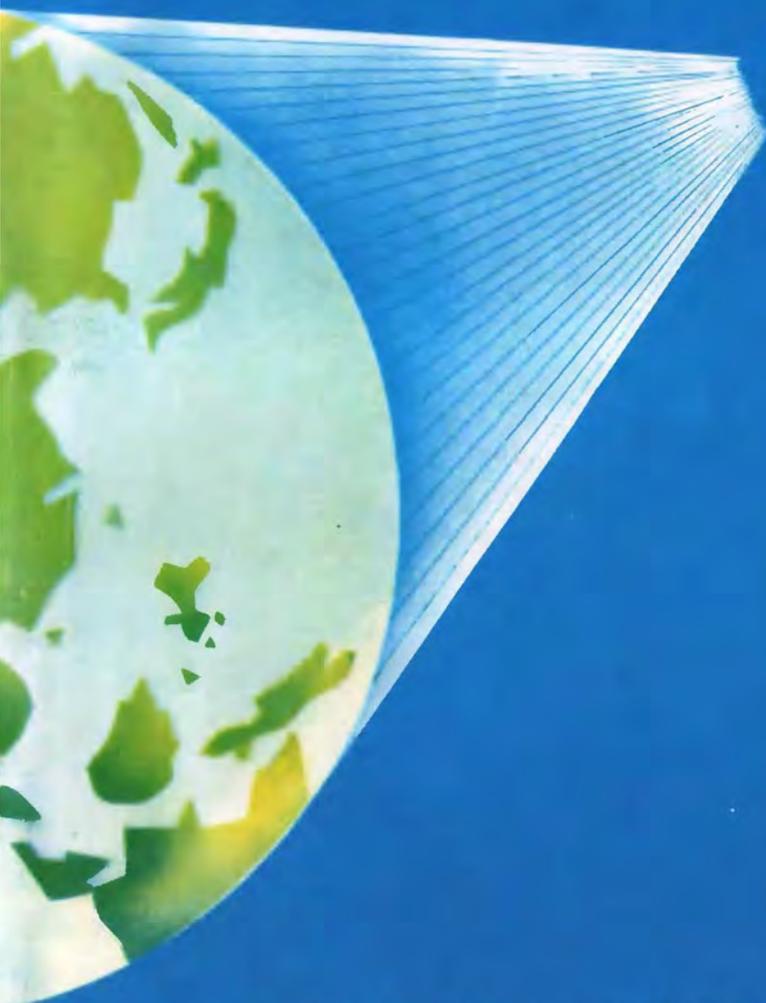


# The Way of the World

May 1971



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

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(Editorial)

## Can man be eternal sphinx?

None has idea how many people have come to appear from the ancient times but nobody has got any conclusive answer how to live between pains and joy yet.

In philosophical viewpoint, human beings have repeatedly writhed with pains. Someone said 'God exists', some said 'there is no God.' and another said that 'God was dead.' Someone persisted that man could and should do his best for the fulfillment of idealistic world but somebody insisted on the frailty of the human life. Thus man's life has been encircled by agnostic and mysterious situations through his career. Sphinx may well be symbolic of such a human history. But can it be possible for man to be eternal sphinx? It goes without saying for science to have broken a part of the sphinx, but not as a whole. As both spiritual (religious) and materialistic (scientific) truth begin to break down, it will be out of sight.

We should remember for the Principles to fulfill the mission. Traditionally man alone has tried to feel man and universe but resulted in failure. Now both God and man have begun to deal with universe. Now is the time for genuine face and life to be formed.

(Sermon)

## A grudge of Restoration (I)

Sun Myung Moon

This sermon was given by our Master at Mapo-District church on February 19, 1971 when He had been a round visit to all District churches in Seoul City.....Editor

Restoration means that anything back to its original state.

Under a Blessing of God's Hand in Eden's garden, Adam and Eve had to make a relationship of a married couple. Then they could get a victory under God's idea and all creatures could enjoy under the Truth of Our Heavenly Father.

Thus, if our ancestors could have succeed and God's idea, love and truth and live with them, our mankind would have been blessed perfectly by God. But our progenitor failed to do so.

If the forefather of mankind had not failed under Satan's love, man could have spoken questions and answers directly with Our Heavenly Father. And mankind could have represented God's love. Also all creatures of the world could have had a relationship with the children beloved by God. But, as the result of our ancestor's fall, mankind can not get any relationship with all things on this earth. This is grudge and sadness of mankind.

Now we are living unconcerned with all creature and things. Also we are living disconnected with God's love. This is our deep sadness. This is the reason why man can not supervise all the created things by God.

But God can not give up the fallen man because He created man and the relationship with the man as "Parents and children". He has to accomplish His responsibility of the creation of man

as His children.

We can easily understand the fact that parents can not let their fallen son alone. They can not give up their relationship with the prodigal sons. Because they can not forget their first affection to them and also can not give up their original relationship with them.

Similarly, Our God can not leave from His fallen children, our forefathers, Adam and Eve. Because He has more deepest love than man's parents.

Therefore, we have to consider the fact that our Heavenly Father has more deepest sadness than our mankind. It is true that the deepest disheartened love makes the deepest sadness. This is the situation of Our God with His fallen children. We should imagine God's broken heart. He wants heartily to open a way to save His fallen children in the deepest sadness and love. This is God's, Our True Father's heart.

Therefore, we, the fallen people have to make some conditions to restore True Love, True Freedom and True relationship with Our Creator. We must understand Our Heavenly God's situation, His deep sadness and love.

Of course, we can think that God is willing to forget His creation of man and can not give up His fallen children, but the way of the love is not such one.

In the workaday, a person wants to keep his relationship of love with his partner and he fears to separate from his relatives.

In view of such a standpoint, we know the fact that Our Heavenly Father did not give up Adam and He heartily loved in deep sadness. But Adam didn't understand God's heart and he could not revive God's love.

Therefore God's deep love became His deep sadness. Then, there could be a deep grudge in His inner mind.

For the reason of falling of Adam and Eve, they had to live in distressful situation. But such a life was not their

normal life. Under Holy Blessing of God, they had to be a blessed couple. And they could live in God's deepest love and they could be a center for all created things in the universe. We must know thus God's circumstance, and understand God's inner agony.

The Fall of man was not caused by God but was caused by the disobedience of Adam and Eve under a commandment of God. So, our ancestors of mankind had to take the responsibility of their falling entirely. And they(Adam and Eve) were forced to go to the eternal hell.

But Our Heavenly Father didn't want to let them go to the eternal hell.

And He wanted man to have the responsibility of falling of man, His beloved children, because He created them by His Own Hands. So, we can not understand and imagine entirely His deep heart and sadness.

Here, let us consider about a situation of pitiful parents. Their son committed a grave crime and he had to be hanged. Then, what the parents think of their son's death? Perhaps, the parents of the convict under sentence of death couldn't want to lead him to death. If there was any way to save their son's life, they would take it. So does the heart of fallen parents.

Yet, how was the heart of Our Heavenly Father? We can enough imagine Our True God's heart. He didn't want to lead the fallen children who were created by His Hands to death. He wanted to save His children heartily.

Therefore, Our Heavenly Father had set a condition for the returning of His beloved children. He requested for His fallen children to establish some conditions to welcome them at His eternal home.

God had to set any condition before the fallen children because they could not save themselves. So, God requested them to make any condition to return to His love.

To make the condition, the fallen children had to regret

truly their disobedience. They had to swear to obey God's order practically.

Since the time of Adam's falling, his descendants have been born by the love of fallen parents. Accordingly, all motives of human life and desire weren't produced from God's ideal love. Therefore, the fallen man's life was started from a contrary position departed from God's True love.

**(To be continued in the next issue)**

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

(Report)

## **The Fourth Public Hearing of Divine Principles**

During the period between April 19th and April 21st, with the presence of 68 pastors from the established churches throughout Korea, there was the 4th public hearing of Divine principles under the auspices of HSA-UWC at the Training Center, Sootaek-ri, Koori-myun, Yangjoo-kun, Kyunggi-do. As well as all the participants to the public hearings which had been held already three times before were much impressed, this time, their listening to the lecture of the principles was quite different from their having been sentimentally looking coldly upon the principles and the Unification Church, and the wall among the Christian sects and denominations seems to be out of sight.

The preceding part of the Principles was taken charge of by Rev. Lee Jae-suk and the latter part, by Director Kwak Jung-whan of Taegu District and Director Ahn Chang-sung of the Educational Department of HSA.

## Three Hundred Members plant on the Hill in Sootaek-ri

On a sunny and bright Sunday morning, April 25th, some three hundred family members gathered on the Hill in Sootaek-ri and had morning service. Being surrounded by the beautiful scenery of Spring all members enjoyed together to sing "This is my Father's world." Master has mentioned, in his speech, about the Hill and saying, "We are going to cherish this Hill for our own perpetually and we are much proud of planting



Master is explaining of plant thousands of pine-nut trees on this Hill. Some years later



Rev. Nakamura (right) is testifying.

we will also be happy to have our own school on this place." Prior to Master's address, Rev. Nakamura from Japan appeared to the members and testified that how he had found this wonderful Divine principles and how he had come to meet Master. He assured himself to construct a solid bridge between the Japanese established churches and the Unification Church for a better mutual understandings.

And also Chong In-sook, a missionary to Taiwan reported her recent activity. She said that there are some Chinese pastors who are very interested in the Divine Principles and are studying. And she expressed her utmost happiness to report Korean family the official registration of Chinese Family's Principle Movement to her Government, which is named "Christian Union Church."

Mr. Kamiyama, Director of Nagoya District, Japan reported

the activities of his devoted District members. One of his saying was very impressive for Korean family, which said that when he had got three copies of the registered papers of Japanese Association (HSA-UWC) to the Japanese Government, by the reprinting machine in Tokyo, in order to get the construction permission of a training center from Nagoya City, he did find one of the copies was not the paper but one of Master's pictures though the original was just a real document. "Although it sounds like something unbelievable," he emphasized his testimony, "I am happy to say to you that was true."

After the service all members participated in planting.



Chong, missionary to Taiwan, is reporting.

## Mr. Sang Ik Choi visits Seoul

Mr. Sang Ik Choi, the advisor of the International Re-Education Foundation in America paid a visit to Headquarters of HSA-UWC on April 16th. On Sunday service, April 18th, at the Hill in Sootaek-ri, he appeared to the Seoul members and reported about the activities of Re-Education Foundation. He returned back to the United States on April 23rd by plane.



Mr. Sang Ik Choi reports.

## An Interview with Mr. Neil Albert Salonen, the President of the Freedom Leadership Foundation, Inc.

(This is the full text of the interview with Mr. Neil A. Salonen who is the President of the Freedom Leadership Foundation, Inc. in America. He is also one of Washington Unification Church members. Mr. Salonen has visited South Vietnam for anti-communist movement in April. On his way back to the U.S. he paid a visit to the Headquarters, H.S.A.-U.W.C. in Seoul, Korea on April 10th and returned home on April 16th by plane. Just before his departure, at the Kimpo Airport, Mr. Cha, reporter of The Way of the World, had an interview with him. ....Editor.)



Mr. Neil A. Salonen

**Han Joo Cha:** Mr. Salonen, what was your exact motive to join the Unified Family? And what was your religious background?

**Neil A. Salonen:** I was raised as a Lutheran in New York where I went to Sunday School for many years and was confirmed in that Lutheran Church. But when I went to college I found that the Christianity I had been taught was not adequate to answer my questions about life and to give me true purpose and direction.

So I turned away from the church, and became an agnostic. Since I was studying engineering at Cornell University, I became totally dedicated to science; I believed that every thing had a scientific explanation, therefore I only accepted those things which I could logically and physically prove. I experienced many different kinds of life, and I had friends from all strata of American society. But no where could I find a fulfilling goal or life-style, which would help me realize my potential. On Easter Sunday 1967, I went to church for the first time after long absence. From the joy that I saw on the other faces in the congregation, I thought that I must have missed something in Christianity, that I must again study Christian doctrine to see what vital element I had overlooked before. I received communion and I was very moved. The next day, a friend invited me to come visit the Unified Family Center in Washington, D.C., but they did not invite for spiritual training, rather to investigate the business program that some members were undertaking at that time. Because I was very materialistic and business-minded I was attracted. I may not have been attracted, if they had witnessed to me directly. But when I found that this group had such high spirit and atmosphere, I wanted to know the philosophy they shared. I studied the Principle, and was extremely impressed, especially with Chapter III (The Mission of Jesus) which I could immediately accept---it clarified so many problems in Christianity. I also accepted Chapter II (The Fall of Man)-----though it sounds strange to many ears, it made sense to me. And I could see that this would be the explanation of how evil had come into the world. Although I am not a deeply spiritual person, still I could see logically how the Principle had changed the lives of the members of the Family, and could help me to change my life. So after the studying and living at the church for a month, I joined and continued to struggle for six months after that. Finally, I

passed my crisis point and became fully dedicated. From that time I never hesitated even though I may have made mistakes, my heart has never hesitated in fulfilling our Family's responsibilities. Because I was originally interested in business I continued to investigate the possibilities of developing business enterprises. In my first year, because our group was small we did not undertake any major project. Instead, I conducted the witnessing for our Center. In 1968, I became Director of Business Enterprise for our Center. In that time we formed a small printing company (the Unified Press) and with the part time efforts many members were able to earn a small profit. In 1969, after our Master's visit, I formed FLF----- devoting my full time to our anti-communist work. In 1970 I went into the mission field for six months in Denver, Colorado to have the experience of working with a local center and helping them to organize and build their church.

**Cha:** What attracts most American students to the Divine Principle?

**Salonen:** Americans are very external, horizontal, individualistic people. So they are not greatly spiritual, and although we are nominally a Christian nation, Christianity does not have deep roots today in America. Although America was founded with a strong religious traditions, no longer is the church a major factor in our public policy, or in most private lives. But we are very logical so we have found in teaching the Principle, that most people are attracted to its logic more than to its spirituality. They are more impressed by the results and by seeing the reality of our family, then they are in the teaching of the Principle. If they are attracted first to the Family, then they like to know the philosophy behind it.

**Cha:** What is the religious climate in the United States?

**Salonen:** The vast majority of Americans are Christians or Jewish which comes from the same root. We have a small number

of other religions, but an increasing number of people are now agnostic or atheistic. Because the major religions of the world have failed to take strong initiative and exercise strong moral leadership in the questions of our times, they are no longer significant factor. Among young people there has been in the last ten years a great interest in Eastern religions and in Eastern culture, because it was completely different from our Western traditions. I think, here in East, there has been a great interest in the Western tradition and Western culture. So this is one sign that the whole world is yearning for unification. Although many young people have dabbled in Eastern religion, there has been serious movement in America. So they may practice meditation or may study Zen-Buddhism or Taoism, but they are very few. There may be a few others. I think we have almost every religion in the U.S. because there is complete religious freedom guaranteed by the Government.

**Cha:** Does the established church persecute the Unified Family in the United States?

**Salonen:** Because we have the tradition of complete religious freedom, and because the established churches are so weak-----we have not suffered much persecution yet. Also because we are small we haven't attracted their antagonism. However, on individual cases, in specific churches we have been condemned or criticized. Though this has never become widely publicized, in certain areas we have been asked to leave or something like that, but we interpret this very positively, because it is their fear of us, not their legitimate anger, their own lack of confidence that makes them envious of us. Even so, in many cases when they do this, then their own members become more interested in the Unified Family. At the Catholic University in Washington they became upset with us and made an announcement that the Unified Family was present and they did not endorse

our doctrine. This caused many members to come over to us and say, "What are your doctrines and how may we hear your teaching?" So even in their anger it has a positive result for us. But we wish very hard to make friends with the churches, and have them not be afraid of us but just be attracted to us.

**Cha:** What are the national priorities in the U.S.?

**Salonen:** In 1959 President Eisenhower established a commission to determine the purpose of the United States and this commission could not agree on what the goals America were! Because we have succeeded becoming the first foremost nation of the world, because we have surpassed all over the nations, we are now in a period of unclear direction, uncertain goals. In the past all Americans felt that they should help the nations of the world to develop and to rise in their living standard, to resist communist aggression and all forms of totalitarian oppression. But in the last ten years because we have exhausted ourselves so much over the struggle in Vietnam, still without victory, so many Americans are confused and they may think that is impossible for Americans to help all the nations of the world. So they like to just forget helping them, and spend their money inside the country to improve our domestic situation-----to help poor people in America, to guarantee equal civil rights to all Americans, especially the black community, to reform the educational system, to improve the housing condition for all people, etc. But most Americans still realize the importance of giving foreign aid and helping the whole world because America is an integral part of the world and if the whole world is conquered by communism, then America alone cannot stand. So there are different groups and different ideas, there are no commonly accepted purposes or priorities. As you mentioned, in most underdeveloped countries the main goal is material. In America, many of these goals have already been achieved by

large segments of the population, so they need some other priorities. In general the American people like to work for humanitarian goals, such as true world peace, so if we can provide them some direction which will really bring peace to the world and which will offer freedom and prosperity, then they will quickly unite with that ideology. Also the family unit in America is breaking down, so now there is one divorce for every marriage and many people grow up in broken homes. So there needs to be a new concept of the family unit, and a new system of values. So I think most Americans agree that we need new spirit-----a new ethical or spiritual value system which they may not recognize as religion, but we know that as we teach them the Principle, they will find this provides them with the direction that they so desperately seek. So I think the whole nation of America has been prepared by God to receive the Principle at this time because they can have anything they need materially, and still they are not happy, they are not fulfilled. Now they must recognize that their deep needs are spiritual.

**Cha:** How different do you feel after the Blessing? What changes are there in the American Family after the blessing of 1969 and 1970?

**Salonen:** Because the blessing means much more than just getting married in the other sense, because the whole purpose of our group from the time some one enters our church, is to prepare himself to be adopted back to the Heavenly Father as His true son or true daughter, then this day of blessing is the high point for which we dedicate our entire life. Therefore although I'd been three and half years in our church I still felt very unworthy to receive this blessing, but also deeply grateful that now I could become to a true person through the grace of the Messiah and become His true son. So emotionally,

psychologically as well as spiritually I felt greatly uplifted after the wedding last October. But there were also many immediate changes. I found a much deeper relationship with our Father in my prayer life, and I found a new sense of maturity and responsibility in the work we carry out. I also felt increasingly more like a Parent towards the whole American society. This is not just my idea, but I know among the other blessing families, that their words and their ideas have more authority. Now it seems that the spirit world is participating and cooperating more to accomplish our purposes, even though we can't see this. It seems that when we really want to do something, now it can be done more easily. But this is only the six months testimony of a married man, so in seven years I don't know how much greater the results will be. I never knew how different it would be to be married. As one person, then its almost like my personality is doubling. There are so many things to learn, I have to include one more person, so it is like a living on a roller coaster, which is partly out of my control, sometimes fast, sometimes slow. I think many more changes will come about. In the American family, after the first blessings in 1969, there was a dramatic turning point in the American movement. Up until that time it was somewhat as if we were all like children, waiting for our Parents to come. There seemed to be just one dimension to our work. But after the wedding and when some of the families began to have children, then we had a more completed tribal feeling. And a new sense of maturity and even dignity, it opened the way for us to present our group much more powerfully to the whole society. So many new ideas and more mature concepts came into the center, even more so in 1970.

