

The Way of the World

August 1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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(Editorial)

There is no easier way to fulfill God's will

A philosopher said, "Life is the very posture of struggling and writhing." If man's struggling posture lost its purpose, it would be merely a wandering and a lifeless framework.

Since we have inherited the great Will of God, we have been going forward ceaselessly hearing the fervent voice of God. Though this path is so rugged and hard for us, as a matter of fact, there is no other easier way to tread as far as we are concerned to be really aware of our predestination to establish God's Kingdom on earth.

No matter how many times we may repeat the process to seed, rear and harvest, we can never stop that working until God's Will is done on earth as we had already set up the unchangeable and absolute purpose for the sake of His Will.

Mencius once said, "Goodness is something like grass of a pasture." The grass is trampled down by animals, but it still goes on to grow. The grudge of Heaven and the burden of the Lord have been so heavy. But the dominion of Goodness have been expanding more and more.

The dispensation is still going on. We will never forget 7.4 imprisonment. The sorrow of Heaven should not be remained on earth any more, and the Word must be preached without cease. Why was Heaven persecuted and trodden in the thorny path? There is no more important reason than that of accomplishing the Will and redeeming all of mankind. Golgotha is the symbol of God's inner tears and sorrowfulness. There will be always sorrow in the heart of God unless we ourselves bring it away from Him.

(Sermon)

True Destiny and Mission

Sun Myung Moon

This sermon was given at the completion of blessed women training at Sootaek-Ri Training Center on May 7th, 1971.

Now is the time for you to return to your post and I pray for God's blessing to your departure. Though every person you get in touch with at your post may have but momentous, provisional connection, there have been blotted historical grudge and sorrow of mankind in each spot.

Man and woman are quite different from their characters, matters, natures etc. but there may be no separating each other. Man and father stand for heaven whereas woman and mother stand for earth, likewise there is not untied connection between the Absolute Being and the whole creature. So where there is not normal connection and purpose between the beings, connection of grudge can hardly be untied.

All of us know well that human history set out with illicit connection of man and woman. Admitting the fall of man, we can't comprehend the Creator in such an illicit connection, and there is no wonder that at the historical end of the non-principle world there came to the conclusion that God is dead. Then how can it be possible for ego to normalize his illicit connection? No connection can bring about no relation. Inquiring into the subject of existence closely, everyone comes to recognize it God. If God be the subject, there should come to appear the universe and man from Him. God is the sovereign love, so there is bound the connection of love between Him and

creatures. In other words, God and we are the relation between father and son, and there been such a connection in the beginning, would there have been so miserable? Consequently unchangeable is the true connection. Why should we like to be one for ever and ever? It is because two values are made to be one. Once man and woman become one through eternal love centering God, their love can't be separated everlastingly and the couple wishes everything within their love to be eternal around them. Thus everyone wishes to keep everything of his love. Thus love is the source of like, multiplications and actions, and nothing can make man and woman, husband and wife whereas nothing can make boy and girl, son and daughter without by love. Is there anything for God to love in the world? Absolutely no. There is none that is to be loved by Him, for no illicit connection can be entitled to be loved. This is the very reason why religious life has been far beyond the result of the illicit connection. Accordingly the more spiritual knowledge is added, the more materialistic world is passed away. Orient set out with religious thoughts, while Occident, with materialistic one, therefore nations higher in spirit but poor in material will be sure to have their time in history. When the end of the materialistic world draws near, the intrinsic world of spirit commences. Therefore it is unavoidable for willing to normalize his illicit connection to be born again with true connection of God.

"Seek for the true parents!" That is the great and strong point of our church. For true parents, true connection and true love, everlasting object of all things—past, present and future, regardless of generation, gender, occupation, etc., we can and should do our best.

When a nation loves all the world with the sovereign love at all cost, the entire universe will finally be under their love. You are now on such a precious and noble way to life.

TRUE LOVE

Sang Ik Choi

This morning I am going to speak about "True Love." Many people speak about love, and many people think they have love. But actually we can see very strange actions in our society. If we have love within us, why are so many people unhappy and have trouble in their lives? Why are there so many contradiction in society if there is love within people?

Everybody is seeking love, and many people think they have love within them. Yet, actually there are many contradictions and troubles in our society. Therefore, we have to examine ourselves and ask "Is this true love or not?" Today, many young people emphasize Jesus' love, Buddha's love, or a great man's love, but they often misunderstand the love of these men. If those people have true love, why is it that we do not feel any purity or wholesomeness in their love? Also we cannot feel any harmony of the individual or collective. If it were true love, we would be able to feel these things.

Today, many people speak about love, but actually because of love many people are fighting and there is much conflict and jealousy in society. people talk of love but it is only for themselves, their husbands or wives, their children, and their things. There is no love for their neighbor, for different races and nationalities or for all humankind. If their love is true, why do they have love only for their own things and friends and not for everyone else?

However, there are even people in society who do not love their own children or husbands. This is worse than an animal for

even they know how to love their own. In the Bible there was a case where the parents ate their own children when they were hungry. Sometimes a widow will meet a handsome man, who likes her and the woman will often get rid of her children so that she can marry the man. In the Orient, parents sometimes sell their daughters so they are able to eat. This is worse than an animal, for even animals know how to die for their off spring.