**Cha:** How and where the American Family witness?

**Salonen:** Almost all of the members "CHONDO" every night.

They also have a job during the day. We just changed our method of witnessing this year. We invite every one to a Workshop for a weekend where they pay 12 dollars and stay with us from Friday night through Sunday, hearing the whole Principles in that weekend. This way we really make an impact in their lives, to believe they can be changed. We hope to get more members in this way. Also if they can not come for a weekend, then we invite them individually to come hear the lectures every their schedule can be arranged. So the primary method is person to person on the streets, in the bus or the college campuses. But sometimes we put advertisements in the newspapers, sometimes we put announcements on the radio, or make speeches to churches, campus groups, etc. Once we had a demonstration---pro-God in Baltimore. Students demonstrated for the civil rights of God, because they had been denied for six thousands years. This attracts publicity, but of all the methods we have tried, person to person is most effective. Regarding business, because the American family is small we do not have a national business yet. But every center tries to establish some business and earn some money. Some church have a printing business. Washington Church has a Typing Service, and Office Service. We have sold Christmas cards. In the past, we have sold cosmetics. So we tried different projects but we are still looking for a major financial project to undertake which will provide the economical foundation. Primarily the money in the American family comes because the members hold full time jobs all day long, then they contribute the money to the church, so they do their witnessing at night.

**Cha:** Could you say about the FLF influences in the American society?

**Salonen:** America is such a gigantic country, with two hundred million people on a vast continent! The FLF members cannot

be the sole influence in the society all the time, still our influence is much greater than our membership, because of our dedication and activities. So we are known to many Government leaders and public officials, but not yet widely to the whole United States public. Because Vietnam is the test case for the American people to decide how much to support the world struggle against communism, then FLF has taken great interest in the details of that conflict. A delegation of pro-communist students went to Hanoi, and signed a propaganda "peace treaty" with the communists there. I went to Vietnam to talk with the students and see if this "peace treaty" is really representative of their feeling or not. Whether they favored communism or anticommunism----their true feeling. I wanted to go with a joint delegation of eight people from 5 different groups, and we planned it several times but each time had to postpone it. Finally I went myself with one member of the Vietnamese Embassy in Washington, who acted as my interpreter. I stayed in Vietnam for ten days and spoke with many groups, representing a very accurate cross section of Vietnamese students. I found all of them, all of the groups were strongly anti-communist, and I only found a few individual members who seemed pro-communist or seemed not aware of the danger from communism. Although the Vietnamese students may have many grievance against their government, still they support the government in the struggle against communism. So primary purpose was to get these groups to write letters back to the American youth to counteract propaganda that being circulated by pro-communist groups. Many radical American students have been saying that all Vietnamese are pro-communist. We wanted to prove that is not true. My second purpose was to organize a delegation of Vietnamese students to come back to America. All preparations have been made for this, but the financing is not yet fully approved. So we will wait and see if this can

become reality----I sincerely hope so. This would be very significant because it is a major project, and it would promote FLF's name all over the country. This year we have just re-organized many of the FLF activities. We will be sending some members on the WYCF(World Youth Crusade for Freedom) tour to Taiwan for anti-communist training then they will come to Korea for one week. Since this is the same time that our Master is planning to visit Washington, we have to be careful not to cross our wires. We also may send a delegation to the WACL Conference in Manila in July. Sometimes this year we will organize an official branch of IFVC in America. We have just begun some new publications and up until now the FLF membership has been primarily our family members plus others who were really anti-communist. Now we would like to increase the number of the FLF members widely even if they are just nominal members, just supporters, so through the use of direct mail publications, and advertisements even door-to-door canvassing, will increase our membership as soon as possible. We will be shifting much more emphasis to the Korean situation, which is now little understood in the United States, so as the Vietnam situation quiets down, we will already have begun a major effort organizing support for South Korea among the American people, and in our Government. We will continually be running seminars for anti-communist training for an increasing number of students. To do this we need money; one is speaking engagements, so I will be speaking a lot when I go back, and the other is from direct mail activities, which we are now beginning. To show, to demonstrate that our group is substantial, we are organizing a Board of Academic Sponsors from university professors who are anti-communists. So we began two years ago as a very small group now we are a medium-sized group but with the same power as many other groups in the United States because so many of them are disorganized and they don't

have the clear direction and determination that we have. In a few years, we will become the primary anti-communist group in America---Manse! Until now the American family and the Freedom Leadership Foundation have receiving only periodic direction from our Leader. Particularly in the anti-communist work, we would like to have close coordination with the Korean and Japanese movements----so we also hope to have a united effort internationally. The whole American family loves Korea very much, so they would like to help in any way to strengthen the American support for Korea. We know your struggle has been more intense and more severe than any other country, and it's impossible to fully appreciated this, still in our own way, we know that so as much as we can, we are very grateful and very anxious to serve in someway to sacrifice the American nation for the sake of universal nation. Thank you.

**Cha:** Thank you very much.

He leads me in paths of righteousness for his name's sake.

## Students follow Marxism in Germany

(Paul Werner)

=This report was sent to Mr. Young Whi Kim, Publisher of The Way of the World by Paul Werner, missionary in Germany= .....Editor

Dear Mr. Kim,

This month again started with a wonderful day, the birthday of our True Parents. We could feel the joy of the birthday celebration in our homeland and we gave thanks to our Heavenly Father for sending our beloved Parents at this particular time in history. How we all longed for being with them again especially on this day.

All 21 centers in Germany are firmly established now and our members are on the go day and night to search for Father's children. You can imagine the joy at headquarters, when the telephone rings and one center after another reports new members coming into the family. Here in Essen people are complaining already about being contacted a dozen times or more as we are witnessing wherever we go.

In order to find new witnessing possibilities we changed our Sunday-morning service to Saturday night. This gives us all Sunday morning to visit different churches for witnessing. We found out, that the late masses are fairly well attended by at

least part of the catholic young people and we have some very good contacts there. But the protestant churches are giving us a sad picture of church life, as the services are attended by only a few old people. Good christians agree with us, that something has to happen in our time to save mankind and are so sure, that Jesus will come back and fulfill his promise. But when we tell them the truth, they turn their backs just like the Israelities. Many people though recognize the Principle as true, but dislike to engage themselves in the big task of restoration, as they are all too satisfied with what they have, even though they admire our total dedication and engagement.

The communist situation is most alarming here in Germany. While the self-satisfied West Germans are sleeping the red ideology is being infiltrated into the Government, offices, factories etc. Practically people of all walks of life are affected, but the main targets of the communists are the universities, colleges and all other schools, to reach the youth of the country. The "Red Cells" as they are called, are causing the Government severe headaches already. They are extremely active, especially in West Berlin, where 70.80% of all the students follow marxism already. In Frankfurt they counted about 3,000 active communist university students and in the cities of Bochum, Freiburg, Hamburg and Heidelberg the situation is just as bad. In all cities, incl. Essen, the "Red Flag" the official communist newspaper is being sold openly in the streets. Never before have they come out into the open like that. There is a direct confrontation of good and evil on Kettwiger Strasse now.

Because of our anti-communist activities the communist met in Bochum to decide whether or not they should exterminate HSA, in Essen, but for the time being they put off a showdown and are watching us very closely. We need more members quickly in order to be really effective in our anti-communist work, as the communist threat in West Germany is more dangerous

than anyone ever dreamed of.

On February 11, we finished our third 7-month course and passed the 100-mark of active membership. Father has blessed us abundantly and the whole family united in deep thankful prayer for making all this possible thru our beloved Parents. We realized, that this is only the beginning of the great task ahead of us and we resolved to go forward totally committed with all we have and are to help build Father's Kingdom as fast as possible.

We are thankful for our new brothers and sisters. May they grow quickly to become strong warriors for Father.

We visited quite a few of our centers and found our families in good spirits, searching and witnessing day after day. New members are coming to headquarters from different centers to be trained and it is always like a miracle, to watch people change in a short period of time.

With a heavy heart we realize, what a high price the blessed families in our homeland are paying for the restoration of the world. We are always with you in spirit and Prayer. May Father give you new strength and joy every day to accomplish the mission.

We are sending our love to Father, Mother, the Children, Mrs. Choi, to you and our brothers and sisters everywhere.

In the name of our True Parents

## The flower of Unified family in Japan

Jirou Shimizu

(A Unified Family in Japan)

From three months ago, I have been working at The Shiawase (Fortune) Commercial Company in Tokyo City.

I am feeling the deepest to report of our busy working to sell the flowers.

Everyday, we get up at six o'clock early in the morning and sell flowers on the streets and in front of many doors until 12 o'clock at midnight.

Finishing our selling we go to the micro-bus which is our comfortable hotel.

Like a bagworm, we hastily creep into the sleeping-bag in the bus to take a nap (short sleep).

From Hokkaido(Northern island) to kyushoo (Southern island) all our flower-selling troops have same life.

Twelve members of a troop use one micro-bus and those members are under a chief of corps.

When we creep up from the sleeping-bag at six o'clock, we used to go to the park or railway station and wash our faces. Then we practise gymnastics and return to the micro-bus.

In the bus we have our monning service for our Heavenly Father. Then the micro-bus moves toward our next destination. Therefore, our micro-bus is really used as our chapel, dining-hall and bed-room.

As we arrive at the destination we take our breakfast

firstly and bring the cases of flower to put them on at the corner of streets. And we hold the flowers in our arms as long as our strength lasts.

In the morning, we mainly approach to the attendants to their office and ask the ladies who are going to morning market to sell the flowers.

In the evening, we go again to the Salaried-men on their



Marbly flower-vase, produced in Korea

way home-, and at night we visit the bar-girls and even the dancers.

This is our way to sell the flowers to establish our economic foundation for our Father's Work in Japan. And this is the famous Flower-selling-troops which is organized to help our Father's providence financially.

We are worrying about our future of Japan and the world. Especially, we are anxious about Our Heavenly Father's work. Consequently, we sell the flowers to witness the Divine principle and for Our True parents.

Always we believe that somebody will buy our flowers to help God's work. And walk around the streets. When some passersby buy our flowers we thank to them and thank to Our God's Hand. And we are choked with tears in deep emotion in many cities in Japan.

In Japanese language, we call about "flower" as "hana". But in Korea, they pronounce about "God" as "hananim". So, when we are selling the flowers, we always associate "hananim" (God) with the "hana" (flower).

When we find out a buyer from several thousands of people, we deeply thank to him and cry out in our minds as follows,

"We met with this child of Our Heavenly God after the lapse of 6,000 years.....".

And we shed tears with deep thanks.

weeping with tears, we ask to the next passerby to sell the flower. sometimes, someone asks us "Why are you crying?" Then we can not give them any answer and keep only deep silence with inner-mind's prayers.

Almost flower-sellers of Unified Family in Japan have had such experiences.

Can you imagine a scene of flower-selling of blessed women for God's work in the snow-storm night? Looking down at this sight, perhaps, Our Heavenly father will cry in the spiritual

world.

Walking around the streets, we can hear so strongly the deep prayers of Our True parents and our all unified members over the world by our spiritual ears.

Recently, my task was changed and I am selling the flower-vases, a kind of the industrial products of marble which are imported from our Lord's country, Korea.

This vase was made of white marble and we believe this is the promised "white Stone" which was described in Bible (Revelation 12/17).

These articles are very wonderful industrial products of marble. And we think that this marble was made by Our True Father's Hands in our home-country, Korea.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

(Essay)

## The Communist Monstrosity

Oh Suk-chon

*(President of "The Korea Herald")*



Oh Suk-Chon

The world "puppet" is now generally considered by people here synonymous with the Communist group in north Korea. Originally "puppet" meant a doll manipulated by the fingers. The word is now used regarding the north Korean regime to indicate it is a puppet used as a tool by the Russian Communist headquarters.

During the period from the antitrust movement to the Korean War, after the liberation, such epithets as "Red rascals" and "Red dogs" came into being. Also given birth was "Red devils."

As it is evident that "puppets," "Red devils," and the like do not refer to human beings, Communists are unmistakably rated as inhuman. For a man, with all his dignity, to fight puppets or robots, devoid of humanity, is as absurd as Don Quixote's attempt to smash a windmill with his spear after mistaking it for a monster.

As the north Korean puppets whom we are resolved to destroy are not dolls or man-made robots but monsters, it becomes clear why we must reinforce our defense posture.

In the preface to his "Communist Manifesto," Marx observed that a specter called communism was stalking around in Europe. It is really a strange expression.

It is apparent that he did not regard communism as a devil when he described it as a specter, and so it is hardly understandable why he chose such a word.

Be that as it may, we cannot but consider Communists devils. I am not sure how many kinds of devils there are in the Buddhist scripture's classification, but it is certain that Communists are, even at a moderate estimate, famished devils.

Famished devils, as our imagination goes, are monsters who, not knowing satisfaction even though they tuck in to their fill, remain skinny and bony, their front teeth and finger-nails protruding long and sharp. This portrayal, though the product of the imagination, is not without some actual ground.

As if giving a demonstration to the proverb, "Yours is mine," almost all the Communists I was acquainted with when I was young looked as famished as homeless dogs, gulping down their meals like mad, their hair disheveled, their eyes always wandering with no object to concentrate on.

One of the communists, born to a well-to-do farming family with considerable rice land, never lacked pocket money. However, though he hardly ever treated his "comrades" even to a bowl of rice beer, he always sought to be treated, by others, truly living up to his principle in life, "Yours is mine and mine is mine."

It has been said that the more a religion preaches love and alms-giving, the more heartless and stingy its followers, in not a few instances, grow rather than putting in practice what they have been taught.

Like them, petty Communists appear firmly convinced that to "rob others of their income, if it is larger than mine, and make it my own possession" is unshakable justice and faith

Here I recollect another story.

It was perhaps 70 to 80 years ago. In a town in Kyongsang Province, Siamese twins were born. This deformed creature.....or creatures...had two heads on one trunk, each head facing in the opposite direction. Both heads had ears, eyes, mouths, noses, and two arms, and hands. The "twins" grew old enough to take their meals with their fingers after being weaned. When the one who faced in the right direction..... that is, facing the limbs, .....tried to pick up food, the other, that one who was affixed to his back, would pinch him and take away what he held in his hands, thus always becoming the first to eat, so that the less-deformed one had to wait until his partner finished.

They must surely have shared the same stomach, bowels, and excretive organs. Why did the half affixed to the back tease him so much? You may wonder. Despite the fact that they shared the same stomach, bowels, and excretive organs, the teasing one may have thought that he, too, had to eat as long as he had a mouth and hands, and to eat first, at that. How can we aptly describe the cursed destiny that faced this deformed creature?

I was told this story some 30 years ago by the late Kim Pom-bu, who died five years ago. Mr. Kim, my revered senior, also told me:

"Both Hegel and Marx give the impression that they thought a dilemma arises from a process of conflicting thesis. But I think communism was born in the initial period in the development of capitalist system, and it is something like this malformed child." I occasionally think how wonderful it would be if a great surgeon would appear and scoop out the deformed part in a skillful

operation.

*(From The Korea Herald)*

## Freedom and Bread

Among movements in the Communist bloc countries, the resistance uprisings launched by workers and students in Poland, Hungary, and Czechoslovakia filled us with the greatest surprise, and so we are anxious to know what aspect these developments will assume in the future.

Wladyslaw Gomulka's remark at the time of the Poznan revolt in 1956 that "we hate both freedom without bread and bread without freedom" always lingers in my memory.

Naturally enough, we cannot enjoy freedom as we are hampered by hunger. For instance, the freedom in capitalist society where there are many "industrial reserve forces" (workers not yet adequately employed) may be no better than bread in a painting. It is also evident that no one can enjoy freedom as long as he lives on bread provided by the concentration camp no matter how boastful the Communists are about their abolition of social classes.

Gomulka's remark cited above can be construed as a statement of the truth that neither capitalism nor communism are, in fact, things to be satisfied with alone or to believe in completely.

Such a remark is an expression of Gomulka's actual experience rather than a product of his thought. What does the disturbance of Polish workers toward the close of last year suggest? Although Gomulka could do nothing but step down from power, his words, in this case, can not be considered

wrong.

That waves of liberalization are gradually permeating the Soviet Union itself and its satellite countries should not be understood as a sign of people's yearning for the type of freedom prevalent in the Free World.

In the same vein, both the theories and methods adopted in capitalist countries for their welfare policies, social insurance and adjustment of labor disputes should not be mistaken as a transformation into their Communist equivalents.

A compromise between capitalism and communism cannot assure enough bread to allow the enjoyment of freedom or enough freedom to assure sufficient bread. Nothing but dialectical sublation according to the Hegelian method may work. In other words, we must discover freedom that is genuine to satisfy all the people and win their obedience.

The proverb says, "One's farming one knows best." In this vein, the leaders of the Soviet Union or communist China may know better than anybody else the defects of communism. The same may be said of the leaders of capitalism. What counts most in this connection is that to which the leaders are more strongly inclined, their personal lust for fame or their sense of righteousness, as they experience spiritual friction between the two. Here we can find the "necessary truth" that politics and isms, seen ultimately, cannot go beyond the boundaries of ethical foundation.

"Habit forms second nature," an old maxim says, and the cultural tradition of a race, likewise, refuses to be erased easily, however destructive a social revolution may break out.

Although her cultural tradition is relatively shallow according to European standards, Russia, has produced such great writhers as Tolstoi and Dostoevsky. And so it is not likely that the Russians will forever be bound to the iron shackles of communism as if they were stupid bears, and it can

be expected that they will someday ignite the torch of anti-Communist revolution.

In comparison with Russia, Communist China has a far deeper cultural tradition, so much so that it is generally said that a handful of Chinese soil is vestige of her ancient culture. The Chinese race, which created the Buddhism of the Tang dynasty in addition to the philosophy of Lao Tzu and that of Confucius, is strongly imbued with the belief that theirs is the celestial empire, even exceeding, in this regard, the Jewish people who believe that they are the "chosen" people. It seems all the more likely that the Chinese will not long adhere to, or follow the political system and ideology of the northern barbarians (the Russians, for instance). It is probable that they will unleash a radical revolution in which they are rated as excelling others.