So today many people emphasize love for their family and for themselves. But many times they lack universal love for all people. Many people today emphasize free love, but without true love for all people. Many people today emphasize free love, but without true love this is only instinctive or animalistic love for one's own greed and it is purely lusty love. What good is this for human life? Maybe you have love, but it is a very small scale love. You have to have a large scale love between friends, neighbors, society, nations and in the world.

What is true love? It is something healthy, clean nice. How can you have such a love? Such a love must be based on truth. Truth can give you the standard of ethics and morals and then automatically you will have a very high character of love. Such a true way of life will give you a feeling of freshness, purity and goodness. Love without truth is not meaningful. Love without character might be characterized as just greedy or lusty love.

Love is not merely based on character, but includes many kinds of virtues in life. If you truly love, you never change. There is a story about two girls who grew up together and were really good friends. They dressed alike and went everywhere together and they were very proud of their friendship. They always shared everything with each other and everyone envied their love. But when they reached the age of 21, a handsome young man came along whom they both loved, so they started quarreling and fighting with each other over him. In the

end, they did not want to talk with each other and they broke up as enemies. Sometimes you think you are good friends if you do small things together like attending a picnic. However, if it were true friendship, it would never change under any circumstances. If you both liked a certain boy, then you would give him up for your friend. True love is stronger than anything and for this you should sacrifice.

Today many troubles come up between husbands and wives when money is involved.

This is not characteristic of true love. When money matters come up, your self interest is involved and this changes everything. True love never changes. The true love a mother has for her children never changes. Whether they are good or bad she will be concerned for them.

Sacrifice is characteristic of true love and you can easily test your love by seeing whether or not you can sacrifice yourself. Many years ago in Japan there was a boat which was sinking and the captain told the people to put on life jackets.

Every one grabbed a life jacket to save their own life. There were two American missionaries on the boat who noticed that two of the young men were without life jackets. They untied their own life jackets which they already had on, and gave them to the two Japanese boys telling them to take them as they were at the beginning of their lives whereas they themselves were old. At first the boys hesitated to take the life jackets for they were shocked to see such a beautiful love these missionaries had for mankind. However, they loved their own lives, so they took the jackets. The boat sank and the missionaries died. Those missionaries sacrificed their lives and knew how to love deeply. You may think you have the right to live, but if everyone emphasized just this point then we could never establish a good friendship, friendships, families and societies. Many modern philosophies such as existentialism, emphasize the individual. They

say that without the individual, then the family cannot exist. This is such a selfish, egoistic way of life. The individual who has love and truth and who knows how to give love and sacrifice for that love cannot exist without the family, society and world. The selfish ego is the cause of all trouble in society today. The individual with love and truth, with a public mind and who knows how to give is indispensable. He knows how to have a good family, society and world. Many people are suffering in this world today because of the selfishness of some people. Also love never criticizes others but it understands and comprehends.

For instance, when I came to this country, I did not speak English very well at all, and so I spent many many long hours studying the language so that I could speak. But I am old and it is much harder for me to learn new things. So when I give a sermon many people do not understand all the things I say and they criticize me. I came to this country to contribute myself and teach a good way of life. Some people do not care, they just like to pick on small things and criticize regardless of the much larger scale purpose. Love does not criticize others, but understands.

Also we should prefer others circumstances rather than our own self benefit, and we should always protect others. Today many people say love, but they always prefer their own situation. There is a story of a boy and girl who really loved each other. The parents of the boy did not think the girl was very good and so they told him that they had a girl who was just right for him. In the Orient it is the custom for the parents to pick out the girl for their son based on their experience in life. But the boy told his father that no matter what he just could not separate from his girl because he loved her so much. Then one day the boy and girl were driving together and they went to a quiet place in the evening under a beautiful moon. They got out of the car and suddenly three hooligans attacked them, and

tried to kill them. Then this boy was afraid for his life so he ran away leaving the girl to fend for herself. The next day the girl called him up and told him "You told me you loved me, but now I know that you do not really and truly love me for you did not try to protect me, you ran away." Maybe he thought he loved the girl, but it was not true love for he loved himself more, he did not have character and truth within him.

Love always sacrifices and protects. If you love one person one week and then someone else another, this is just butterfly love. People today think they have true love but they often do not. True love always protects others, it always tries to give rather than take. If you truly love others, people will respond to this love. Even trees and animals will respond to your love.

You must give first, of yourself, not take. Love always prefers to give rather than to take. Also love is not only for yourself or family. We are related to all humankind. If you do not love your neighbor, race, country and all mankind, this is only partial love which is selfish and prejudiced. First we have to understand universal truth and exercise a universal way of life not from our own way of thinking. Many saints and righteous men treat everybody with the same love and have true love for the whole of mankind. Just love for your group or country, that is national egoism, which is nothing different from self love. We have to know universal love and this brings unity and harmony. This is true love. You have to have a universal eternal love which is willing to sacrifice for others. If you think you have true love you should examine yourself and your love. Is your love based on character or a universal and eternal standard or the ability to sacrifice yourself for others? Does your love criticize or does it always understand and comprehend others? Do you protect others and prefer others circumstances rather than your own? Does your love always try to give rather than take? If you examine yourself and your love meets all these standards you have true love. If

(Report)

Summer-witnessing and Enlightenment Began

On the occasion of the 7th summer-witnessing period in the 2nd seven-year course, under the slogan of "Establishment of Foundation for Unification", 350 members were mobilized across the country to witness and enlighten rural farmers. They started their mission on July 20th all together and will serve for 40 days until August 28th.