Regardless of how the Westerners think, we Orientals refuse to change Sakyamuni for Jesus Christ or Confucius for Socrates. Even though the Westerners cite their technological and scientific development, it is but a testimony to the fact that even their spiritual props are faced with crisis as long as they repeat their failures to eliminate the nuclear threat by means of disarmament conferences alone.

We now consider anticommunism our national policy, and it is really our national tragedy that the enemy we are resolved to destroy is a small group of our compatriots.

The Korean War truly an unprecedented conflict in terms of both nature and scope. It is said that the way to victory over communism must be found in our economic superiority. Some may argue that even though the above is not an erroneous notion, economic superiority alone is not enough and so we are dedicated to the Second Economy or the Charter for National Education. Theirs is also a right view. But is that all we need?

Looking back to the past, we find that the spirit of Hwarang (Flower Boys) and its practice were predominant in

Silla even before her success in unifying the country by destroying two other Korean kingdoms.

When asked if our spiritual posture, be it that dedicated to the Second Economy or the Charter for National Education, has been nurtured to the extent where it surpasses the spirit of Hwarang, I cannot but feel that it is still insufficient.

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

(Article)

## Religious Revolution and the Principle of Creation (I)

**Kwon Yoon-hyuk**

(Professor, Donggook University, Korea)

### 1. Preface

#### How does the culture deploy?

Martin Heidegger (1889...), leading scholar in the field of the Existential philosophy insists that the current European culture is at the age of the world night(Weltnacht) and there will be sure to come the dawn of new age quite different form it. (See Holzwege, 1950. S. 300) And he forsees for the bewildered history of the world to be changed with the new culture and ethical one. Such a discernment may well be noted that the western culture during the past 2,000 years comes to its cilmax and now is the time for a new world-wide culture to be formed standing aloof from the western one.

As a matter of fact, the 2,000 year Western culture has recently reached the scientific and technical civilization and such a civilization has given rise to the division of the entire world into two blocs and there lies a nought abyss between them. Such a situation surely means the terminated technical civilization of the Western Europe and it's necessarily required for a high dimensional new universal culture to conquer it to be formed. without confluence of the two sources..... both materialistic and spritual cultures in Occident and Orient, there may be no

formation of such a culture. Such a formation should be based on the new consciousness of the origin and principle of deploying process of the world, and they are the principal issue of metaphysics and religion for revolution. It is the object of this issue to form an estimate of the propriety of the Unification Church recently having been boldly trying to revolutionize a religion for the redemption of the modern people. The present writer is neither a theologian nor a member of the Church. So I previously excuse myself, to have inquired into the principal matters of the Church which are revolutionary from the viewpoint of political philosophy.

## 2. Necessity of the religious revolution

It can and should be the essential qualities of a religion to make a redemption of the populace in illusion and distress, quite different from political or economical ones. The redemption by means of religion could be no other than the relief of the multitudes by dint of faith and reliance on the Absolute Cause. The Absolute Being stands aloof from the history and various phenomena in the historical course are the manifestation of Him, there can be no change in Himself, whereas a religion itself is one of the cultural forms of mankind and can't be out of historical and relative one, because the Almighty does not manifest Himself but does His lateral appearance for the basis according to the shape of human culture. In fact, during the long period of history, every new historical age has been forced to be accompanied by the new interpretation of the Absolute, so the revolution has been necessarily required for clearing accounts of the religious forms. For example, the end of the mediaval feudal age, coming to near, the feudal form of Christianity was sublated through the Reformation, Protestantism by Martin Luther(1483—1546) and John Calvin (1509—1564)

giving rise to new Biblical interpretation and renewed manifestation of God and Christ. In India, coming to appear since the beginning of the nineteenth century, Raja Ram Mohun Roy(1772—1833), Swami Dayananda Sarasvati(1824—1833), and Ramakrishna Parama(1834—1886) carried out the revolution of Hinduism. And Mohammedanism was revolutionized by the great religious leaders named Sir Syed Ahmad Khan(1817—1898), and Sir Mohammed Iqbal(1873—1938). Now we are in the historical age of Copernican change calling for another revolution of a religion. The agitation and denial of conviction and valuable system in the modern world have been made since long time ago. Historically considering, the communist theory based on the dialectical materialism by Karl Marx(1818—1883), Friedrich Engels(1820—1895) and Nikolai Lenin(1870—1924) brought the division and confrontation to the modern world denying various theism and religions. Meanwhile there has come to appear a philosophy named existentialism to make a formation of new system of faith, entirely denying the systems of faith and value of the modern world, and particularly Nihilism persisted by Friedrich Nietzsche(1844—1900) may well be the typical one.

Nietzsche regards the democratic morals in the modern society as a vulgar and slavery one seized by the utility and said that the New Testament could be nothing but a gospel only for the weakened and Christianity would finally come to make mankind decadent and go to ruin and even insisted a God's death. We can easily find out another part of the existential philosophy in Karl Jaspers(1833— ), and he tries to shape a system of faith and value of today in the mass-society. He persists on recovering personal subjectivity buried in the mass-society, outcome of the present scientific civilization. Differentiated mechanical labor, and horizontally generalized sense of life by means of rapid spread of mass communication such as goods, papers, magazines, radios

and televisions.....standardized living implements.....are the critical feature of the mass-society, so there may be no recovering the human subjectivity without overcoming this. Then what can be the process for its recovery? According to Jaspers, man, a current being seeks after the ordinary, but breaking through such a current dimension, man comes into the dimension of consciousness, and here there will be told the universal truth, but it will be abstract one and not realistic, so man enters the spiritual dimension jumping out of the conscious one. The spiritual dimension is one in which a dialectical self-identity of individuality and the whole is settled. However, from the viewpoint of spiritual dimension, the person is the irrational, and not composed to the whole. Hereupon, human being comes into the existential dimension, breaking through the spiritual one. The existence standing above the spiritual dimension comes to meet the Super Being including all the beings, but the transcendent is the Absolute identifiable symmetrically or objectively. Thus the existential philosophy by Jaspers which has come to the theistic one, could make clear the religious existence of the insecure and lonely, and no God's truth which can stand aloof from the uneasy social contradiction has been made clear, because not a mere theistic philosophy can be religious principle able to overcome to world-wide uneasiness. Such a religious principle can be set up only based on the principle of creation realized through the intersupplementary unity of the Orientalism and the traditional Occidentalism with the existential philosophy as its training point, that is to say, such a new religious principle should be deployed in high dimension subverting the established religious thoughts in the Orient and Occident. From such a viewpoint, hereupon it is required for the principle of creation of the Unification Church to be studied.

**(To be Continued in the next issue)**

**Where the body is, there the  
eagles will be gathered together.**

(St. Luke, 17, v.37b.)

Dennis F. Orme

When I heard the body---the Spirit of Truth---was on the Earth I pondered over this statement in the Bible. What type of body do eagles gather around anyway? A stinking rotten carcass? A fish? A lamb? I suppose one's answer depends upon where one lives. Up in Scotland lives the most magnificent of all birds---the Golden Eagle, the king of the feathered creation. Would it be possible that the eagles close to the Messiah would be golden ones? Certainly Golden Eagles are notorious for stealing lambs. They are undoubtedly the finest hunters taking birds in the air or animals on the ground. For centuries farmers killed them whenever possible on sight. Yet every farmer will talk with respect of their power and beauty---a noble creature to all friend or foe.

Persecuted by man it faced extinction in the British Isles where it was one common in all mountain regions. It survived only in the remote highlands of Scotland. Living in the high crags of these barren mountains, it dwarfs even these great old granite structures soaring higher and higher into the sky until its huge wing-span is a speck against the shimmering sky. For this creature mountain ridges are mere furrows in a field as it descends onto moor or into the valley with great rapidity to

hunt. Its vision being exceptional in keenness. A nesting pair may hunt over an area of more than forty square miles, searching out living meat which it prefers to eat. The Golden Eagle does not like dead meat, consequently it remains the most noble and greatest of all birds of prey. Striking at its prey often from considerable height, its weight and speed allied to its sharp talons with their tenacious grip make it a feared hunter.

One story illustrates this unusual tenacity. A motorist driving along a lonely road in the remote north west of Scotland came round a corner and saw a wild cat, a powerful creature about twice the size of a large household cat, run across the road. An eagle swooped and carried the still struggling cat aloft. The wild cat fought with great ferocity but the eagle would not let go. Finally the cat tore the entrails from the eagle and both eagle and cat fell from about three hundred feet to the ground. The cat had killed the eagle and the fall killed the cat. The outstanding feature of this struggle being the tenacity of the eagle to hold on to its food. It would not let go even at the cost of its life.

The body---the spirit of truth---the Messiah---will be surrounded by eagles, men and women who have the characteristics of this the king of all birds, a bird whose only food is living food (truth). They will soar high in the sky (heavens) in search of truth (their prey). They will hunt after truth (living food) with great diligence, and when they find it they will grasp it with great tenacity never letting go. They will indeed be as Eagles holding on to him with a relentless grip of steel even unto death.

Will the Lamb of God be surrounded by such persons? I think so, for will not his followers have the desire to feed off the most choice of living foods---the Lamb of God? Will they not be ardent in their endeavour? Keen in their vision?

Tenacious in their grip? True hunters. Where the body is there indeed will the eagles be gathered together. There are many eagles around the Lamb, some like Mr. Eu have gone to its spirit world, others remain a living testimony to the Messiah.

Even though I walk through the valley of the shadow of death.  
I fear no evil, for thou art with me, thy rod and thy staff, they  
comfort me.

# Was Jesus Married?

From "Observer Review"

(Sent by Dennis Orme, England)

The author, Charles Davis.....then Britain's leading Roman Catholic theologian.....left the priesthood and the Church in 1966, and married the following year. He is now Professor of Religion at Sir George Williams University, Montreal.

A MARRIED Jesus? Not an unmarried virgin, but a married man as the incarnate Son of God for Christians.

Why not? Does the immediate reaction of many Christians against the idea come simply from a conviction that it is historically untrue, that in fact Jesus was a celibate? Hardly. The reaction is too strong to spring from a mere concern with history. In any case, as we shall see, the historical evidence is, to say the least, indecisive. Well, are there sound reasons of doctrine for a celibate Jesus? There is certainly a tradition to that effect, but whether it is sound is another question. However, it is difficult to see that any inherent incompatibility between marriage and divine sonship excludes a married Jesus.

Scholars have usually been shy of raising the question of the marriage of Jesus. However, a recent author, William E. Phipps, has dared to tackle it.....in "Was Jesus Married?" (New York, Harper & Row). He does so in a serious fashion, assembling and arguing from the data and taking account of the views of other writers on the relevant points.

Unfortunately, the author's strong



Mr. and Mrs. Charles Davis with family, in Canada

personal views are so clearly present and operative from the outset that the book at times reads more like a lawyer's brief than a scholarly investigation. Moreover, his views on sex are simply an uncritical acceptance of the modern concern with sexual health and fulfilment, and so his outlook is too naive and one-sided to appreciate the celibate ideal. On the other hand, I do not find any notable omission or serious mishandling of the evidence.

What, then, are the reasons for and against the present

view that Jesus was unmarried?

The first reason for thinking that he was unmarried is that we can find no reference to his marriage in the Gospels, and no mention there of any wife or children. But this is not a very strong reason. As modern scholarship has made abundantly clear, the Gospels are not biographies but writings with a doctrinal purpose, gathering together material used in the religious life of the Church. They omit many facts about Jesus which we should like to know and which a modern biographer would have included without hesitation. We cannot even determine the length and sequence of his ministry with certainty. Only the inclusion of Peter's mother-in-law in a miracle story informs us that the chief disciple of Jesus was married. The more silence of the Gospels leaves the question open.

The wife of Jesus might have died before his ministry, so that he began his public life as a widower. His wife might have remained in Nazareth, possibly hostile to her husband's mission and preaching. The Gospels report such hostility on the part of Jesus' brothers and the inhabitants of Nazareth. The recently discovered "Gospel of Philip," a second-century work, which some scholars think can be used as an independent historical witness, gives Mary Magdalene as the wife of Jesus. Perhaps Jesus, like the prophet Hosea, had to endure an unfaithful wife and draw her back by the constancy of his own love.

As for children, the marriage might well have been childless. Or the children may have remained unbelievers and never become disciples. In that case, having no part or place in the Christian Church, they would not have been mentioned in the Gospels or Christian literature. All this is playing with hypotheses, but I am merely showing that the silence of the Gospels on Jesus' marriage does not prove his celibacy.

Like mother, like son, Another argument used for Jesus' remaining celibate is that he was born of a virgin mother, Mary his mother, so the Gospels tell us, conceived him of the Holy Spirit, while still a virgin. But can we take the virgin birth of Jesus as historical fact? That is a very controverted question. Certainly, a very large number of biblical scholars today hold that the virgin birth was not part of the earliest New Testament teaching but was added to the original message at a later stage. Moreover, in a Jewish context the intervention of God in the conception and birth of a prophet or king was not understood as eliminating the role of the human father. God acted in and through the normal process of generation. The idea of conception and birth of a woman by the power of God without a human father was foreign to Jewish culture, but was common in the pagan Hellenistic culture of the Mediterranean world into which primitive Christianity spread.

The doctrine of the virgin birth was therefore a later adaptation to a Hellenistic mentality of the original Christian conviction that God was present in a special way in the conception and birth of Jesus. The original conviction did not exclude sexual activity as the human means by which Jesus came into this world.

Even more questionable is the doctrine that Mary remained perpetually a virgin after the birth of Jesus. There is no good reason for not taking the Gospel reference to the brothers and sisters of Jesus in their obvious meaning.

Nothing, then, in the family background of Jesus made celibacy his unmistakable calling. What about his own teaching? Does he present celibacy as the higher ideal? The only text that comes near to providing an argument that he did is this one in the Gospel of Matthew: "For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made

themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive it." (19:12).

Who are the eunuchs for the sake of the kingdom of heaven? The third-century writer, Origen, one of the greatest of Christian theologians, took the phrase literally and castrated himself. That was too crude a misinterpretation even for conservative Christian tradition, including Origen himself later. The dominant interpretation from the third century to the present day understand eunuchs for the kingdom of heaven as virgins and celibates who have voluntarily renounced marriage in order to devote themselves exclusively to the kingdom of heaven. Jesus would thus have advocated voluntary celibacy as a privileged way of life.

But did he? Despite its long dominance in Christian tradition, the identification of eunuchs for the kingdom with voluntary celibates is open to dispute. The context suggests another meaning. The saying about eunuchs is Jesus' reply to the astonished protest of the disciples at his rejection of divorce as a regular solution for marital problems.

This is the sequence. Jesus presents the ideal of an indissoluble union as corresponding to the original meaning of marriage. The disciples protest: "If such is the case of a man with his wife, it is not expedient to marry." Jesus retorts with the verse on eunuchs. What he is saying in effect is: "Yes, it is most difficult. Such fidelity to a partner in marriage may reduce a man to a state equivalent to that of a eunuch. But this condition will be for the sake of the kingdom and possible to those who can receive it with faith." As the Catholic scholar, Dupont, argues, the saying in its context is more naturally taken as referring to the acceptance of the possible consequences of an indissoluble marriage, not to the renunciation of marriage by voluntary celibacy.

We are left without any indisputable evidence that Jesus

ever put forward voluntary celibacy as an ideal. That he did not do so would fit with the remark of Paul in writing to the Corinthians: "Now concerning the unmarried, I have no command of the Lord" (I Cor. 7:25).

So, the arguments used to prove that Jesus was a celibate are unconvincing. Is there any evidence that he was married? No direct evidence, but there are reasons to support the supposition that he was.

The strongest argument in favour of his being married is the attitude to marriage in the Jewish culture to which he belonged. In that culture marriage was not merely honoured but considered a sacred duty. The voluntary renunciation of marriage was a conception quite foreign to Judaism. Even in such heterodox, ascetic groups as the Essenes or Qumran community, sexual abstinence was partial and did not exclude marriage before joining or in the early stage of membership. As for ordinary Judaism, the father of a family considered it an important part of his parental role to arrange a suitable marriage for his sons and daughters at a comparatively early age.

Granted the cultural background as witnessed in the relevant documents, it is highly improbable that Jesus was not married well before the beginning of his public ministry. Or put it this way: if he had insisted upon celibacy, it would have created a stir, a reaction which would have left some trace. So, the lack of mention of Jesus' marriage in the Gospels is a strong argument not against but for the hypothesis of marriage, because any practice or advocacy of voluntary celibacy would in the Jewish context of the time have been so unusual as to have attracted much attention and comment.

That is the chief argument, but other more general considerations support it. The truth that Jesus was fully a man is not denied by those who hold that he remained unmarried, though the frequent reluctance to associate sexuality with Jesus

is inconsistent with that belief in his full humanity. However, what is to the point here is not just a theoretical belief in his full manhood, but the mode of behavior he adopted. The closeness and freedom of his association with women, his attitude towards them, as described in the Gospels, is quite unlike that of religious celibates in other religions and in later Christianity itself. It bears no trace of any insistence upon sexual abstinences as ideal. Further, as I have already shown, there is no solid evidence that Jesus regarded marriage as a less perfect state or taught celibacy as an ideal.

Some who find no sexual asceticism in the teaching of Jesus blame Saint Paul for the negative attitude to sex among Christians. This would seem to be a mistaken interpretation, unfair to Paul. His teaching, too complex for full presentation here, offers no grounds for any depreciation of marriage, which he defends and extols. He himself was probably not a celibate a widower. That is the better translation of the reference to his unmarried state. Paul does indeed recommend celibacy to the unmarried, but not because sexual activity is in any way imperfect or unholy. His recommendation that the unmarried remain in their celibate state springs from his conviction that the end of the world and its final transformation into a state of glory is close at hand. Therefore, it would be better to remain as free as possible from dealings with this world so soon to pass away. The married man is inevitably involved in the affairs of this world.

Paul's advocacy of celibacy was thus tied to an intense form of expectation of the final kingdom, a form which did not last. When sexual asceticism spread among Christians in the second and third centuries, it differed in origin and spirit from Paul's counsel of celibacy. Paul should not be blamed for what happened.

Historically speaking, the lavish praise of permanent virginity

and the placing of the celibate state above the married state was the result of pagan influences. The pagan culture of the time put a high value upon sexual abstinence. It did so because of a dualism which opposed body and spirit to each other. Christians began to interpret biblical teaching under the influence of pagan dualism. Two different ideas were confused, namely the biblical idea of man's sinfulness and the pagan idea that the body was evil.

The Christian writers of the first centuries who established the ideal of celibacy, which was to remain firm among Christians to this day, spoke disparagingly of marriage and clearly regarded sex as a low form of activity to be avoided if possible by anyone with spiritual aspirations. Augustine, for example, never fully overcame the influence of his past as a Manichee, when he had held that all matter was evil. For him it was a disorder due to sin that men were unable freely to control the movement of their sexual organ.

Have Christians, then, distorted sexuality? The subtitle of Mr. Phipps' book is "The Distortion of Sexuality in the Christian Tradition." The answer in one sense is undoubtedly yes. A large collection can be made of anti-sex statements running throughout Christian tradition. Until very recently, marriage was depreciated and viewed as a concession to second-rate souls. Modern psychology has made people increasingly aware of the guilt-ridden attitudes fostered by much Christian education and the obstacles created to a normal sexual development. The case against Christians in regard to sex is a strong one.

All the same, I find a lack of balance in writers like Phipps who want to dismiss the Christian tradition of celibacy as entirely mistaken. There is another side to the story.

Take first the history of the celibate ideal. Writers like Phipps have shown clearly enough the prevalence of that ideal

in the Hellenistic culture into which Christianity had to spread from its cradle in Palestine. They are unjust, however, in assessing the relation between Christians and the pagan culture surrounding them. Surely it is unhumanly unrealistic to suppose that the Christian faith could on its arrival entirely abolish and replace the current attitudes to marriage, celibacy and sexuality. What was to modify and transform the pagan ideals, so as to harmonise them with the Christian message.

Admittedly, the attempt was not entirely successful. There was confusion and loss in assimilating what seemed good in the pagan outlook. But although the pagan dualism with its negative attitude to the body was never entirely overcome, it was held at bay. Orthodox Christian tradition never condemned marriage or sexuality and never excluded married people from holiness, despite the disparaging remarks of many Christian writers. The Christian tradition on sexuality should be judged against the background of the errors with which it had to struggle. It might then emerge that the influence of the Christian faith itself worked against many obstacles for a positive attitude towards sexuality. But more than this: I think it should be said that in the interaction between Hellenistic culture and Christian faith an authentic ideal of celibacy was gradually created.

There is a suffocating narrowness in the assumption of Phipps that the only acceptable life-style is a hearty exercise of sexuality in the context of family life. The demand that all in the name of a healthy sexuality should conform to the Jewish cultural outlook is intolerant. Human life is a complexity of many elements, and there are various ways of achieving an integration of human existence. Many different life-styles are possible. Not every element in human personality and not every faculty in human nature must be developed and exercised in the same way by every single individual. Hence in the human community people live in different ways and thus manifest

defferent features of the totality of human existence. The fullness of humanity cannot be found in an individual but only in the human community as a whole.

From that point of view, voluntary celibacy, it seems to me, has undoubted right to exist as a particular religious life-style. One need not in any way denigrate sex in order to acknowledge sexual abstinence as a particular mode of response to the transcendent dimension of reality—in Christian terms, to God. Celibacy is one way of expressing the intensity of the sense of the Ultimate, the contrasting transiency of this world and its affairs; it is also a means of expressing and facilitating a total availability to those in need and of sharing their privations.

Voluntary celibacy is not confined as a religious ideal to Christianity. It is found in other religions, such as Buddhism. Sexual abstinence has too large a place in the religious history of mankind to be excluded as a possible life-style by a demand to conform to the religious pursuit of health and balanced sensuality now so widespread in the Western world.

However attractive to upset and disordered modern man, a straight-forward ideal of a rounded fulfilment of all man's bodily and spiritual faculties is inadequate to the complexities of human existence. Granted that the ideal of celibacy needs careful purifying of any implied contempt of marriage and sexual activity—which is another life-style capable in its own way of being a bearer of religious meaning—it is a valid form of response to the divine.

To return to the question of Jesus' marriage. Was he married or unmarried? There is no compelling evidence either way. The historical probabilities favour marriage rather than celibacy. But we can associate Jesus exclusively with neither marriage nor celibacy. If he was married, his marriage was a particular fact about him in his cultural context; no evidence

makes it an essential feature of his personal religion. On the other hand, if he was celibate, he evidently did not make his celibacy an essential part of his religious message. His teaching honours marriage, but does not exclude celibacy.

In brief, Christianity allows both marriage and celibacy as religious life-styles. If it was a mistake to exalt celibacy at the expense of marriage, it is likewise a mistake to exclude the celibate ideal in the name of marriage.

Love is patient and kind; love is not jealous or boastful.

# Seven Proofs God EXISTS!

by Garner Ted Armstrong

There is a delusion gripping the minds of more people today than Communism! It holds them in its way, deluding and deceiving them, making them veritable **slaves!** It is the concept of "no God."

Recently, Sir Julian Huxley, grandson of the famed evolutionist, stated: "**There is no longer either need or room for supernatural beings** capable of affecting, the course of events in the evolutionary pattern of thought. The earth was not created, it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body."

Is there "no longer any need for a concept of God?" Is the **Bible** merely a collection of Hebrew fables, or the dynamic living word of an intelligent, all-wise Creator Being? These questions **demand** an answer!.....

## Proof Number One

This first Positive Proof of the existence of God is so broad, so all-encompassing, so diverse in its many ramifications that it is possible only to barely scratch the surface in this brief article. However, there can be no clearer way to substantiate this proof than to quote from a typical college textbook which discards the Bible record. In the foreword material, the authors offer various explanations as to the origin of the earth:

"Our own galaxy, which we remember is but a tiny part of

the universe, has **Probably** existed a million, million years.

"But **Some progress, has been made in attempting to explain** how and when the Sun and its nine planets came into being. The study of the solar system gives us **at least a clue** to the origin of that part of the universe most important to us—the earth.

"The **explanation commonly accepted** today is called the **Hypothesis** of Dynamic Encounter, formulated about 1900 by T.G. Chamberlain and F.R. Moulton of the University of Chicago. In brief it **suggests** that our solar system had its birth when the sun was approached by another huge star. The latter, through the operation of the law of gravitation, detached from the sun great masses of flaming gas. The orphan masses from the parent sun gradually cooled crystallized to become the nucleus of planets. These continued to revolve around the sun, held in their orbits by the gravitational pull of the parent body.

"The evolution of the earth to its present state was very gradual." (**Civilization Past and present**, Vol. 1, Page 31, Wallbank and Taylor.)

I quote this statement in full for a **very special reason!**

Let's go back and carefully **ANALYZE** what we have just read! Notice carefully the **italicized** words in the quotation you have just read. we have such words in the opening phrases as **probably; some progress has been made; attempting to explain; at least a clue; explanation commonly accepted; Hypothesis; and it suggests.**"

Here are numerous "attempts" to explain, "some progress" being made, at least a "clue," and the "suggestion" of an "hypothesis" ---the very word itself meaning "WE GUESS"!

But Let's analyze further. Let's get to the very trunk of the tree of this very vital **FIRST POORF** of the existence of God!

In the very **BEGINNING** the writers, even though

beginning with **many attempts to explain, clues and guesses**, admit the existence of our **solar system**, a "sun," another "huge star," the "operation of the law of gravitation," great "masses of flaming gas", and **admit** that these gases "gradually cooled!"

They also mention how these gases "crystallized" and then continued to "revolve around the sun, held in their orbits by the **gravitational pull** of the parent body!"

Think of it! All of these myriad laws, of heat, light, energy, motion, the rotation of astral bodies, the laws of gravity, the principle of isostasy, which demands that every orbital body must gradually assume and maintain a near-round shape, and myriad other laws, entirely too numerous to mention, are **admitted to exist;**

Get back to the real **TRUNK** of the tree! Where is the place to begin? Is it an attempt to explain the existence of our present **solar system**? Decidedly not? Scientists and astronomers tell us that our solar system is only one of many such system in our great galaxy called the "Milky Way." However, even our galaxy is only one of myriad galaxies, which form **only a part** of the vast, limitless expanse of the universe. Our planet, astronomers assure us, is merely a third-rate planet in a second-rate solar system, lost in the expanses of seemingly limitless space!

Do you begin to comprehend? By what **LAW** did one star approach another? By what **LAW** did heat gradually cool? By what **LAW** was there the existence of the "operation of the law of gravitation"?

Yes, there it is. In dissecting and looking carefully into the statements of some of the preposterous hypotheses which have been advanced, you begin to see that in every case the writers have begun with an **orderly, LAW-ABIDING** universe, **governed by irrefutable LAWS!**

The existence of LAW, unchangeable, immutable, irrevocable, unseen and yet active, absolutely DEMANDS the existence of a GREAT LAWGIVER!

There is one LAWGIVER who is able to save and to destroy....." (James 4:12).

### **Proof Number Two**

Before seeing this next amazing, irrefutable proof, it is first necessary to state, in simple terms, the meaning of the word "evolution." Of course, there are many processes called "evolution."

The process of development of music from simple to complex is, in a sense, an "evolutionary" process. This, as is true in all technological inventions, has perhaps led many to **assume** such a development is also true in organic, living material!

"Evolution is the gradual development from the simple, unorganized condition of primal matter to the complex structure of the physical universe; and in like manner, from the beginning of organic life on the habitable planet, a gradual unfolding and branching out into all the various forms of beings which constitute the animal and plant kingdoms." (Organic Evolution, p-6 Lull.)

Notice it! Evolution theorizes **from the beginning of organic life**--- already having LIFE with which to begin! It does not now, nor has it ever shown, nor will it ever be **able** to show how life CAME into existence!

The theory of evolution (the word "theory" means "we think") states simply, that all life forms that we know today, including humankind, all plant and animal life in all of its myriad species, have gradually evolved from the most simple life forms to the complex, intricate, interdependent species we see about us today, each having its own peculiar cyclical life character, each reproducing according to its own kind.

Evolution states that this life evolved in a "gradual process," by "**resident forces**" into the complexity of life today.

And herein, at the very basic **trunk of the tree** of all evolutionary thought, lies one of the **greatest** proofs of God!

There is a broad, gaping, yawning chasm of separation between **life** and **death**. The great gap between the not-living and the living is **so broad, so insurmountable, so unfathomable** by man, that evolutionists can only "suppose" and **guess** offering vague, ethereal, nebulous "theories" as to how life "might have" begun!

However, on the other hand, there is an absolute, demonstrable **law** of science which comprises the second major proof of the existence of a life-giving God!

That is the law of biogenesis!

"Bio" means life! "Genesis" means beginning. This law, then, is a law concerning the **BEGINNING** of life! This law, simply stated, is the absolute law that **life comes only from life**. That the not-living can never give rise to give birth to or produce the living.

The very existence of **LIFE demands** a **LIFEGIVER!**

God states dogmatically, "And the Eternal God formed man of the dust of the ground and breathed into his nostrils the **breath of life** and man **became** a living soul" (Gen. 2:7).

Almighty God, the Life Self-Existent, the One who has life, who **IS LIFE**, who was before all things, **IMPARTED** life to the first man, and set within man, the animals, and all plants, the cyclical character of life which enables them to reproduce according to certain set laws! **GOD IS THE GREAT LIFEGIVER!**

### **Proof Number Three**

Many of these amazing proofs of the existence of an Almighty God "overlap."

You will notice that evolutionists, in trying to substantiate their theory, always BEGIN with an orderly universe, and the existence of **matter**. Notice the so-called theory of Evolution BEGINS with matter, laws, and "simple" life!

What is matter? Matter occupies space and has weight. It is not always necessarily seen, since certain gases, and even the air which you breathe, are also classified as "matter."

Until recently, scientists talked of the law of the "conservation of matter." However, with the discoveries in nuclear physics, and following Madame Curie's experiments with radium, scientists have now found there is a certain amount of "disintegration" in matter!

This **deterioration** of matter is a scientific fact! Uranium (U 238) gradually disintegrates through many intermediate stages into lead (pb 206).

Gradually, over a period of seemingly limitless years, this radioactive material disintegrates into lead! **There is no new uranium coming into existence today!**

This means, simply stated, that science has **proved** that this earth is gradually running down! The earth, and the whole universe, is like a great, giant **clock** which at one time was **wound up!** It has been gradually "running down" ever since, and is not now by any process known or observed or measured being "wound up" again!

It is as if man has arrived on the scene in the midst of an **orderly universe** which is gradually "**running down!**"

The process of erosion is seen about you constantly. That is, that the higher and the steeper the mountains, the more rapid is the erosion, and gradually all high areas of the earth are being lowered. The sea bottoms, river valleys and low areas are gradually becoming higher, so that eventually, **given enough time**, the earth would, should this process continue, become smoother and smoother.

Matter must have at one time COME INTO EXISTENCE! Since matter by its very nature has had no **past eternity**, it had to have been, at one time, **brought into existence!**

**Creation**, then, the **very existence of things** absolutely **demand**s and **require**s a Creator! That which is made requires a Maker! That which is produced requires a Producer!

Matter, it has been family established, has been **made** --it did not just "happen" and has had no past eternity! Therefore, the third great proof is that the **Creation** requires a great **Creator!**

#### **Proof Nunumber Four**

The one who is quoted in the first person as being God said, "Let the earth bring forth the living creature **after his kind**, cattle, and creeping thing, and best of the earth **after his kind**, and it was so. And God made the beast of the earth **after his kind**, and cattle **one kind**, and everything that creepeth upon the earth after his kind, and God saw that it was good" (Gen 1:24-25).

Scientists have attempted to show the evolutionary pattern by "comparative embryology"; by a study of selective breeding, genetics, and various other aspects of biology.

However, without taking the tremendous amount of space necessary to even faintly scratch the surface of such a broad subject, suffice it to say there is an absolute, irrefutable, immutable, unchangeable LAW, which absolutely prohibits a jump from one kind to another kind!

There are hundreds of **different varieties** within a certain species, and while there may be small, tiny dogs, such as the Mexican Chihuahua, and also great huge dogs such as the St. Bernard or the Great Dane, **they are still dogs!** They are not cats, nor horses, nor are they even beginning to show a gradual trend toward developing into **another species!** They are all of

the **same kind**.

Comparative Embryology tries to point out that the beginning embryos of fish, polliwogs, and humans look much alike. This is absolutely true! But it proves absolutely nothing for the case of evolution, but does offer a **STRONGER** proof of the existence of God! Scientists are **defied** to attempt to make the embryo of a fish turn out to be a polliwog, a man, or **anything other than a fish** from the **exact same kind** of fish which laid the egg in the first place!

Scientists have attempted to prove their evolutionary theories by "selective breeding" and studies in "mutations."

These do not prove evolution! They prove, rather, the existence of absolute, unchangeable **LAWS** governing the reproduction of all animal and plant life, and that those laws function within certain limited bounds that cannot be transcended or broken!

While we are able to breed and cultivate today **new varieties** within a great **kind** they are still of the same **KIND** and **not** a new species of life!

In attempting to array the skeletons of an orangutan, chimpanzee, ape, gorilla, and a man, evolutionists assure us there is a definite pattern showing all have come from one common ancestor!

This is an absolute fallacy! And again, this merely serves to show another **clear proof** of God! It does **not** prove an evolutionary process, but it **does** prove, rather, if men were willing to look at the **FACTS**, similarity of **DESIGN**! It shows that the same "Architect" had the same general plan and design in mind! It shows **functional similarity**, **NOT** the evolution of one to the other.

This absolutely **proves**, not only the existence of a Lawgiver, but that there is, **alive, acting RIGHT NOW**, a Great Sustainer of all that is!

These laws are **upheld, sustained, KEPT** in action! How?  
By the **Sustainer**, who is God!

### **Proof Number Five**

Look about you! live in a highly complex, intricate and **interdependent** world! It is a world of **GREAT DESIGN**.

You have never seen an ugly sunset! You have never seen an ugly scene in the desert, in the mountains, at sea, or anywhere on the surface of this entire earth, unless it were a scene made ugly by man! All is in **harmony**.

Life, as we know it, is entirely interdependent upon other form of life. Nothing lives or dies to itself.

The question to the evolutionist is: **Which** "evolved" first, the corn or the bee? Did the bee evolve slowly for thousands, millions or billions of years independent of the corn stalks, the flowers and the pollens from growing things which are his life source?

Did the flowers, grasses, trees, and grains all "evolve" slowly and **Gradually** over a period of millions or billions of years independent of the little bee, upon whom they must rely for their very continuation of life?

The old question "which came first the chicken or the egg?" is a question which the evolutionist feels worthy only of disdain. Why? **Simply because he cannot answer it!**

It is **better** from his point of view, to merely scoff, make fun of and attempt to dismiss such a question when he cannot answer it!

This total interdependency of all life forms--the tremendous design within this universe shows a common Beginner, one main Architect, one great Designer with an over-all framework of a **design** of creation into which all life forms fit.

This great universe, and the complex, intricate earth on which you live and draw breath, is a world of great **design**. It is a world of such complex and intricate design so as to take

the very breath in beginning to investigate even the minutest part.

The cleavage properties of minerals, the wings of a bird or a fly, the beauty of a sunset, the facets of a quartz crystal, and above all, the marvelous, tremendous masterpiece of all design, **the human body**, all point out that for such intricate design, **THERE HAD TO BE AN ETERNAL DESIGNER!**

Design in the universe **proves** the existence of a **DESIGNER!**

### **Proof Number Six**

This sixth proof of the existence of an Almighty God is perhaps the most astounding of all! It is **fulfilled prophecy**

About one full third of your Bible is prophecy---and while most of that one-third pertains to our present day, there are many, many prophecies which have **already been fulfilled**, and which are presently **BEING** fulfilled!

God sent His prophets hundreds of years ago to such major cities as Babylon, Ekron, Ashdod, Askelon, Tyre and Sidon. These prophets--simple human beings who had been commissioned with a **message**--foretold the decay, fall and **particular type** of fate which was to befall each of these ancient cities!

And without fail, in **every single instance** exactly at the time prescribed, all these things **HAPPENED!**

The very fact that God is able to foretell the future, and **bring it to pass**, is a **great proof** His existence!

### **Proof Number Seven**

This last proof is perhaps the greatest proof of all to Christians. It is the proof of **answers prayer!**

However, since the skeptics, atheists and doubters have **never prayed**, and hence have never had prayers **answered**, they continue to **DOUBT!**

George Mueller is dead now, but he probably was the greatest modern apostle of FAITH. He founded five great orphanages and other charitable institutions in Bristol, England. He started out, as FAITH always does, with a very small work, without any financial backing, and absolutely no means of support, except to get down on knees and send up a **believing prayer to God**

For nearly seventy years George Mueller continued that great work, and it grew into a tremendous institution until it housed THOUSAND. Everydime for feeding, clothing, sheltering, and schooling those thousands of orphans came in only one way---as a result of **believing prayer**.