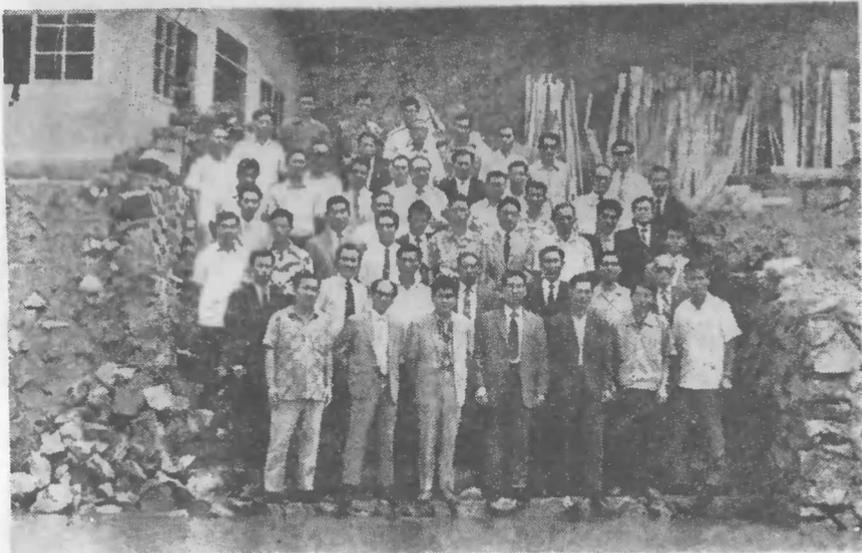
The Headquarters of the Holy Spirit Association for the Unification of World Christianity had decided and dispatched all volunteers to the mission-fields. All member is expected to send their reports to the Department of General Affairs, Headquarters until September 5th.

Surely goodness and mercy shall follow me all the
days of my life

First Special Summer Training for Christian Pastors

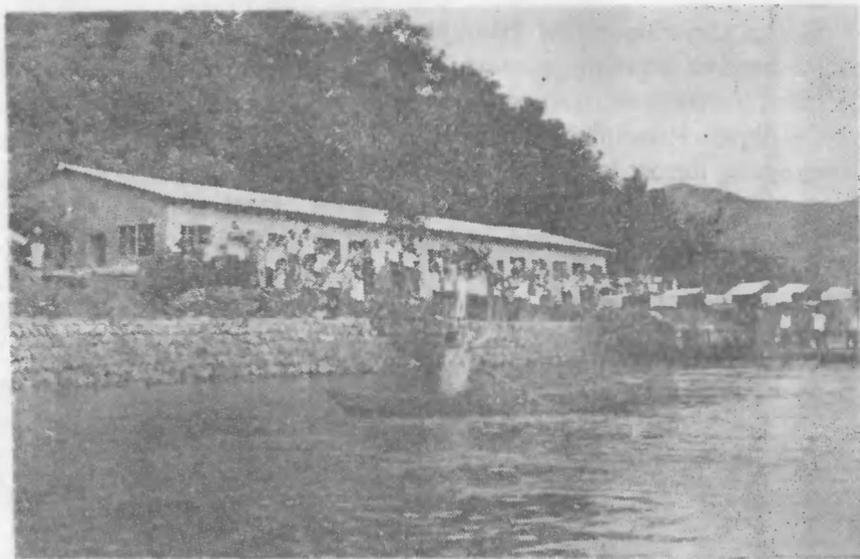
Under the auspices of Headquarters of HSA-UWC, the first special summer training session was held with the presence of 38 Christian pastors who have given a great deal of interests upon Divine Principle, for 5 days from July 12th to 16th, at Chongpyong Resort located in the eastern part of Kyonggi Province.

In order to prepare this significant meeting, 28 young church leaders were selected to help the construction of training center in the shores of Chongpyong Lake. In spite of long rainy season, they had continued the project including the reclamation



Taking picture after training

of some part of the foreshore. Just 25 days after the beginning of the project, the construction of Training Center was completed. To shorten this project period, Master himself visited the site very often and encouraged the workers and saying, "This is the first time for us to build a house for Christian pastors. We work for them with joy."



One part of Chongpyong Training Center

The opening ceremony, afternoon July 12th, was presided over by Mr. Whang, Won-jin, Director of General Affairs, HSA-UWC, and Mr. Kim, Young-whi, President of HSA-UWC gave the pastors welcoming address.

They had got up at 6:30 every morning and had morning prayer hour. Full scheduled program including Divine Principle study, learning of Church hymn book, motor-boat playing, etc., was more interesting for them than ever before. The Divine Principle lectures were given by Pastor Lee, Jae-suk

and Mr. Ahn, Chang-sung.

On July 15th, 120 Japanese family members those who were on the training in Sootaekri Training Center, made a visit to Chongpyong Training Center. Seeing the Japanese family's witnessing, singing testimony and behaviors, all the established church pastors were much impressed and surprised to find out that all Unified Family members are tied up one another, independently of nationalities, with the heart of God as a brother and sister.

Rev. Nakamura, who is leading Union Church Movement in Japan has paid a visit to the Center and gave the Korean pastors his own testimony towards Christian Unity Movement so that the pastors have come to realize their mission to unify all Christian denominations and sects into one.

At the closing ceremony, all participants were happy to express their good opinions and thoughts on the true nature of Unification Church, and some of them have even showed their determination to devote themselves to witness Divine Principle.

Man calls the lightning from its secret place, that he may shrink the spaces of the world.

First Woman Anti-Communism Rally

With the presence of 600 woman participants, the First Women Anti-Communism Rally was held at the auditorium, Education Center, Seoul on July 13th under the auspices of Woman Department of International Federation for Victory-over Communism.



Woman Anti-Communism Rally

After the greeting of Mrs. Park, Bong-ae, chairman of the Rally, Mr. Kim, in-chol, president of IFVC delivered an inspiring speech, and the congratulatory addresses were given by Mr. Lee, Eung-joon, President of Korea Anti-Communism League and Mrs. Mo, Yoon-sook, a member of National Assembly. The lecture of Mr. Kim, Do-wan, titled "Woman and Anti-Communism" gave a great deal of interest and impression to all participants.

Seminar on the Divine Principle for professors



Professors on the seminar

Under the auspices of the Collegiate Association for Research of Principle, the summer seminar for professors opened at Chongpyong Training Center with the presence of 52 professors from nationwide universities. Between July 28th and July 31st, the professors heard the lectures of Divine Principle with their deep concern. The fore part of Principle was lectured by Rev. Lee, Jae-suk, president of The Weekly Religion, and the latter part by Mr. Ahn, Chang-sung, Director of Education Department of HSA-UWC. In the critiques after the lecture all participants spoke very highly of the superiorities of the Principle.

Japanese Family Have Training in Korea

120 Japanese Unification Church members who work for Shiwawase Company, led by Mr. Masaru Masuda, arrived at Sootaek-Ri Training Center to have a training on July 7th. During



Master is speaking to Japanese Family

their staying in Korea for two weeks they studied Divine Principle and anti-Communism theory deeply, and heard the story of Korean Unification Church and testimonies of some Korean families. Master appeared them very often and they were happy to hear his addresses. Through their visiting and studying in Korea they had come to promote mutual understandings and friendship even better than ever before.

Summer Camping for CARP Members was Held

Between July 17th and 25th, 1971, there was the 6th summer camping of Collegiate Association for Research of Principle members at the Chongpyong Lake-side with the presence of 240 collegians. In the afternoon, July 17th, the meeting was opened by presider, Mr. Yoon, Yang-hyun, Kyonghi University, and the opening address was given by Mr. Whang, Hyon-soo, Director of Guidance Department of CARP.

During the 9 days, many colourful events were made; lectures of Divine Principle and anti-Communism by Guidance



Student members are boarding on the boat in Chongpyong Lake.

Committee members, boat race, swimming, motor-boat race, drama contest, group discussions, fellowship meeting, etc.

They have toured to some counties in Kyonggi Province for last two days with anti-Communism enlightenment lectures.

Some professors in Seoul have given lectures to the students: special lecture of Professor Kim, Chan-sam, Soodo Teacher's College; anti-Communism literature of Professor Kim, Yoo-hyok, Dankook University; folk dance of Professor Choi, Kyu-nam, Seoul National University. Above all, Master's address was so impressive and instructive for the Sungwha students that they had been much encouraged.

There is no death for loveiness or love.

The Death of Le Khac Sinh-Nhat

The following telegram was received at FLF Headquarters Friday, July 2:

We urgently announce the President of Saigon Law School, newly elected Vice-President of Saigon Student Union, Mr. Le Khac Sinh-Nhat, 23, was assassinated by communist terrorists at 10:30 a.m., June 28, in the premise of the Law School, Saigon. We request your support in denouncing to the whole world that inhuman action and pray for Le Khac Sinh-Nhat, who died for our just cause.

Ly Buu Lam, President,
Saigon Student Union

FLF President, Neil Salonen, 26, of Washington, D.C. sent the the following reply:

The member of the Freedom Leadership Foundation are profoundly shocked by the tragic murder of Le Khac Sinh-Nhat who shared out devotion to the cause of democracy and freedom. We are asking all major youth groups to join us in publicly denouncing this act, which reveals the true politics of communism. Together we must force the world to acknowledge the meaning of this tragedy.

Neil Albert Salonen, President,
Freedom Leadership Foundation

The attached letter was sent to the national offices of

major American youth organizations. Salonen travelled to Vietnam last April, where he discussed the so-called "People's Peace Treaty" with many Vietnamese student leaders, who denounced the document as "a political fraud."

FLF President Neil A. Salonen charged the American press with "irresponsibility" in its "failure to cover adequately" the June 28 slaying of Vietnamese nationalist student leader Le, Khac Sinh-Nhat.

Sinh-Nhat, 23, had been particularly outspoken in his opposition to pro-communist leader Huynh Tan Mam, a chief supporter of the "People's Peace Treaty" circulated in the U.S. last Spring.

"If it had been Mam who was assassinated" said Salonen, "it would have been front page news across the country. But Le Khac Sinh - Nhat's death remains largely unknown to the American public.

Sinh-Nhat was recently elected President of Saigon's School of Law Student Association, and Vice-President of the Saigon Student Union.

Salonen, 26, expressed his concern for Sinh - Nhat's Presidential running mate, Ly Buu Lam, who outsted the Mam faction in the Saigon Student Union. Mam's supporters had been known to use strong-arm tactics against his political opponents in past elections.

Salonen has been to Vietnam twice, meeting with student and labor leaders on both occasions.