Altogether he received more than a million four hundred thousand POUND--that was about SEVEN MILIONS DOLLARS-- that was sent to him in answer to his prayers!

Real answered prayer is a direct, divine, supernatural INTERVENTION, a completely MIRACULOUS intervention and direct answer from Almighty God! It is the result of being obedient to God's **laws**, asking according to His **will**, and then BELIEVING, in faint until the answer comes!

These seven, irrefutable PROOFS of the existence of Almighty God represent only the minutest beginning of the subject! They are, nevertheless, proofs! It's about time people quit assuming -- it's about time they begin to really PROVE all things!

It's about time YOU should say, with job, "For I know that MY REDEEMER LIVETH, and that he shall stand at the latter day upon the earth" (Job 19:25).

==Editors note: The above was included for comparative study for leaders in Principle work==

(From "United Temple Bulletin" April)

## From the God of philosophers to the God of Jesus

Ferdinando Lambruschini

(From "Osservatore Romano" in Italy)

There is a tendency today to speak of the Trinity in a functional and economical sense rather than an inward and deep sense. Of this high Christian mystery the New Testament does not speak clearly. Jesus spoke of the Father who sends His Son, and of the Son, Jesus, who sends the Holy Spirit as a second mediator. The son is not the Father, and the Holy Spirit is not the Father or Son; yet all these names have divine prerogatives. In the first three centuries after Jesus the mystery of God being One and Three at the same time, was delivered as truth, the faith in this belief was concrete and reserveless. Later, when the highly followed theories of new Platonism gave a diminutive value to the Son in comparison with the Father, there was a strong reaction in the Christian people and many new questions on christology rose among the Theologians. Such questions were discussed at the councils of Niceno in 325, of Costantinopoli in 381 and of Efesino in 431. The whole Church from the Laics to the priests rebelled to those who said that the Son was a second God who was created and thus was inferior to the Father, and who was not preexistent to the man Jesus. This confusion on nature and person took two

centuries to resolve. Only during the second Constantinopolitan council some firm formulas were given on this Dogma: one nature and three people in the Trinity, two natures and one person, the divine one in Jesus.

Some of the modern Theologians encourage to overcome the Chalcedonian position without declaring it false, they invite to think that in Jesus there is one person only and that this person is human, if it wasn't so, the humanity in Jesus would be mutilated. The preexistence of the Word can not be affirmed or denied as it goes beyond time. The Divine origin of the Son would be perceptible only in the development of Jesus' humanity. According to Con J. Coppens ( The person of Jesus Christ ) Jesus is not Divine. Due to His Transcendence God is beyond our spheres of time and space.

The Word is God, and any doubt on Jesus' divinity is in disaccordance with the traditional faith. Nature and person are human conceptions, thus imperfect structures of speech, they have yet contributed on the formulation of definite enlightments and for this reason we can not consider them without value.

Now we find ourselves in a new situation. The terms 'nature and person' have not been free from misunderstandings in the past, thus it too many years to clarify them. In these days under the influence of new theories they have lost their meaning, or they express different things. What are we doing? It is not a good thing to try and change what has been decided at the Council after many years of thought. We can not play with Dogmas. The terms 'person and nature' have not been objects of changes among the mass but they have been changed among the philosophies that inspire themselves to subjectivism, philosophical criticism, scientific agnosticism.

Although terminology can vary, we can not say so simply that in Jesus there is only a human person and thus discard the Churches dogma that Jesus withheld the Divine person. Such revolutionary

ideas can not just be believed in the place of the traditional ideas. We have to wait for God's new revelation which will shed a new spiritual and logical light and will give a complete solution to the questions that were partly resolved at the Councils.

So faith, hope, love abide, these three; but the greatest of these is love.

(Testimony)

## I started to cry and cry and could not stop for three days

Paul Werner



Paul Werner

Since I was asked to write my testimony, I am very happy to testify to the fact, that God had prepared and guided me and my family to become useful in his vineyard.

Many happenings in my life I could not really understand until I was found by the Divine Principle in the year 1963 in Sacramento, California, USA.

I was born on Sept. 13, 1927 in a little town in Pommern, a German province now belonging to Poland. With ten brothers and sisters I

was educated in a strict Christian-pietistic home. My father, who at

that time worked in the provincial government, often preached the gospel in different congregations and was later ordained as minister. My mother also led a life very strong in faith and prayer according to the Lutheran belief. At the age of ten I had to join the youth organization under the Hitler-Regime. During that time I could not quite understand, what satanic force stood behind this ideology. My longing for God was already strong at that time, and so I became a member of the EC-youth group, an affiliate association of the protestant Church, based on strict christian principle. My parents also had belonged to this group.

When I was 12 years of age, my father was transferred to Poland, where we lived for about four years. Here we learned to know the Polish people and their longing for freedom (their land was occupied by Germany at that time). During the war Christian life was very difficult to practice in Germany.

At the age of 16 I had to enlist in the "Reichsarbeitsdienst" which was a kind of pre-military training at that time, and just before I turned 17, I was drafted into the army. The war was in its last stage. This terrible war was raging thru Germany and I could not understand, why all this had to happen. In the night, when the city of Dresden was bombed and just about totally destroyed within a few hours, I felt very sad seeing all those thousands of dead people lying in the streets and my heart was crying: "Why could God let this happen? Shortly afterwards we were led into battle against the US-Army and I was captured in the beginning of the year 1945 and sent from one prison camp to another. Finally I was sent to France along with many other prisoners of war, to work at different jobs but mainly in the coal mine 1,200 yards underground. During the war and especially during the four years as prisoner of war I had to suffer very much along with so many others, yet I didn't know why.

Coming back to Germany at Christmas 1948, my freedom

became another struggle. We returned too late; others already had established their lives. During a revival meeting I received Jesus as my personal saviour and decided to become a missionary. However I was not admitted to the seminary because of too many applicants.

I then found a job in a research laboratory in Germany, where I worked for four years. Since there was no possibility of advancement at that time, I immigrated to Canada in 1953 with my wife Christal and our son Klaus, who was seven months old when we started our journey across the ocean. In Canada I had to work hard for about 4 1/2 years. Here my wife and son were stricken by illness and had to undergo serious operations. At that time the unemployment situation grew worse and we were particularly hard hit with so many doctors and hospital bills to pay. I was unable to find a job for about six months and so we immigrated to Cleveland, Ohio, USA. After getting there I had to be taken to the hospital with thrombosis (a blood clot) in my leg. There I almost died. Again my question was: "Why does all this have to happen?". We had been very lonesome in a foreign country and deep in my heart I had a strong religious feeling. For no reason at all I used to say to my wife: "Some day I will be preaching the gospel." The existing church could not give us anything.

In Cleveland I began to work for a Jewish businessman, who had a "formica shop". I was his only carpenter and one day I asked him, whether I could become his partner in business. He agreed, but I had to pay a high sum of money, which I borrowed. Within a short time we had a little factory and made good money. In the year 1960 we even took a trip to Europe.

One day in 1961 a man from Sacramento came into my office. He talked about California as being paradise. Something drew me to California, but I didn't know, what it was. I sent my partner to investigate the situation and he agreed, that we

should move to California. I left him behind in Cleveland to sell our factory and went ahead to establish a business in Sacramento. My partner never followed me to Sacramento, neither did I see my money from the sale of the factory.

In Sacramento we started a new life. I went to Heald's College to study "construction made and passed my state examination and became a general contractor. I also went to Real Estate School, passed the real estate examination and became a real estate salesman. I began to build and sell houses and came into contact with an old Jewish gentleman, who asked me to step into big contracting business, which I did. Day and night I worked to establish something and made good money. But more and more I was drawn into the parties of the high society, where I felt like a stranger. I could not mingle with them.

In August 1963, just when we had reached the point, where we were well off financially, my wife came home and told me about a strange incident:

She attended a farewell party and when she needed a ride to her parked car at the office, a girl, Sandy Pinkerton, who also was invited to the party, offered to take her there. Just before my wife got off her car, Sandy started to cry and when my wife asked her, what the trouble was, she answered: "I have to tell you, CHRIST IS ON EARTH!"

When my wife came home telling me about it, I felt sorry for that girl and figured, that she had fallen into the hands of an extreme sect. So we invited her for Sunday, to straighten her out. But strangely enough, I had a feeling I could not describe.

That particular Sunday she came and brought her husband and a friend, Pauline Philipps, along. We were sitting together and Pauline started a conversation with me. Within one hour of their stay I heard again, that Christ was supposed to be on earth, living in Korea.

When I heard this, a voice within me cried out: "Yes, it must be true!". But another voice said: "No, it couldn't be. He has to come in the clouds of heaven and everybody will see him!". A real struggle began. Those people left us and we did not hear from them for a whole week. From that time on we started to really investigate the Divine Principle. For years my wife and I had been praying together every night before going to sleep. But now a real battle began. All this seemed too dangerous to me and I asked my wife, to fight on her own, which she did. I read the Principle, compared it with the Bible and prayed and prayed day and night.

In the meantime we went to San Francisco, where we met Miss Kim. When we got there, everything seemed so strange. Miss Kim explained the Divine Principle. She was a tremendous teacher. We felt a "strong" atmosphere at the center in San Francisco. Especially on Childrens Day we could feel the presence of God. Back in Sacramento we fasted and did many things to find out, whether the Divine Principle is the Truth. Many spiritual phenomena occurred to us, even though we never experiences anything like this before. One night, when I was alone in the house, I was awakened by a noise and I saw an oriental man sitting before me on a chair with a baby in his lap. I looked at him and became frightened, since I had never seen anything like this before. A few days later I saw the same man on a picture in Miss Kim's room in San Francisco. It was our Leader. In many nights during that time people appeared in my house and talked in my house and talked excitedly and I knew, that these people were my ancestors. I prayed and prayed to God, to let me know, whether the Divine Principle is the Truth and Mr. Sun Myung Moon the returned Christ.

One night during my battle I was driven into the dark. I drove into the rough country along the Sacramento river. Here and there the moon was coming thru the clouds and I was

sitting on my kness at the river bank crying to God, to give me an answer, I had heard, that the Leader had been kneeling on hard rocks praying for mankind. I asked for a sign, again and again I asked for a sign, but no sign came to me. After six hours I went back to my home, where my wife and the others waited for me. When I was home, a feeling, come over me, such a sad feeling, as if it was the sadness of the heart of God. I started to cry and could not stop for three days.

My body was shaking, that I almost couldn't bear it anymore, and I heard a voice within myself saying: "That is your sign; this is how God feels in his heart looking at mankind, his broken creation. "This was one of my bitterest experiences. During the time of my struggle, exactly 40 days, I had a tremendous headache, which left me at the moment I accepted the Divine Principle and Sun Myung Moon as the returned Christ and our Saviour. Peace came over me.

A short time after we accepted the Principle we received the call for our mission in Europe. I went to my business partner and declared, that from now on I would be a missionary and leave for Europe, my missionfineld. Again I lost of my money, but this time I knew, what it was for. We bought a VW - Bus, travelled across the Unite States to New York and boarded the ship to Europe to do Father's Work there.

In Germany we worked with three other Germans, who came from America, Peter Koch, Ursula Schumann and Barbara Koch and Elke Klawiter, who came with us from Califoenia, to lay a foundation for Father. They worked in Frankfurt and we did in Wiesbaden for about one year, when I received, that I should go to Austria, to start the mission there. Three days later, on May 18, 1965, I was on my way to Vienna.

In August 1965 we were greatly blessed by the visit of our Master and his party. The man, who came, was our real

Father. I had the Privilege to be his driver on his three-week-tour thru Europe, where he blessed Holy Grounds.

For the first two years of my mission in Austria I left my farmily in Wiesbaden, Germany, to have a faster start and financial support. We were greatly blessed with success for Father. When our True Parents came in March 1969, we were one of the eight European couples being blessed, for which we are very thankful. When our Master transferred Peter Koch to be the leader of Austria and us to lead the mission in Germany, we were happy to leave about 50 missionaries in Austria, who were strongly working for Father.

In Germany Fathers blessing is really visible. He gave us 21 centers, which are ocupied with about 100 members, who really fight for our Heavenly Father and for our True Parent.

We have sent two missionaries to India and one each for Norway and Sweden, to proclaim Father's Truth there.

This was a very long story and yet only a fragment of how our Father had led us from the beginning prepared us to be tools for Him and His Son in this satan-stricken world. If I should talk about what God done for us and prove the validity of the Divine Principl, I could never come to an end. Each person, who accepts the Principle and becomes a happy person, is a witness to the love of God, our Father.

I have found the answeres to my unanswered questions. He has Jed and is leading us forever. To that I testify

in the name of our True Parents.

(Overseas Religious News)

## Top-Hatted Tito Visits Pope Paul

Sent by an Italian Family



Pope Paul VI greets Yugoslav President Tito

Wearing a top hat and tails, President Tito of Yugoslavia visited the Vatican last March and conferred with Pope Paul VI for more than an hour. Both expressed concern about conflicts in Indochina and the Middle East.

Tito is the first Communist chief of state to pay an official visit to the Roman Catholic pontiff.

The Pope, according to a Vatican communique, told Tito he would keep trying to foster "a negotiated and fair solution of the conflicts in the Middle East and Indochina, which would give tranquility to those populations." Tito told the Pope that Yugoslavia is committed to seeking peace in the Middle East in order to eliminate "the consequences of the war of aggression of 1967."

He said his country would also work to eliminate the use of force and discrimination. He deplored "latest developments" in Southeast Asia and Africa, two areas where he said, "entire nations are exposed to great suffering and deprived of

elementary rights by the brutal use of force.”

The Pope said he followed with “attention” the efforts to reach relaxation of tensions and security in Europe, meaning the controversial Soviet initiative to promote a European-wide security conference.

The Pope praised Tito for seeking “peace and international collaboration.” He also assured all Communist governments that the Church forswears interference in the affairs of any state.

He hailed the improving relations between the Vatican and Yugoslavia as an example of how the Roman Catholic Church and communist countries can live peacefully together.

“The Church demands nothing but legitimate liberty to exert its spiritual ministry and offer its loyal services to men---- both individual and in community-----outside of other personal interests alien to its religious and moral mission,” the Pope declared in a formal address he read to his visitor.

Tito, speaking without a prepared text, said he and the Pope had “similar or identical” views on international problems and the need to solve them with peaceful coexistence.

He said Yugoslavia is committed to seeking peace in Europe and especially in the Middle East. But he took a slap at Israel, saying a settlement in the latter region must “eliminate the consequences of the war of aggression of 1967,” a reference to Arab lands occupied by Israel.

Tito also deplored “latest developments” in Southeast Asia and Africa where, he said, “entire nations are exposed to great suffering and deprived of elementary rights by the brutal use of force.” Like the Pope, Tito praised the friendly relations between Yugoslavia and the Vatican and said he hoped they would grow closer still.

In an exchange of gifts, Tito gave the Pope a bronze statuette of the Madonna and Child by a Yugoslav sculptor, while the Pope gave Tito-----a former Catholic turned atheist-----a 17th century landscape of Rome.

## A Centuries Old Tradition Is Fading Away

Dennis F. Orme

The Church of England continues to hold the great ceremonies of state, yet beneath the dignity, the massive cathedrals, lies another story. It is the story of a church that has failed to inspire the youth. The theological colleges are seldom full and their intake, being greatly reduced, has led to talks of closure. The story is the same from city to hamlet.

A recent statistical enquiry into the Diocese of Oxford showed that of 560 clergy only 26 are under 30 years of age, whilst 129 are between 50 and 60 years and a further 129 between 60 and the official retiring age of 68. This means that within the next few years many local parishes will find themselves without a village vicar. This has already happened for example in the village of Borney. Last December the vicar retired and there has been no reappointment. It is the same in other villages, a centuries old tradition is coming to an end.

The English village no matter how picturesque with its cluster of houses set around the church is finally decaying. Frequently vandalism to churches doubles the maintainance costs. In some areas congregations that were formerly two hundred are down to below twenty. No one within the church seems to have a solution to the problem. Dorney a tiny village, with a tiny church has expanded over the years but here the vicarage - a large house in beautiful grounds - remains boarded up to deter vandals. The peace and quiet of the traditional English countryside

is ebbing away, imperceptibly so that few people notice it. A people are being gradually left without any spiritual leadership. This is England today. Even the Bishop of Oxford at his enthronement last week is reported to have said, "But by Divine Permission, so runs the writ, I am the Bishop of Oxford. To you, however, I am the man who will declare your church Redundant, to you the man who won't, to you the man who will exercise pontifical authority, to you the man who will invariably stoop to conquer."

"But if like St. Paul, I try to be all things to all man, so far from saying any, I shall succumb to schizophrenia."

It is in such a climate as this, that the H.S.A.-U.W.C. are working to restore the hearts of Britons, hearts that no longer beat with the love of God. For the decline of the church is but the outward sign of a spiritual decline that is sapping the strength of the nation. Thirty years of communist propaganda aimed at destroying the morale of the nation have done it's work. No longer are the English hearts stout and strong as of oak, fearless in their demand for freedom and in their love of God. The church so long the guardian of its soul is being laid to rest. The voice of God will still be heard in the land, members of the Unified Family are pledged to fire the hearts of young Britons, as one tradition goes a new and greater one rises--the world wide Unifed Family Movement.

Love never ends.

## 4 Blacks Nominated for Washington, D.C. Suffragan Bishop

Sent by an American Family

A committee created to make official nominations for the Episcopal suffragan bishop of Washington, to be elected here May 1, yesterday made public the names of the four men it believes best qualified for the post.

All four are Negroes.

Nominated were:

The Rev. Jesse F. Anderson Jr., 33, an assistant at St. Patrick's Episcopal Church and founder and director of the Southeast Enrichment Center on Capitol Hill.

The Rev. Junius F. Carter Jr., 43, rector of Holy Cross Episcopal Church, Pittsburgh, Pa., and head of an antidrug addiction program there.

The Rev. Quinland R. Gorden, 55, former rector of the Church of the Atonement here and now on the staff of the Episcopal church's Executive council in New York.

The Rev. John T. Walker, 45 a canon of Washington Cathedral.