He said that Vietnamese youth leaders were largely unaware of Mam's using his position to support the "People's Peace Treaty" in the U.S. and that their learning of his activities was a significant factor in his ouster.

Miss Kim's Homecoming Talk

May 29, 1971

From notes taken by Regis Hanna(Washington Center)

I wanted to come back so many times, but Leader said, "No, we will go together." When he announced that he was not sure when he was coming, I said, "Well, then, I must go now..."

A Buddhist medium said to me, "The western world is your stage. you can do much more there."

Because my friends had not seen me for 12 years, their imaginations had been at work. They thought that maybe I was a bit mentally unbalanced to be following this crazy religion. So when I got to Korea, Our Leader wanted me to talk to and visit these people. I called them up and they were eager to talk over old times. Some of these people I had made friends with 30 years ago and now many of them are in important position in the Church or in education institutions. They came to my apartment and they were eager to see whether the stories about me and their own theories coincided with reality. I would just ask for an hour or so, because I was so weak (The change in climate, and the water and diet all contributed to her poor health). But they would want to talk on and on, asking questions, for three or four hours! Many of them have been very opposed to our movement, and did not even want to take the time to understand it. However, they would ask me many questions about it, and some of them asked to read my book --they begged me. While I was there I gave away over 100 books. So,

seeing them blew away many of the suspicious clouds about my sanity!

Although nobody was converted through these contacts, many misunderstandings were clarified. Because of my theology background, I could answer their questions most fully, and at the same time ask piercing questions of them when it was warranted.

In Japan, the Family recently fasted for 7 days. They put 2 or 3 tents in the busiest part of Tokyo to appeal to the Japanese government leaders and public because the Japanese government now has a policy of improving relations with Red China. This is very dangerous for Japan and the whole of Asia. Before this, the Japanese Family formed four teams of about 20 people each and started revival meetings in four places -- Hokaido, Kyushu, Tokyo and one other city. This has been a very successful strategy because they had been selling flowers and doing anti-Communist work and many made contacts. People contacted before are now recognizing us and they are coming to our Divine Principle lectures. As many as 200 come at one time! Thus, they are doing a lot of spiritual work.

They are continuing the flower-selling in the local areas, and this continues to be very successful. Mr. Kuboki and his wife are going around the world and meeting with the leaders of many nations. Before they left, they went to Nationalist China and met with Chiang Kai Shek, and had a very good talk. Mr. Kuboki's political work is significant. If Japan should go Communist, then God would have no room to work in Asia.

While I was in Korea, there were two special week-long seminars held for professors of universities. The purpose of these was not so much to convert them as to explain what our movement is and what we are trying to do. In this way they will be better able to help us on the campuses. In all, 60 professors came. A few of these have already written essays on how our

movement and philosophy pertain to their theories. Two or three are going to write articles.

At about the same time, we also started lectures for pastors. Somewhere around 500 letters were sent out inviting them to come for 2 nights and 3 days of a seminar. Out of these, only 24 responded, however. The reason for this is that they are so afraid. Some of them even went so far as to come up to our bus and almost get on, but they were so struck by fear that they couldn't come. The second time, about 50 pastors came. The fifth seminar is just finished. One hundred and thirty-five came for that one! Some of the pastors say when they have heard all of the Divine Principle, "Now I know why you are heretics!" Others say, "They have a great truth." But those in the latter group are afraid to testify to us for fear of losing their jobs. Some of these who came last time were here for the second or third time, and they had brought the deacons and elders of the Church with them... Some of them brought four or five persons in addition to themselves. The reason for this is so that if the minister says that the Divine Principle is good and he gets fired, then he can take a goodly part of his church with him!

This time, the ministers decided to listen and not to attack or ask questions. They did this because they know that they were hearing the same lectures that the professors had heard, and they respect the professors' intelligence. Some asked, "Supposing that our Church should fire us; what kind of position could you offer?" We feed them very well, and they like this.

A local presbytery has sent all their ministers a letter saying that if they keep coming to these meetings they will lose their jobs. However, the ministers keep coming.

Our Leader has said that he wants to continue these sessions for two more times, to make a total of seven. In these seven seminars, about 700 pastors have heard the Divine Principle. Then, Our Leader and the trainers will sit down and sift out

which are negative, which are non-committal, and which are positive. Those who are positive will be invited to for on a week-long camping trip where they will hear more about the Divine Principle in depth.

This is such a change from the past. When I visited Korea last time, I met a pastor whom I knew on the street one day and said, "Hello, Mr. Pak. How are you?" He looked at me and said very brusquely, "Fine, and how are you?" and then he scurried away like I was one dirty, unwashed, smelly person! This is such a difference to see the pastors talking and discussing and even some of them becoming positive toward us.

Just before I left, Our Leader came by and sat and talked with me while I was packing. He has so many ideas, he just talked. He said that so far, the focus of our movement has been the winning of Japan. We have worked hard in America and in general we have reaped very little. Now, the focus is turning to America. So I am not surprised to see new faces here and to see that the work is going more smoothly.

Our Leader does want very much to come to America. He may come in July. He is waiting for something to develop, and after he sees it he will come. I want you to feel and believe that Father is so much with us, and wants to develop His will and work through us at this time. A small amount of dedication can bring about great results. What we need to do is really empty ourselves so that He can use our efforts to fulfill all that he wants to do.

Thank you so much.

(News Reports)

Oakland, California

David S. C. Kim

Finally our Anti-Communist manuscript is completed on the 16th of June, the day of my departure to Washington, D. C. for Anti-Communist seminar on antisubversive study sponsored by Dr. Swarz, founder of Christian Anti-Communist Crusade, Long Beach, California. Twelve copies for the time being were made for distribution to Northwest key family for their intensive study. My special thanks go to Steve Mudgett who edited entire contents of manuscript and donated his time and finance for few months on this project. His contribution in this area will be recorded in the History of Victory over Communism Movement in the United States. Also my special thanks to Elizabeth Mickle, of whom Northwest family knows little, but in background she did excellent typing job of all contents of manuscript in such professional manner. I've not met her personally yet but according to my spiritual sensitive measurement, she must be a tremendous asset in near future to our United Faith Movement as well as Victory over Communism Movement on international level.

As scheduled, I left, on June 16 for Chicago to stay overnight at Sarah's Chapel. At airport, with my surprise, Eileen Welch, one of the old followers in our movement in U.S., were with Sarah and Rita. That night I met all Chicago family and enjoyed specially Sarah's radio broadcast tapes. Next day, June 17, I arrived at Washington, D.C. and stayed at the Hotel Sonesta where Seminar and Conference started for 4 days. Throughout the session, I had opportunity to meet

several scholars and professors on Anti-Communism field, and purchased lots of group study materials. Several people were very much interested in and liked our manuscript, and even introduced a few publishing companies for general circulation. I met miss Castro, Cuban exile, a couple from Portland, a student exile from Hungary, and other important figures in seminar. Dr. Swarz, M.D., born in Austrailia, began this work and his organization in 1953, one year before Holy Spirit Association was established by our Master, 1954, and as "foreigner" he tries to save America from Communist domination. He already pioneered in many areas - lectures, projects, research and debate, etc. which are ready for anybody to initiate small groups in school, church and campus and business organization, etc. With this help, you can complete Victory over Communism Movement, filling his gaps and his weak points with our manuscript, rather I like to say our Victory Over Communism text book. So far he has done excellent study, research, but not quite complete in criticism and there is no counter-proposal which in our text is referred to this point. I hope each of Northwest family study quickly Dr. Swarz's materials along with our text, and develop their own programs for the Church, neighborhood, campus, school teachers, or businessmen's groups, ets. I felt Dr. Swarz has a special mission from God and I dare say he is acting as good John the Baptist role in Anti-Communism and further, Victory over Communism.

During my stay in Washington, D.C., I met Miss Kim, Farley Jones, President of Unification Church (they changed Unified Family name), Washington, D.C., and Neil Salonen, President of Freedom Leadership Foundation, Inc. for anti-Communist movement, issuing "The Rising Tide" new letters bi-weekly and has several full-time family workers, influencing Congress in many ways. I had a chance to dine with all of Washington, D.C. family and I was very much impressed with

many enthusiastic faces of college student as well as old members in the center, and I noticed constant progress made in training members, new programs and church activities, and so on. I am told that on June 28, Washington, D.C. group will hold center director's conference at Washington, D.C. I changed my schedule as originally planned to drop in Utah and I safely came back to California on June 23rd I plan to make a short trip to the Northwest sometime in the first week of July.

Pain is an evil thing, but the power to bear it is good.

(Article)

Religious Revolution and the Principle of Creation (IV)

Kwon Yoon-hyuk

(Professor, Donggook University)

5. Religious Revolution by the Unification Church and its critique.

It can't be questioned for the modern world originated from Renaissance and Reformation to have brought the most gorgeous scientific civilization the human history ever had, and there is no denying the fact that the modern industrial society, its cultural subject has been pregnant with too many contradictions some of which have brought forth division of the Western culture and the world. Thus modern world is at the cosmic transition. So it can and should be done for the new world for conquest of those contradictions to be made.

Since where there is neither new religion nor viewpoint of God there may be no expectation to form new culture and world, and there is the reason why second Renaissance and Reformation are urgently required.

It was good enough for the first Renaissance to revive merely the Greco-Roman cultural origin, and there could take place the first Reformation in Germany, the under-developed area of the western Europe, but there should be included revival of cultural origin of Orient in the second Renaissance which is to create a new world culture and it is predestined for the second reformation to take place in Asia, the world backward.

Located in the north eastern Asia, and afflicted under the Japanese domination for thirty six years, and right after

liberated in 1945, Korean people has been distressed owing to racial and territorial divisions. What is meant by the division from the historical viewpoint of the world then?

As above-mentioned the division of the world including her division was natural production of contradictions and sin of modern industrial society. Accordingly where there is no unification of the divided world, there may be no unification of her territory and people. As Jesus on the cross the redemption of mankind, Korean people are on the way to Golgotha taking hold of the cross for the clearance of contradictions and sin of the modern society. If it be the essential mission of religion to bring for the salvation of mankind and liberation of the race burdened with historical sin and contradictions as shown in the history of the Israelite, there can and should be paved the way for Messiah in this country.

From such a view point, it is necessary for us to inquire into the validity of revolutionary movement for religion on trial by the Unification Church out of such a historical sense of duty. The religion in charge of the revolution should be able to give convictions to the modern people for establishing new society including the conquest of nihilism and abyss of naughts.