The diocese of Washington, which embraces Episcopalians in the District of Columbia and the Maryland counties of Montgomery, Prince George's, Charles and St. Mary's, has not had a suffragan, or assistant, bishop since the Right Rev. Paul Moore Jr. resigned in 1970 to become bishop coadjutor of



THE REV. JOHN T.  
WALKER



THE REV. JUNIUS  
CARTER



THE REV. JESSE  
ANDERSON



THE REV. QUINLAN  
GORDON

New York.

In a resolution adopted in January, 1970, the diocesan clergy expressed the opinion that Bishop Moore's successor should be chosen "from among the black clergy of the Episcopal church" as a sign of the Church's "deep concern for all persons and groups within the boundaries of the diocese of Washington and (to) indicate to the community the inclusive nature of our church."

The bishop of Washington, the Right Rev. William F. Creighton, announced to the diocese in January that he felt the time had come for the election of a new suffragan, who he said was needed for work in religious and secular organizations in the District.

The nominating committee said its nominees represented a winnowing from 29 names initially suggested. Some of the 29 declined to be considered.

Among the suggested names, a source said, were six white clergymen. The two clergy generally regarded as the strongest white candidates, the Rev. Edgar D. Roming, rector of Epiphany church, and the Rev. Edward R. Sims, rector of St. Francis' Church, Potomac, both asked to be dropped from consideration, however.

In a letter he circulated widely throughout the diocese, Dr. Roming listed among his reasons for withdrawing his belief that "the unity of the diocese will best be served" by the election of a qualified black priest.

"I hope the day will soon come when differences in color will be only interesting and delightful variations in the rich complexity", "he wrote. "That day has not yet come."

"In this interim period I, as a white, intend to vote consciously for a black with the hope that before I die such considerations will have become irrelevant."

Clarence H. Hunter, who was co-chairman of the nominating committee, said the group found it unnecessary to decide in

principle whether to limit the list of nominees to black priests since the four nominees clearly were the best qualified of either race for the assignment envisioned by Bishop Dreighton.

The Rev. John C. Harper, rector of St. John's Church, Lafayette Square, the chairman of the committee, was out of town and was not immediately available for comment.

The 12-member committee was composed half of clergy and half of lay persons, half of whites and half of Negroes. Dr. Harper is white, Hunter, who is senior warden of St. Stephen and the Incarnation Church is black.

The Rev. Frank Blackwelder, rector, of All Souls' Church, an outspoken conservative, publicly launched a campaign to elect a white Albany, N.Y., clergy, the Rev. Laman H. Bruner Jr., several weeks ago an effort to block the automatic election of a Negro. But the nominating committee chose not to include Bruner's name among its recommendations.

Under the rules, convention delegates are free to nominate other candidates from the floor and Dr. Blackwelder has already indicated he plans to do so.

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

## Catholics and Protestants Unite in an Old—Time Religious Crusade

by Leslie K. Tarr

From "Toronto Daily Star"

(Sent by Alan Wilding, Canada)

Rev. Leslie K. Tarr is business administrator  
of Central Baptist Seminary.

Evangelism mass rallies, and the "sawdust trail" are usually associated with Pentecostals and other evangelicals. But next week evangelism brings together on the same platform Catholic priests, Protestant evangelical ministers, and a former Jew at a "Mass Rally for Christ" in Montreal.

The sponsors, headed by a Roman Catholic priest, Rev. John Paul Regimbal, and an Anglican minister, Rev. Keith Dickerson, have enthusiastic expectations. They have booked the Montreal Forum for three of the rally's five days.

"Entirely appropriate," says Regimbal. "The early Christians gave their testimony in blood in the Roman Forum. We'll give ours in word in the Montreal Forum."

The common bond which unites the sponsoring Catholics, Pentecostals, Anglicans, Baptists, United church-men, Brethren and Lutherans and the participating speakers is the "charismatic experience." That experience is defined as a "baptism of the Holy Spirit"—by which the individual is supposed to enter into

a deeper and more personal relationship with God. Frequently that new relationship is accompanied by "speaking in tongues."

### **Different backgrounds**

The "charismatic movement" has leaped over denominational lines and today claims followers in all branches of Christianity. Hence the phenomenon of speaking in tongues, usually associated with fervent Pentecostalism, is occurring in the most unlikely places—Catholic colleges, Anglican rectories, and Lutheran congregations.

Because the emphasis is on experience rather than dogma or organization, the charismatic experience acts as a catalyst to bring together people of diverse backgrounds. The rally brings together in united evangelistic endeavor people who, 10 years ago, would have hardly spoken to each other.

### **Proclaim the gospel**

The Montreal sponsors see their experiment as a true ecumenical venture whose aim is not to convert people to any one particular church. "But make no mistake about it," states Regimbal, "our aim is to proclaim the gospel in order that people may accept Christ."

The Catholic priest, who is retreat master of the Order of the Most Holy Trinity, points out that the religious situation in Quebec has reached crisis proportions. The province, described by a recent pope as "the most Catholic country," can hardly be regarded any longer as a model Christian domain.

"Only 41 per cent of professing Catholics are active," he claims. "The remaining 59 per cent are dropouts. In the face of mass apostasy, we need mass proclamation."

People of all churches who share that concern have banded together for this rally.

The sponsors must wonder about the response when they

eye the cavernous Montreal Forum with its 20,000 seats.

The scheduled speakers illustrate the variety: Rev. Valerien Gaudet, Oblate priest from Rome; Dr. Eugene Boyer, an evangelical minister sometimes described as the Billy Graham of France; Rev. Roman Carter, Dominican priest from Spain; Dr. Daved Du Plessis, Pentecostal minister and an ambassador at large for the charismatic movement; Dr. Alex Shevchuk, an evangelical who broadcasts programs to China and Russia from the Philippines; and Dr. Donald Liedman, a converted Jewish psychiatrist from California.

When asked how clergymen and laymen from such diverse backgrounds could unite for evangelism, Regimbal pointed out that too often the stress is on the minor differences that divided churches. "Our emphasis," "he said "is on that large area which we hold in common with Christians of all traditions."

Those who "accept Christ" each night at the Montreal meetings will be counselled and referred to the church of their choice. The counsellors who will meet the inquirers who come forward for the altar call were carefully trained during 12 retreats.

### **American Catholics**

Regimbal admits that the charismatic emphasis does figure in the meetings, but he stresses that the primary thrust will be evangelism. And when he gets on that subject, he sounds like U.S. evangelist Billy Graham.

"Our program is to proclaim the gospel in order that people may accept Christ," he states simply.

Regimbal conducts charismatic retreats throughout the year. He points out that the American Catholic bishops have given their official approval to the charismatic movement within the church.

The Canadian hierarchy has made no pronouncement yet.

Kevin Ranaghan, professor of theology at St. Mary's College Indiana, in his book, Catholic Pentecostals, estimated in 1969 there were "at least 5,000 Catholic Pentecostals in the United States and several hundred in Canada

### Major breakthrough

The new-found Catholic enthusiasm for the charismatic movement is shared, of course, by Pentecostals. The Full Gospel Businessmen's Association provides a meeting place for Pentecostal church members and any of other denominations who are interested.

A member of Toronto Pentecostal laymen and ministers will be going to the Montreal meetings, which they regard as a major break through.

Pentecostal layman Larry Snelgrove, chairman of the local Full Gospel Businessmen's Association, is one who will make the trip. He can hardly conceal his surprise and pleasure as he describes the Montreal development as "quite an event!,".

Indeed, who would have dared to predict that a Pentecostal minister and a Dominican priest would share the same platform at an evangelistic meeting? Or that such a meeting would be held in the province of Quebec?

Quite an event, indeed.

Heaven helps those who help themselves.

## Letting Some People Go to Israel from Russia

From "The Evening Star"

The apparent easing of Soviet policy toward the emigration of Jews can be welcomed as a slight concession to the world's view of basic humanitarianism. The appraisal of the seeming shift in Kremlin practice is necessarily modest, because it implies no change in the system under which all Soviet citizens are denied any legal right to travel abroad.

Current reports indicate about 15 Jews are being allowed to leave the Soviet Union for Israel each day. This is till a trickle, in the light of estimates that possibly half a million of the 3 million Soviet Jews would emigrate if the doors were open. But the 15-a-day rate, if maintained in coming months, would make 1971 a banner year for Jews who would like to wave good-by to the good old U.S.S.R.

The Kremlin leaders have not gone mushy soft on their disaffected constituents. But they have reacted, for their own ill-perceived reasons, to the world-wide sympathy that has been aroused for Soviet Jewry, trapped between a hostile officialdom and a closed border.

This sympathy has been cultivated by appeals from Israeli leaders and from Jewish communities and their friends around the free world. It has been supported by accounts, from Western correspondents, of the unhappiness of Jews in the Soviet Union, where official policy undercuts Jewish culture and

religion and brands Zionists as public enemies.

The international reaction has been embarrassing to Russian officials, and could interfere with various foreign policy objectives, so their tactic of the moment is to give less cause for complaint. They are letting some of the more troublesome Jews go, including a group of 30 Muscovites who conducted an internationally publicized sit-in at an office building of the Supreme Soviet.

The most urgent question now bears on future Soviet policy toward Jewish emigration. Will the door open wider, or will it slam shut when the most desperately courageous Jewish dissidents have departed the Scene and world attention has wandered?

In the interest of humanity, there must be a continued international monitoring of Soviet emigration Policy, as long as it denies the elemental right of unhappy people to go where they want and where they are welcome. Intelligent efforts to spotlight Soviet practices in this field apparently have paid off.

A cautionary note is in order, though, because of the newly announced plan of the militant Jewish Defence League to include harassment of Soviet officials in a series of Washington demonstrations. Such harassment tactics, as well as terrorist acts that the JDL applauds while denying responsibility, do not help the Soviet Jews and instead play into the hands for its operatives. Another unwelcome byproduct of the JDL's more misguided activities is the harassment of Western representatives in Russia. For the sake of the vulnerable Soviet Jewry, the JLD should temper its militancy with a dose of common sense.

## Interview with a married Catholic priest and his wife

From "Gente" News Paper  
(Sent by Martin Porter, Italy)

Don Pio Ottenio recieved me in his study, and said "I don't think the day in which priests can marry freely is very far. People will learn to see us married, and will respect us as men". "The church has retired your priesthood, why do you still consider yourself a priest?" Don Ottenio replied: because I was consecrated as a priest, and because my vocation is stronger than ever; when I entered the seminary I gave up my life, and I was glad to do so, even thogh I have married I feel the same way now!" "But should you not observe the law of celibacy?" I objected, and Don Ottenio explained "It isn't an absolute law, it was made by the church and was not wanted by God. For priests like me who have no vocation towards celibacy it is damaging. To obey this law we feel confined in a solitude that prevents us to approach other men, our brothers, and to bring them Christ's Words. Outwardly, reveared, inwardly despised, and considered incapable of understanding life's problems, this is what a priest is. Before I married I did not feel equal to you; and now I am becoming a better priest." "Nevertheless" I said "because you are an excommunicate priest you could not marry in Church" and he replied "This is true even thogh I asked the approved of the church twice, it was not given. Yet my marriage is Christian, first of all because a true marriage does not need a priest to celebrate it, church says that the true ministers are the bride and bridegroom; secondly if we could not have a

priest at our wedding it was because of the church structures, not because of God, or our wrong wills. Then I talked to Mrs. Ottenio and asked her about her married life: "when have you last been to church Mrs. Clara?" "A long time ago, we celebrate mass at home every sunday," "Does your husband confess you?" "No rebel priests do not believe in confession, they think it is only a formality, and that sins should be confessed directly to God." Then I asked "Do you have any friends like yourselves?" "Yes" she answered our friends are all priests who are married or who want to get married." "How do such friends and their wives live?" "Some are happy like us, but some are miserable as they can not adapt to living in society, they can not find work, and they are persecuted, thus they live in the most miserable conditions." Again I inquired "What do people think of you?" She replied "Some are kind, some are curious, some are bitter and think we are monsters, we often receive insulting letters, with the most horrible things written in them, yes, some people are wicked and stupid!"

To conclude Mrs. Clara what can you tell us about your married life? My life is just like any other woman, certainly my husband is a priest, he walks like a priest, he talks like a priest, he can't live in society, he can't pretend to be diplomatic, but he is kind, has a nice character, he has a large outlook on life's problems, he is not egoistic like other men, I think he is this way because he is a priest and I think that only a priest can make a woman happy."

## Catholic Intellectual's Week

# FAITH AND RELIGION: A DIVORCE?

From "Le Monde"

(Sent by French Family)

Faith and religion have not always been inseparable in the minds of Christians. But today, this difference is particularly acute. The 23rd week of Catholic Intellectuals, concerning the question "A faith without religion?", opened in Paris before 1,000 persons.

In fact, it is not only the relationship between these two which has changed: their content itself is the subject of discussion, especially when Catholic intellectuals accept in their thinking an unbeliever as Mr. Frances Jeanson, who declared that he has faith—a faith, in any case, which is different from that of the Christians and which is opposed to belief. "There is", he affirms, "a need for meaning in each one of us. Faith is the permanent attempt to undertake this existence instead of denying it. It cannot be lived alone; but with others. If one speaks of belief, I understand trust, If one speaks of faith, I understand conscience".

In passing, Mr. Jeanson remarked on the questionable presentation of the program which begins on March 10th with the question "The Death of Religion", and ends already the following March 11th with "The Religion of the Future".

Mr. Jean de Fabreques, a former director of Catholic France, has another language: "Christianity", he states. "has not brought

a separation between man and the sacred, but, on the contrary, an interaction of the two. In Christianity, what is 'religious' is no longer a form or qualified objects in themselves, but a possibility of love, of knowledge, and even of action between men and God".

But what is the religious situation? For Mr. Jacques Duquesne, member of adjoining head staff of Express, religion's future seems assured even if that of great religions is tainted with incertitudes. "Christianity", he indicated, "has contributed to the disappearance of religious feeling. making itself in a certain way its own grave-digger".

According to Duquesne, "the decadence of religion is due to the upsetting of the relationship between man and nature. Man, dominated by nature and according mastery of it to the divine, tries to grow towards a harmony with the divine and to master it through religious practices. This seemed less necessary to the extent that science and technology permit him to dominate nature singlehandedly. Judaism and Christianity have equally favored secularization. The God of the Old Testament, different from the gods of other religions, is considered outside of the cosmos and escapes all religious "manipulation". Protestantism has reduced the sacred aspect in the universe, eliminating a great number of religious mediations between man and God. At the termination of its evolution, a widespread distrust has been thrust at religion, considered as alienating. It is at the same time an outcome of an interior reflection concerning Christianity and also a means of saving the essential-faith-from exterior attacks".

For Mr. Robert de Montvalion, director of Terre Entiere, the fundamental problem is not that of religion but of faith. The reasons for the crisis are not of a theological but of a cultural order, because it is a cultural revolution which obliges faith today to look for another religious language. we must

prevent faith from becoming the prisoner of an ancient language. It is especially necessary that faith be faith. Let us not go backwards, but to the source, that is, to Jesus Christ. And rather than answers, let us propose and adapt ways of being".

With a good conscience, our only sure reward, with  
history, the final judge of our deeds!

(Letters)

## **On the spiritual level, I feel hope in the new programs that are being instituted**

Washington, March 20, 1971

Dear Father,

Our warmest greetings from America. We are very busy here and gradually our work is advancing. Besty and I recently visited five centers in the Western part of the United States and now are planning to visit the East Coast centers. Based on that trip to the West, and my knowledge of the situation in the East, I would like to tell you how we are doing.

On the spiritual level, I feel hope in the new programs that are being instituted. Many of the centers are now conducting week-end training programs in which the entire Principle is taught in one week-end. This is having a much bigger impact on the students and I believe it will be a more effective way of winning members. Also a second-stage program is being developed in Washington; it should be ready by the beginning of April. Once it is underway here we can decide on a method to bring it to the other centers. I feel this also will be an important element in establishing the spiritual foundation in America.

Economically, businesses are being established in several centers and all centers have a goal of establishing a business by the end of the year. Most notably, the print shop in Berkeley last month took in almost 6000 dollars of business and acquired an IBM computer with which to do typesetting.

At the Directors Conference we resolved to try to help

Young Soo Im sell the guns which were imported last year. Fred Stock of St. Louis is in contact with her and is working to see what he can do. Unfortunately, in a recent article of "Shooting Times", a very unfavorable report of our gun was given. I don't know how much such a report will influence the sale of these guns. Nevertheless, we will try to help Young Soo. If you want us to sell other guns, we would be happy to do so.

Politically, we are in the process of establishing an American branch of IFVC. The trip that Neil Salonen was planning to Viet Nam, Japan and Korea has been delayed several times. Now it appears that the group he was going to travel with may not be able to raise the money. So, the trip is indefinite. (omission of a part)

We are all very much awaiting your arrival. Do you know, Father, how long you will stay? We will be very happy to be with you again.

Our love and gratitude, Yours son,

*Farley Jones*

**I will be about one week in Vietnam**

Washington, April 4, 1971

Dear Father,

I am writing this note enroute Saigon, to clarify the details of my arrive in Seoul. I have also written a brief note to the Japanese IFVC office.

1) The Youth Delagation was an important project which has given us many new high level contacts in the Government,

even though it fell through. Three times we were ready to go, and it was cancelled less than twelve hours before departure. We regret the position this left everyone in-it has also caused some bitterness between some organizations and the Nixon Administration.

2) The Vietnamese Government still asked us to help arrange a visit by Vietnamese students to America, to combat the propagand that they are all pro-communist. The World Youth Crusade for Freedom has paid my expenses in travelling. They are sending 50 American youth to Tapei this summer-they also want to visit Korea. They have contacted General Lee of the WACL/APACL for help. I will try to help these arrangements, and have some of our members included in this tour. So I am waiting for your direction before contacting anyone.

3) The Korean Embassy in Washington has become very friendly to FLF, and offered to make arrangements in Seoul to meet some contacts, etc. They want to know how to contact me in Seoul, so I plan to give the IFEC address. They may call and ask about my arrival.

4) Since I am alone, please do not make hotel reservations as I discussed with Mrs. Choi, anyplace will be fine for me to stay.

5) My ticket requires me to travel for 14 days, but not more than 21 days. I will be about one week in Vietnam, and then I will come to Seoul. My reservations are open-after Seoul, I will go to Tokyo, San Francisco, and Los Angeles, before returning to Wash. D.C.

6) I should arrive Seoul between the 8th and 11th of April, I will send definite information when I can get it. In Saigon, I can be reached

c/o Mr. Hien Pham Duong  
Ministry of Foreign Affairs  
Saigon, Vietnam

I am very anxious to see you, and set plans for our FLF work. We have never been so Prepared as now, to respons to your direction. Farley has also given me some messages.