Now, in this meaning, let me criticize the established religions. As stated above, Protestantism by Luther and Calvin has made big contribution to the establishing technical civilization of the rational modern society, but it can't be out of historical restriction, for the religion based on the metaphysics of existential oblivion can neither give spiritual basis for the world unification nor stand aloof from nihilism. Having profound consciousness of truth, Buddhism is short of positive foundation for creative action.

There being made a resolution in the Islamic countries based on the theory of creative evolution by Bergson, Mohammedanism is also far beyond keeping aloof from nihilism and abyss of naughts as touched above.

As indicated in Chapter 4, abyss of naughts, production of contradictions and sin of world history can only be kept aloof based on the Principle of Creation, and this is the reason why the Principle should be settled as it of religious revolution, judging from such a situation, the validity of the revolutionary orientation by the church. I am not entitled to judge the quality of the newly tried interpretation of the Bible based on the Principle of Creation, but it is obvious for new establishment of view of God, new Biblical interpretation of spiritual principle to be able to and have to be made, for God has manifested a part of Himself as time goes by. This viewpoint can give its validity to the revolutionary movement by the Unification Church. Then what is meant by the religious revolution on the basis of the Principle of Creation? The Principle is sure to be mutual supplementary unification of Orientalism and Western metaphysics. However, it may be easily foreseen for such a principle to be regarded as heretic to conventional Christian theology relying on the metaphysics of existential oblivion.

The Principle consists of theory of the positive and negative poles and its unity and the theory is called Duality and all creatures its neutral being in it, and God is the neutral subject of duality(the true character and the true from). In looking God as the neutral subject, there is open to question. In my viewpoint, in the settlement of Godhead, He should be regarded as unifying subject of duality rather than neutral one. There is raised another question in it. Since there is not profound consciousness of naughts in the Principle, it can be next-to impossible for us to realize powerful action of creation. Accordingly it gives the impression of weak interpretation of His creation of heaven and earth, man and all other creature.

Due to the unprofound consciousness of category of the principle, we come easily to feel for a new and unique religious ethics based on the Principle of Creation. The supreme from of

religious ethics should be made in emphasis on creative action for the fulfillment of God's Will. What creative action means faithful establishment of his own function and personality, realization of uniqueness of function and personality between himself and other, and making faithful effort in creation, invention and discovery, of new one with mutual supplementary unification of the two different personalities functions. The new one could be no other than phenomenalization of creative life and it, that is to say, means the process fulfilling God's Will. Here one can feel ecstasy of heart, for people become a believer in God.

Finally I am to pass judgement on the historical viewpoint of the Unification Church. In the "Discourse of the Principles" the human history is providentially and mathematically developed and Korean race is called the 3rd Israelite and Christ is to come again. There seems to be a gap between the Providential historical viewpoint in the Discourse and the creative one in the Principle of Creation, particularly there is presumed the mathematical deploy of providential history to give rise to severe repulsion from historical science.

Judging from the significance, the 3rd Israelites and recoming of Messiah may be reasonable, and for Korean people having born the universal burden of the cross for the redemption of world sin and contradictions, Messiah can and should come again. It should be the main mission of recoming Messiah to conquer the historical contradictions of the universe, to redeem Korean people and the whole mankind. In fact, reformed Judaism for fulfilled mission of redeeming Israelites left undone by Moses.

From such viewpoints of redemption and religious revolution, there may be no room for dispute of Adventism. In closing, I am afraid of misjudgment of the Principle, and ask for the consent. I sincerely hope the supplementary and intensified doctrine for the redemption of Korean people and the universal spread and development of the Church. (*The end.*)

Religious Climate in Guyana

By Barbara Burrowes

Guyana is peopled by six different ethnic groups, descendants of Indians, Africans, Chinese, Amerindians, Portuguese and Europeans. There are also six well-established religious ideologies not including tribal and primitive religions and cults. Hindus, Christians, Muslims, Buddhists, Sikhs and followers of the Bahai faith are named in order of percentage of the total population.

The Hindus are numerous because the country has over fifty percent Indians from India. The Arians and the Sanatists are the two groups of Hindus, the former being representative of the higher castes. Two of the Hindu feasts are celebrated as National Holidays: the purification or Pagwa feast, which is a feast where the participants douse other with a reddish-coloured water. In this celebration, not only Hindus take part but also other Guyanese belonging to other religions and ethnic groups. The Diwali festival is the feast of lights. Homes and graveyards are decorated with small lights, this is the celebration of the triumph of good over evil.

The Christian population consists of more Protestants than Catholics, although the Catholics have increased over the recent years. There are over thirty different Christian sects, many of which are supported by American, Canadian and English missionary societies. The latest sect to be doing well here is the Assembly of God where people speak in tongues and roll down the aisles. Many of them have youth groups and some of

the wealthier ones have established hospitals and schools. The National Council of Churches has done a good job at uniting the Christians here but there is no real broadening of the outlook and willingness to investigate new thought.

The Muslim community is mostly Indian and it is made up of the orthodox Muslims or Saunis and the Ahnadis. Two of their feast days are celebrated nationally: Youman Nabi (Mahamed's birthday) and Vidul Azah (the sacrifice of Issac). This community although smaller is very active. The Maha is a very active Muslim organization.