Love in Them

*Neil Salonen*

### **I shall leave for Guyana, Sourh America**

Washington, April 4, 1971

Dear Mrs. Choi,

I was most happy indeed to hear from you. I had quite a long talk or talks with the leaders here in America concerning my departure for Guyana. I feel that the leader would like me to go there as you yourself intimated, and I also feel that the four months in the United States of America working so closely here with the leaders have done me a great deal of good.

Farley and Betsy Jones, George and Hilly Edwards would like me to stay in America but they know that my Mission for now lies elsewhere and although they are reluctant to let me go they are quite happy that through them I have really gathered new strength.

Mrs. Kim was also of immense help to me and I look toward her as my physical-spiritual mother. We have a hard time understanding each other but she so much to offer that I am receiving it at least through 'osmosis!'

I taught during three of the seven training sessions and this gave me a chance to speak the Principle in English, something

I had rarely done because I came in in Italy. Then I helped to do teach deeper Principle to other members and many times moved as the silent figure who adjusted the wrongs.

If the Leader will come in April I shall remain to meet Him, if He is due in Autumn or late Summer I shall leave for Guyana around the 15th of April. If you should decide otherwise do let me know before that date.

My new address will be  
Barbara Burrowes,  
12 Fourth Avenue,  
Subryanville,  
Greater Georgetown,  
Guyana Republic, South America

Please inform Mr. Young Tyang Chang so that the next "Way of the World" can reach me there.

I sincerely hope that Guyana will be placed either under U.S.A. or directly under Korea Headquarters.

I hope that the Leader and Party will be able to visit Guyana. if not, I shall try and return to the U.S. to meet him.

Thanks you in Their Names

*Barbara Burrowes*

**In the hospital I often speak with doctors and nurses**

Brussels, April 3, 1971

Dear Family,

This month brought us many contacts in groups and on the streets. Rita and Chris are going on in studying the Principles.

So we are making many conditions for them in praying and fasting. We hope that they might join us as soon as possible.

Father is so longing for all His children.

We also had visits from some boys, Walter I and II, Eric, Francois. They all promised to come again and to study the Principle deeply. We want to take every possibility. Father gives us, to be the lamps in this darkness, in which men are living.

In the hospital I often speak with doctors and nurses. Some of them are interested, but they have very few time. Belgian people are a little shy and reserved and their thinking is still conservative. But with our father's love we will open them. On 26 of March Jean Pierre went to the Holland family to spend the weekend there. Oritte. and I celebrated Parents' Day with great joy, that it is now possible to become one with our Heavenly Father. We felt very deep His love. Soon all men will be delivered from Satan's dominion and be thankful to our True Parents. We are happy that we can help them to establish the Kingdom of Heaven, in sharing our tears, sweat and blood.

We hope that we can bring good fruits in the following month.

In the Name of our True Parents,

*Anita Jaspers*

**Please come soon**

Dorney Cottage, April 2, 1961

Dear Mrs. Choi,

Our love to our Father and Mother and you. In our hearts

are still alive the memories of the precious experiences we had in Korea. We are still sharing them with our brothers and sisters.

When I returned from Korea Barbara's parents invited us to their home in Bristol and there was a family celebration. They were very happy to meet us and to see that we were very good together. A local newspaper published an article about us and the ceremony of 777 couples. In January we went to Rome, where Martin gave us your card. Thank you for such a lovely surprise.

My parents invited us also, and they were very surprised to meet Barbara. They wanted to teach her Italian.

After these visits we could settle in England, under the guidance of Dennis and Doris. There are now four centers here and we have been helping in leading one of them. I have spent much time in painting large boards for witnessing, they seem to be very effective.

At the present Barbara is very busy preparing to go Ireland. She is leaving with Dawn Eton, our South African sister. We are also praying for our Father's next trip. Please come soon.

Our greetings for Parents Day, to our Father and Mother, and to you and the Korean Family.

In His beloved Name.

*Carlo and Barbara Zaccarelli*

**Doris saw Mr. Eu standing between us as we prayed**

Dorney Cottage, april 17,1971

Dear Young Tyang Chang,

we are grateful to our Father for your work in producing The Way of the world. I have enclosed an article entitled "Where the body is, there the eagles will be gathered together." This article raises an interesting point in Mr. Eu's Divine principle. Mr. Eu writes in the introduction that he believes with happy expectation that as time goes by, deeper parts of the truth shall be released continually.

Last Sunday Doris saw Mr. Eu standing between us as we prayed and since then I have had a fever which prevents me from getting out and about but which allows me to read and write. Perhaps the Good Lord wants me to write. Perhaps you would consider the article as I do not wish to challenge Mr. Eu's interpretation merely to perhaps show the nature of the Golden Eagle. It may enhance Mr. Eu's work, in writing for Our Father.

The letter headings show that we are organising a public service in Trafalgar Square having obtained permission. This will be the first of its kind in the U.K. and we hope to hold them throughout the summer in different towns and cities. I would like to be able to invite you all but we do not possess the financial means to do so. However we pray that shortly Father and Mother and others will be able to visit us again.

Deepest Love,

In Our True Parents Name,

*Dennis F. Orme*

(You can read Mr. Orme's writing in the item of "Article"—Editor)

**There is always so much joy in our hearts**

Essen, March 25, 1971

Dear Mrs. Choi,

Thank you very much for both of your letters. There is always so much joy in our hearts, when we see a letter with your handwriting in the mail. We know, how busy you are and appreciate very much your taking your time telling us about developments at home. we could feel, how important it was for our brothers and sisters in the different centers in Seoul, Korea to see our Father even for just a few hours. we know how it feels to miss them for a few years.

Dear Mrs. Choi, we heard rumors, that our Parents plan to go the united States probably in May. As you can imagine all our families here in Europe are anxiously waiting to see their True Father and Mother. We would all be so happy and grateful to have them with us again.

Here in Germany things are developing very well and yet we wish, the families would expand faster. But everybody is working hard and fully committed to the mission.

we are sending all our love to Father, Mother and the Children, to you and all our brothers and sisters in Korea. May the sacrifice of the 1200 blessed families bear great fruit. Father will love them very much and protect them and strengthen them in their struggle.

In the Name of our True Parents,  
*Paul and Christel Werner*

**"Mansei" for all your activities in Korea**

Athens, March 25, 1971

To The way of the World,

Through the parents love we become one with the Heart

of the Universe!

Mansei! for all your activities in Korea, Japan and all Unified Family centers throughout the World.

We pray that all small centers with pioneers will conquer Satan and get our Parents the Victory.

United in incessant prayer we will grow together.

The second person who accepted this month the True Parents, was born in Ghana and is now a student at the Athens University.

The Family here consists of some persons, who are looking forwards to celebrate Parents Day.

Mansei! for Our True Parents!

In Their Name,

*H.ten Bokkel Huinink*

### **The world is ready for The Divine Principles**

Amsterdam, April 3, 1971

In last month, we have been making more conditions for the world restoration. We can see how important it is to pay off the debt to Satan and take the world back to God.

The world is ready for The Divine principles, but we need to show them any way to save.

We find things are changing very quickly here in Holland. The new members who came to the Principles witness and teach the Truth before they know everything of God's Providence in details. But. they grow more quickly.

For 3 months we have been lecturing anti-communism one

time in a week. And our all Unified family in Holland used to come to Amsterdam to hear the lecture of anti-communism.

We sent so many letters to the people in Holland to get their support financially for "The Federation of World Peace" and "Unification Movement". We sent out also our proclamation of the Federation to the famous newspapers in our country.

In last month we opened 3 more centers in Holland. Adding these three centers we can have 6 centers in this country. Then all the main section of Holland will have a center and people from all over this nation can easily go to one of the centers to study the Divine Principles.

Michiel Jepkens 22 years old will head to Nymegen Center that was established in Eastern side of Holland. Bert Boland 22 years old will head to Maastricht center in Southern part and Eric Jan V.d. Stok 23 years old will head to Groningen Center in Northern part of this country.

These 3 members are dedicated to the Family. We are very happy to make them Center Leaders. They will stay away for 40 days before returning to Amsterdam for 3 days then they will go back to the mission field.

Our prayers are for more members soon to help carry the responsibility of world restoration.

Love and Prayers,

*Dutch Family*

**Today a small group promised to come**

New Delhi, March 26, 1971

Dear Mr. Kim,

Last week again I was at the university, my main witnessing

area. This afternoon I had a conversation with a young man. He told me something about the political situation here. He said, that communism is winning more and more ground, and many students become members of a terrorizing group of communists called "Naxalites". They go into the villages to prepare for a revolution.

Yesterday I had the opportunity to talk with many students who are impressed by the ideas of Marx. Satan gleamed out of their eyes. When they really give the start to a fight, there will be much destruction, I'm afraid. For me it was not easy to Keep quite, seeing their aggressive intentions. But afterwards I felt very string.

The democratic students are disregarded. Those who have money become hippies, those who have none have their minds set on finishing their studies to get money. The Christian students don't have power enough to realize things, they are too deliberate. Moveover, there are some of them, who have money and therefore are not interested in what is happening around them.

Again I had the opportunity, to talk with a student, who is very influential in college. I knew him from the last meeting, and we are now going thru the whole principle book. Yesterday we finished chapter IV. The third Chapter seems to give him some trouble' he left very early but we'll meet again. If he only could understand, this would be a great step forward in my mission here. Some others visited me as well.

People are very attentive and listen carefully when I tell them about the principle. I already thought about buying a second-hand typewriter to copy the first three chapters in order to have some material to lend out, but a typewriter is rather expensive, so I'll see.

The way people react to principle is completely different from what I experienced in Germany. They never try to interfere, but listen patiently and take everything as it comes

without showing any sign of response. I have no other choice than spreading out my gifts. I'm never really sure, whether it is being accepted or not. The next day I meet the same people again. Willingly they make room for me on the lawn at the university and listen again. Today a small group promised to come. I think, I must show them that I have even more patience than they themselves to earn their respect.

Everybody is slow and patient here, Galmly they wait for the bus up to one hour if they have to. In restaurants they sit and sit in front of their meals. In the street it happens, that an ox-cart is tottering along by itself, as the driver has fallen asleep. As long as I am together with them, I have to move in the same way, whether I like it or not, otherwise they would be offended. Sometimes I feel like sounding a trumpet in the wake of a storm to mobilize them and get them to move and dream of the day, when this will be possible.

As to myself I am in good health, although I lost much weight due to the change of food. Very seldom I see heavy people around here. The older they get, the thinner they are. At the end they are only skin and bones.

Next time I hope to bring good news. For all your help I am very thankful and send my greetings.

In the Name of the True Parents,

*Heiner Pause*

**During this month more students came to the center.**

Beirut, April 4, 1971

Dear Mr. Kim,

Thanks for the Way of the World which brought us so great

strength. During this month more students came to the Center to study the Divine Principles. Ten new students heard the first part. Some of them are continuing to study slowly. Really our Father is inviting good people to take the restoration.

The condition in selling the Divine Principle book during 21 days did not bring people into the Center. But we found good contacts. In many houses they have called us "Jehovah Witness" who are cast out of the country. Through French and Arabic lessons we have also good contacts. Now we are making 40 days condition of prayer. Some days ago we met a man following a Lebanese one, "Saviour of the mankind" because he is doing miracles. One of his disciples came here. All the sings are to show the end. Last Saturday, "Parents Day," 6 students came. Two stayed all the night with us hearing our explanation of the meaning of this Day, showing that the parents of mankind are on earth. We are so grateful for our mother's nation who gives us all their love through letters, tape, condition and prayers from France and Holland. Many new family will be born in Arabic country.

All our love and prayers to all our family in Their name,

*Remi and Corry*

### **A young man decided to fight with us**

Luxembourg, April 7, 1971

Deep thanks to Our Father for this wonderful Day of Our Parents. This time we weren't loger alone in this nation. On March 19th, Egide, a young man from Luxembourg, decided to go and to fight with us. Now he is already trying to lecture

the Divine Principle.

On their way from the Amsterdam conference to Austria, Peter and Gertrud visited us and we felt very much joy together with Our Father.

We also paid a visit to the French Family and we could gain many experiences in sharing with them.

Searching for a center, we want to form a foundation to bring Our Father's lost children home.

We send Our love to Parents, the children and the Korean Family.

In Our Parents Name!

*Robert Brandner*

**I am really interested in studying the Divine Principle**

Nigeria, April 14, 1971

To: Editor of The Way of the World,

I was exceedingly happy when I received your letter dated 10th instant, the contents which were carefully gone through. I also received a parcel containing the following books:-

1. Divine Principle and its Application
2. The Way of the World
3. The International Wedding of 777 Couples

I am happy to see in your letter that my intensions to come to your end to study the Activities of your Association met with your favourable approval and also your recommendation to the German Headquarters of the Association for the Study, you mentioned in your letter that if I am to come to Korea you will pay my expense for staying in Korea I hope the same will

happen if I am to go to Germany.

I enclosed herewith a copy of my letter to the Headquarters and will be happy to hear your remark about same.

As I have said in my first letter I am really interested in studying the Truth and the Divine Principle of your Association.

I hope to hear from you as soon as mine is received.

In the Name of Our True God,

*Prince Ade. Adesanya*

**I would like to come to Germany to study**

**the Divine Principles**

Nigeria, April 14, 1971

To Paul Werner,

I am very happy when I received your letter dated 14th instant, and the contents were carefully gone through.

I am very glad to hear from you that my coming to study the "Divine Principle" at your Headquarters in Germany met with your favourable approval in accordance with the recommendation of your Association in Seoul.

I am interested in the activities of your Association and would like to come to Germany to study the "Divine Principles"

I shall negotiate with our Government about my intentions to come to Germany and also to arrange for my Passport together with your letter of invitation, immediately this is through I shall waste no time to inform you of the position and also the time of my departure from here to your end.

I shall be very grateful if you will kindly let me know in your next letter the period which my study will take me over there, so as to know the period of my departure and arrival.

Warmest greetings from Nigeria.

In the Name of our True God,

*Prince Ade. Adesanya*

### **Parent's Day was the most wonderful day**

Oslo, April 3, 1971

The last month brought much help and inspiration from our Heavenly Father to double our efforts and to try to accomplish greater progress in the shortest possible time. We finally learned to get along with less sleep. So we often gathered together late in the evening after our "visitors" had left, in order to discuss the different events of the day, and to make plans for the next one. We prayed together and then started off to do some more house duties and to write stencils of the different chapters in order to have "reading-material" for the people we are teaching.

In connection with my job, I heard Rev. Carl H. Mau (Ass. Gen. Sec. of The Lutheran World Federation) speaking two times. "Dialogue" is the great "Key-word" in their work today. Dialogue between the different religions, church, ideologies, races, generations, social classes etc. Isn't that wonderful preparation in the direction of Unification? In one of the meetings where Rev. Mau was speaking, he met with quite a bit of opposition from the part of local theologians. So he tried to somewhat quiet them down by stressing that the time would be very long till unity of only

some denominations would be reached. But I was overjoyed to hear him continue, saying some thing like the following. "Yet if this is the way, God wants us to go, He will guide us to unity."

Some theologians in this country are very alarmed by press releases and report, which come from these interdenominational talks, being conducted under the auspices of the LWF and the WCC. One of the old prof. went even so far as to say, that statements about certain agreements having been reached during these talks (f.e. Roman Catholic/Protestant or Lutheran/Reformed) should not be published in the newspapers for the laymen, because they would only get a "wr ng" picture. Other theologians maintain that dialogue between denominations and religious should only be reserved to the educated theologians, because it would be "dangerous" for others! But who will stop the Providence? Let's march on to reach those who feel a longing for unification in their hearts.

Parents' Day was naturally the most wonderful day of the month. On this day we tried especially to direct our hearts and thoughts to our Beloved True Parents and to all our brothers and sisters throughtout the world. In this connection, too, we want to express great appreciation and deep thankfulness to "The Way of the World" which with all the news, reports, pictures and activities ties the bond to our True Parents and all the Family so much closer.

In Their Precious Name,

*Ingrid Schneider*

**Three students from Peru are quite interested in the  
Divine Principles**

Barcelona, April 7, 1971

In the month of March we concentrated on the new Principle version and just finished the basic translation into Spanish. Now everything has to be checked once more to make sure that there are no mistakes, and then comes the final touch with regard to style.

We ran several ads in the local newspaper, whereupon a number of people came to ask for more information. Some of them promised to return soon in order to hear more. Many of them were very young and so we stated an age limit in the following ads as we don't want any more trouble with minors at the moment.

When I came home from work yesterday I could hardly believe what I saw: there was a telephone installed. It usually takes between 6 months and 2 years, but in our case only about 6 weeks! This will be of great help to keep in touch with our contacts and to put the phone number in our newspaper ads.

As usual we celebrated Parents Day in 2 stages: on Saturday we had a meeting for active members and on Sunday for friends.

Three students from Peru are quite interested in the Principle. One of them is a Quechua Indian (Inka) who is studying Medicine. We had a long talk last night after two Jehova's witnesses had left with a principle book each.

Please give our love to our True Parents and the whole Family.

In Their Name,  
*Ursula Schumann*

## **Nobody can stop our Movement**

Barcelona, March 27, 1971

We wish to express our deepest gratitude for your dedicated work of establishing the Kingdom on earth which our Heavenly Father has been so eagerly longing for.

The avalanche of restoration is moving faster and growing everyday, and nobody can stop it until all human beings have been reached and transformed into divine spirits.

We are eternally indebted to you for sacrificing yourselves for us.

With love and best wishes,

*Spanish Family*

## **My Anger against Satan becomes greater**

Stockholm, March 20, 1971

Dear Mr. Kim,

Although the situation in the world is very bad and all kinds of disasters take place all the time, it is sad to see, that mankind will not look for help where help really can be expected: from our Heavenly Father. Why can man not call to God deep from his heart, when depression and loneliness burden his life in an unprecedented way? Is it possible, that man's pride dominates everything, or is the suffering not yet hard enough throughout the world to open man's eyes? When I'm thinking of the suffering our Heavenly Father and the True Parents have

to bear, my anger against Satan becomes greater and at the same time my longing is greater to work harder for God and to serve mankind. God and his people will be victorious, whatever difficulties we have to face and to overcome, We want to be good for this purpose.

To pay for the restoration of this country I fasted 12 days last month. Together with Margo I distributed 120 pamphlets each in two large college centers and have gotten three answers from this action so far. New contacts were possible. I taught about a dozen young people and do hope, that especially Mary, Rut and Lasse will come again.

Again and again I experience that prepared people are already doing something to help mankind by working in the social field. Often they spend nearly all their spare time there. This way they are kept busy and do not have time enough to study the Principle. All sorts of crimes with all their negative consequences as well as spiritual and physical diseases are more frequent, especially here in Stockholm. That means, working in this field requires complete engagement. People who are doing this kind of work are fully convinced, that they already "work for God", but they do not realize, that these are only the symptoms they are fighting against and they ignore the cause.

The youth in the old churches-as far as religion is concerned-do not feel engaged. Therefore positive talks are sometimes possible. Yet in the newer religious groups it is almost impossible to find somebody who is open enough to listen to something else than the Bible.

Nevertheless our Father has prepared people all over the world who will be able to hear his call. It is up to us to find them and to win their hearts.

I deep gratitude I send my greetings to the Holy Family in Korea, to all my brothers and sisters working in our homeland and all over the world to build to Father's Kingdom.

In the Name of our True Parents,  
*Friedhilde Bachle*

### **I spoke with the leader of the New Apostolic church**

Istanbul, April 2, 1971

Dear Mr. Kim,

The main activities in March were contacting students and teaching them the Principle. We have much troubles on our universities in Turkey now. The time longest they are closed and if they open for short time, the students start to fight again.

I am discussing now with some fanatic moslem students. It is very hard to get them free from their stubborn thinking. But there are points in which we can get on a common base. It will take time to bring them up.

I also spoke with the leader of the New Apostolic church in Istanbul. I had several discussions with him some months ago, but in that time I could only do some preparation work. In this month, I could tell him, that Christ allready has returned. The New-Apostolic church is waiting for the second Christ in our time. Thier apostles had already some revelations about the second coming, but their conception of it is not realistic enough. When I told him that the Lord of the second advent is already on earth, he was very shocked and I saw that he understood it in his heart. He had no argument against it. But to follow our Master is still a big problem for him, because he is bound to his apostles. So I am praying that the spiritual world would lead this church to our True Parents.

In Their Name,

*Harold Unger*

(Book Report)

## Breakthrough

by Dr. Raudive

(Sent by Dennis F. Orme)

Last week reports were featured on the British radio and press concerning the claims of a Latvian, now Swedish citizen Dr. Konstantin Raudive. The book is quite remarkable in that it records the attempts by Raudive and four hundred other collaborators who have attempted to record on tape 100,000 voices from the spirit world. The claims range from Hitler to others like Lincoln and Chruchill to more personal relationships. On the radio Dr. Raudive said that Hitler came through strong and clear.

However basically the technique involves switching on tapes and letting them record, then playing back and listening to interference. One expert on tape recorders said that 'These voices are precisely the ones we try to eliminate indesigning tape recorders.' Experimental and controlled conditions were used.

The messages come in various languages, mainly in Dr. Raudive's native language-Latvian. The doctor, a former lecturer at the universities of Riga and Uppsala, only included voices that gave definite means of identification. Since spirits are known to deceive us, there be considerable doubt as to the validity of their identification. Dr. Raudive's book is published by Colin Smythe.

(Book Work)

## The Ten Commandments

A. Powell Davies

### CHAPTER THREE

#### Moses and Mount Sinai

##### 1. When was the Exodus?

It is perfectly possible to account for the two Hebrew Kingdoms in Canaan—Israel in the north, Judah in the south—even if there was no invasion whatever by Israelites who had escaped from Egypt. Archeological findings have made almost certain what the Scriptures themselves had led scholars to suspect. Hebrew invaders were menacing Canaan a century and a half before Moses is likely to have led any Israelites out of Egypt; and even apart from these latest Hebrew invaders it seems likely that earlier Hebrews had long since been settled at such centers as Shechem and in the hill country on which Abraham traditionally had grazed his flocks and herds.

It is easier, however, to account for the two kingdoms if we suppose that, for the most part, the northern area was gradually dominated by Israelites who had never been in Egypt, whereas the southern area was subdued by Israelites who had. This is not to say that all the Israelites who came to dwell in the southern area were descendants of the refugees from Egypt; some of them, such as the Kenites, were not even Israelites at all. But the dominant group which gave the name "Judah" to the entire southern territory held tenaciously to the Egyptian tradition.

The most reasonable explanation is that this tradition, no matter how much it was later elaborated, has a substantial basis. There were Israelites who never were enslaved in Egypt: of that we can be certain. But there were also Israelites who looked back upon their liberation from Egypt as a great, divine deliverance.

If we inquire as to the period when it was most likely that a company of Israelites went to live in Egypt, we must answer about 1730 B.C., when the Hyksos or Desert Kings (the Egyptians called them "Shepherd Kings") seized the rule of Egypt. The Hyksos, either related to the Hebrews or at least very friendly to them, would doubtless have welcomed the Israelite tribesmen to the Nile delta, if only for security reasons, and might even have elevated an Israelite to a position similar to the traditional one of Joseph. The story of Joseph as we have it in Genesis, however, we must regard as a kind of novel, parts of the plot of which have been borrowed from Egyptian folklore.

It was never likely that the Hyksos would be able to maintain their reign. The probable reason for their initial success was a surprise weapon: the horse-drawn chariot, which they had developed in Canaan. From about 1580 to 1550 B.C., the Egyptians, through a succession of uprisings, expelled the Hyksos, many of whom undoubtedly returned to Canaan, probably taking groups of Israelites with them.

But evidently there were Israelites who remained. These, according to the book of Exodus, were forced into servitude and were used in the building of "store cities," Pithom and Raamses. Now these two cities have been excavated and we know the date of their construction.

An inscription has also been found showing that heavy work was done by a people called 'Apiru, unquestionably the Hebrews. It would seem then that the oppression of the

Israelites of Goshen was under Rameses II, and that the Exodus took place during the reign of his successor, Merneptah. This would give us a date of about 1230 B.C.

This date suits very well most of the archeological findings in southern Palestine, but not, as we have seen, the traditional dating of the fall of Jericho. If the Joshua whom the Pentateuch associates with Moses was the same Joshua who destroyed Jericho the Exodus would have to be put back a hundred years. Here the archeological evidence is conclusive. Jericho fell in the fourteenth century, before the Israelites under Moses had left Egypt. Or should the latter be the date to be revised? There are a few scholars who think so. They point out that in the fourteenth century there was a period of confusion and upheaval in Egypt, exactly suited to the escape of the Israelites—which undoubtedly there was. There may indeed have been Israelites who did escape during this period. But it is difficult to identify them with those of the Exodus under Moses.

According to the Pentateuch, for instance, when the marching Israelites are ready to occupy positions east of the Jordan from which to mount their offensive into Canaan, they ask permission of the kings of Edom and Moab to use "the King's Highway," the familiar and convenient route that traverses their two countries on its way to Syria and the north. This permission is refused, requiring the Israelites to take a long and circuitous journey instead of one that would have been comparatively easy. Now here is the point to note: in the thirteenth century, the kingdoms of Edom and Moab were undoubtedly formidable and it is easy to believe that it was safer to march around them to try to break through. But in the fourteenth century, a hundred years earlier, these kingdoms did not exist, and the area was in fact so sparsely populated that Moses and Joshua could have occupied it if they had wished without encountering the slightest resistance. This we know from one of the most

complete archeological expeditions ever undertaken and it seems to show quite definitely, when added to the rest of the evidence, that the Exodus described in the Pentateuch did take place in the thirteenth rather than the fourteenth century, and that whatever "Joshua" took Jericho, he was not the Joshua who marched around Moab and Edom.

Assuming then that the Exodus took place in the thirteenth century, how large was the company that Moses led from Egypt? Realistically, we must answer: a small one. The Bible story tells us that two midwives looked after the entire colony. This indicates a rather small community. But quite conclusive is the fact that the oases of the desert which are listed in the Pentateuch could not have supported a multitude but only such moderate numbers as they have always supported—unless we are to believe in "forty years" of daily miracle! The figures supplied in the Pentateuch are those of a misplaced census—doubtless the census taken by King David, to whose period they could reasonably belong. But they could not apply to the wanderings in the wilderness.

As the original company met and mingled with other tribes (as they are known to have done with the Kenites), the total, of course, would have become larger, as it also would by natural increase. But by this time the wandering Israelites had reached less desolate country.

Beneath the tradition then, let us assume that there is this much solid history: that a company of oppressed Israelites escaped from Egypt under the leadership of one known as Moses in about 1230 B.C.; that they journeyed to Mount Sinai to make a covenant with the God of Moses; that at Sinai unusual events took place leaving a deep impress on their later history; that thereafter this company became mingled with other companies and finally formed a force strong enough to march east of the Jordan and conduct forays into the south of

Palestine, as a result of which an Israelite settlement took place in which this group participated and which at last it dominated.

Broadly speaking, this is the view taken by modern scholars. But it leaves a number of important questions about the Hebrew settlement of Palestine which must still be considered.

## **2. Moses and Joshua**

If (1) we could follow the traditional narrative without having to answer the questions it raises, and if (2) the traditional narrative were supported by archeological evidence and by inferences from later history, we would then be free to say that Joshua was first the associate of Moses, then his successor: the leader who took the Children of Israel across the Jordan into the Promised Land.

Perhaps someone named Joshua did indeed fill this role. But if so someone else to whom the Scriptures give the name of Joshua seems to have done quite a bit of conquering some considerable time before Moses was born. We have already seen that Jericho was destroyed a century before the campaign which followed the Exodus. This is a battle immemorally connected with the name of Joshua. Was there an earlier Joshua who organized the northern territory for Israelites who never knew Egyptian bondage and did he also invade the south as far as Jericho?

We notice that the Amarna tablets include letters to Pharaoh from the princes of Megiddo, Gezer, Askelon, Lachish, Jerusalem, and some other cities; but none from Shechem, Shiloh, Gibeon, Mizpah and Jericho. Why? Was it not because the Israelites had already either destroyed or occupied these cities?"

Tantalizingly, the Amarna tablets mention "Ya-shuya." Is this a "cuneiform" equivalent of "Joshua"? Scholars are uncertain. The name "Joshua" itself may be a later emendation.

of the name "Hosea" —and if not in the case of two persons who were thus named then perhaps in that of the first of them.

It is interesting to note that in the first chapter of the book of Judges the list of cities taken by the Israelites and those left undisturbed accords well with the evidence of the Amarna tablets: whereas the campaign which might be called that of "Second Joshua," the man who succeeded Moses, fits in remarkably well with the historical context suggested above.

Meanwhile we cannot avoid noticing that many years before the traditional "conquest" was supposed to have taken place, the city of Shechem gives every evidence of having become the established capital of the northern Israelite tribes. Most modern scholars believe that here, at Shechem, near Mount Gerizim, a confederacy of the Joseph tribes entered into a covenant and promulgated a code of laws. This code was based upon existing Canaanite codes, just as almost the entire culture of the northern tribes, from the alphabet onward, was based upon Canaanite culture.

Shechem had long been sacred to Jacob, whose other name was Israel. Here he had erected a pillar which he called "El-elohe-Yisrael," or "God, the God of Israel." Here Joshua gave laws and enacted a covenant (Joshua xxiv; Deut. vii). So impressive is the place of Shechem in early Israelite history that many prominent scholars (including Holzinger, Steuernagel, Waterman, and apparently, Meek) regard Shechem rather than Sinai as the shrine where the Book of the Covenant was transmitted.

The Judean account of these matters was written much later and edited after the northern kingdom had ceased to be. What more natural than that the story should be changed to conform with the wishes—and traditions—of the surviving southern kingdom?

The cumulative evidence is impressive. We notice, for

instance, in Genesis xxxviii, that "Judah," some centuries before the Exodus, is described as settling down in Canaan, intermarrying with the natives of the land. It sounds like a continuing history, not to be interrupted in the least by a sojourn in Egypt. We also observe that Ashur and Gad are the names of gods and it seems certain that these two tribes, although probably Hebrew, were quite independent until war—and the threat of further war—drew them into the confederation. To put the matter briefly, what we see is the gradual mingling of Hebrew communities with Canaanite and similar communities, sometimes peacefully, sometimes through violence and coercion; and all this had begun long before the traditional Exodus from Egypt.

To quote Professor T.J. Meek, a distinguished contemporary Old Testament scholar, "All the evidences, then, would seem to indicate quite definitely that there were Hebrews in Palestine, particularly in northern Palestine, all the time that there were Hebrews in Egypt and that only a comparatively small group ever went to Egypt."

Professor Meek, joined by Professor A. T. Olmstead and others, definitely puts Joshua at least a century earlier than Moses and attributes to him the conquests that had taken place before the Israelites who had wandered with Moses in the wilderness crossed the Jordan. Since this earlier Joshua was also a law-giver, the question arises as to how much of what he did was later ascribed to Moses.

This we cannot answer, at least not with confidence, but it is apparent, as Professor Millar Burrows conjectures, that "a cycle of stories regarding a hero of the southern tribes, Moses, and another cycle about a northern hero, Joshua, might be combined after the tribes were united, and the dominance of the southern group might find expression in the representation of Joshua as attendant and successor of Moses."

In the opinion of some scholars, the first Joshua's name was originally Hosea ("Salvation"), and he was a worshipper, not of Yahweh but of Canaanite gods and of Elelohe-Yisrael. The second Joshua, however, bore that name from the beginning ("Yahweh is salvation"), or at least from the time of a southern covenant with Yahweh. It would thus have been easy when Yahwistic editors changed Hosea's name to Joshua (to make it conform with the later Yahweh worship) to identify the two Joshuas in the Scriptures that were then being written, as though they had been one and the same person.

In any case, it is evident that the northern part of Palestine was settled by Israelites at least a century—probably more—before the south was, a fact of considerable importance, for in this length of time northern Israel was able to absorb Canaanite civilization, adopt its agricultural life, learn to follow its cults and worship its gods, and even develop its language into written Hebrew. Israel of the north was therefore considerably ahead of Judah of the south when the latter was established after the Exodus from Egypt. Only briefly were the two confederations ever united. When, after Solomon, they broke apart into separate kingdoms the division was final. Joshua's north and Moses' south could never really get together; but when the kingdom of the north had ended Judah of the south took over both traditions and wove them together, with a southern bias, into the "Books of Moses,"

### **3. Moses and Aaron**

Having discovered that Joshua, the close associate of Moses in the traditional story, is separated from him by at least a hundred years, the reader may be in part prepared for the disclosure that Aaron, too, had little to do with his "brother," Moses. Not only is this indeed the case, but more startling

still, Aaron may not even have been a historical person; he was, perhaps, no more than a literary invention.

In J—the oldest of the documents which are woven together to compose the Pentateuch—Aaron does not appear at all. In the E document, “he is clearly a supernumerary who later introduced into the narrative as Israelite and Judean sagas became fused.”

If Aaron was to any extent historical he is to be identified with the bull worship which prevailed in the north throughout its entire history, even after the introduction of Yahweh (since in the north the worship of Yahweh was unquestionably connected with this image). As R.H. Kennett describes it, “The golden calf is (Aaron’s); he demands the materials of which it is made; he fashions it; and he presents it to the people, and dedicates it. Certainly, if any of the recorded acts of Aaron be historical, the episode of the golden calf can best claim to be so considered.” (Exod.xxxii: 2-6.)

It should be noted, perhaps, that in the Bible the word “calf” is used instead of “bull,” but this is not because the image was actually that of a calf. It was that of a bull; but being much less than full size the word “calf” could be used of it by later writers (including the reforming prophets) contemptuously as a term of derision. The prophet Hosea, for instance (8th century), mockingly speaks of grown men who “kiss the calves” (Hos.xiii: 2). But the images were of bulls, not calves, and as we shall later see were connected with a fertility cult.

For what purpose then is “Aaron” introduced into the narrative as a close associate of Moses—even as his “brother,” in addition to being his spokesman and his chief priest? The answer is that during the long struggle for power between the various classes of Judean priests, it eventually became necessary for the metropolitan group that claimed exclusive rights to

derive its sanction for these rights from the nation's founder, Moses. Originally, priests seem to have been drawn from any group whatever, according to the particular shrine they tended. Then, in the south, only Levites could be priests, and Levites had special privileges even in the north.

There was also a priesthood descended from Zadok, the first high priest of Solomon's Temple in Jerusalem. There may or may not have been another claiming descent from "Aaron," the prototypical high priest of the north. Eventually, after the northern kingdom had been wiped out by the Assyrians, there was a movement for the centralizing of the worship of Yahweh in Jerusalem. This culminated in the publication of the Deuteronomic Code by King Josiah in 621 and the attempted abolition of all places of worship except the Temple at Jerusalem. The priests who were thus dispossessed of their shrines were given the right to officiate at the central sanctuary; provision was also made for their economic support. But neither arrangement proved feasible, and so it became necessary to reduce these provincial priests, the numerous descendants of the ancient Levites, to a lower order.

Naturally, all this was not done without a struggle; but after the fall of Jerusalem in 586 B.C. had put an end for a time to worship at Jerusalem new provisions were worked out during the Exile in Babylon which were inserted in the Priestly Code (document P). For reasons that are not clear to us but which, undoubtedly, were political, the select class of priests, in elevating itself above the rest of the Levites, chose to claim descent from a first high priest, the northern "Aaron," whom Yahweh (it was said) had himself appointed to this exalted office, and whom he had made coadjutor and spokesman of his "brother," Moses. Perhaps the northern "Aaron" was chosen (the northern kingdom being defunct) to avoid rival claims in the south. Or perhaps he was invented. In any case, the

narrative in the Pentateuch was amended accordingly!

But its contradictions were not smoothed out and not enough was done to make it self-consistent. In Deuteronomy the sons of Levi still have privileges, which in the book of Numbers are sharply cut down. As Pfeiffer puts it, "a few of the priests' campaign pamphlets found their way into the Pentateuch as supplements to the Priestly Code." In this way, the priests became an exclusive caste; and the Levites, who had once all been priests, were reduced to a lower rank, servants of the priests, divested of almost all their former privileges.

To sum up, then: it was to gain impressive sanction for this "reform" that the priestly editors of the Pentateuch built up the insignificant Aaron into an important figure (or invented him) and found for him an exalted place only slightly less than that of Moses. Thus the need of the later centuries rewrote the history of the earlier ones.

But actually Moses and Aaron (assuming that the latter existed) never met! They belong to diverse provinces of Hebrew religious culture, Moses to the south, Aaron to the north. Only in the sacred literature are they brought together when the schemes of priests make necessary an innovation in the national saga.

## 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 Pyongyang under the Soviet Military Government on June 6, 1946.

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

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

years.

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

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

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

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

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

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

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

of HSA began earnest.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Rabindranath Tagore —