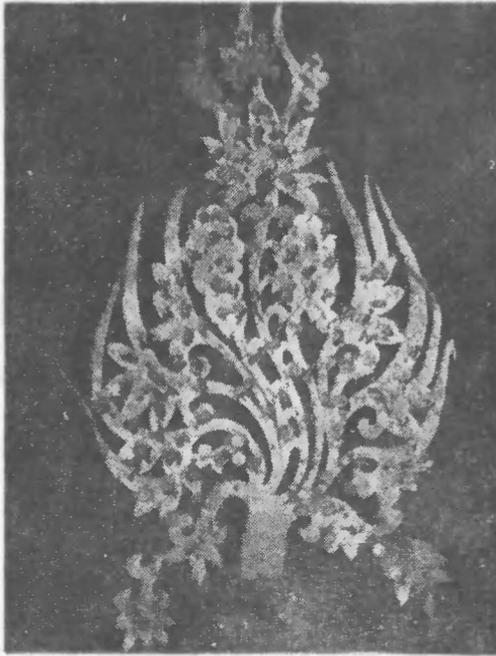
The other religious groups are much smaller entities and have no unusual presentation to report.

As the sun is the lord of life, as his beams support all growth, and call forth all the infinite diversities of being and beauty, so is liberty to mankind.

King Muryong of Paekche

Excavation of King's Tomb Sheds Light on Old Mystery

The excavation on July 8 of a 1,445-year-old royal tomb in Kongju, Chungchong Namdo, has unveiled a mystery of beauty of old Korea. Kongju was the capital of the Paekche Kingdom (18 B.C. 663) for 63 years beginning the year 475.



Golden crown found in King
Muryong's tomb

Unearthed from the tomb of King Muryong, who reigned

from 501 to 523, were a pair of gold crowns and over 500 relics that represent the excellence of the Paekche culture.

The royal remains had been buried in oblivion in the wilderness of nature until a National Museum excavation team discovered a trace of the site.

The tomb is located at Songsan-ni, the site of a number of old tombs. It is in the shape of a railroad tunnel and is 3.5 meters wide and 7 meters long.

Oriented to the entrance was a stone lion standing as a guardian. To the right of the chamber were fragments of the lacquered coffin of the king and to the left were those of the queen.

Scattered in the remains of the coffins were innumerable items of gold ornaments and jewelry which were in the possession of the royal couple. A bronze mirror and a bronze censer were also found.

The two gold crowns of elaborate designs are remarkable in workmanship. They differ greatly in style from the three gold crowns recovered from the royal tomb of the Silla Kingdom (57 B.C. 668).

Orchid Leaves

While the Silla crowns feature the designs of antler and tree, the Paekche crowns are in the shape of flowers and flames reminiscent of orchid leaves. The crown worn by the king is 14.2cm in diameter and 29cm in height, and the queen's crown is 14cm in diameter and 27.7cm in height.

Two pairs of gold earrings, to which are attached ornamented pendants and a gold hairpin, are also refined in taste and design. Among other objects of importance are gold bracelets, comma-shaped jades topped by gold ornaments, and a gold necklace.

From these objects can be traced the development of techniques of Paekche artisans, especially their unique refinement

and precision in their metal work.

A pair of stone inscriptions placed in front of the stone lion deserve special mention. The inscriptions in incised Chinese characters describe the lives of the royal couple and therefore constitute important evidence that credits the remain with the Paekche ruler. The inscription for the king, for instance, said in part; "King Muryong, the 25th throne of Paekche, was buried herein on May 7 in the year 523...."

Complete Texts

When deciphered, the complete texts of the inscriptions will reveal hitherto unknown accounts of the history of paekche. The stone inscriptions are the oldest of all ever discovered in Korea. Such inscriptions have rarely been found in old tombs and in most cases, therefore, excavators had difficulty in understanding and identifying excavated relics.

The walls of the chamber are of interest also. They are ornamented with tiles of floral patterns, each comprising eight petals in relief. The design resembles a lotus blossom.

The entrance arch is built of bricks of refined floral and geometric designs. The bricks are laid in horizontal blocks.

The subterranean channel is built of bricks and covered with tiles to drain off the water, and small niches in the shape of a candle flame were placed into the tiled walls to accommodate a white porcelain oil lamp.

Since most of the royal remains from the Paekche tombs had been stolen, little has been found in these tombs but a few bits of jewelry and ornamented wall tiles in deep relief.

Clues to Methods

The present excavation, however, offers the best clues to construction methods and materials used by Paekche architects. It, together with temple foundation sites near Puyo, shows that

Paekche architects had advanced techniques in the use of a variety of materials: stone, bricks, tiles, plaster, and bronze.

Some examples of Chinese pottery of the six Dynasties period were also recovered from the tomb. This strengthens literary testimony as to the strong ties Paekche enjoyed with southern Lian Dynasty (502-557) of China.

On the other hand, Paekche exercised significant cultural influences on Japan. Japanese culture during the reign of Empress Suiko (593-628), for instance, was inspired and tutored and by Korean priests, scholars, and artists.

The Horyuji (temple) near Nara built by Korean architects is an outstanding example of Paekche culture. A fine example of Paekche's Buddhist sculpture is the Kudara (Paekche) Kannon, which was carved from a single block of wood, larger than life size, with accentuated height and slim lines.

Fertile Land Dominated

Paekche had dominated the fertile land of central and south-western Korea. As Koguryo (B.C 37-668) grow stronger, Paekche moved its capital from Namhansansong on the Han River to Kongju on the Kungang River in 478 and again from Kongju to Puyo, near Kongju, in 538.

King Muryong, according to "The Samguk Sagi" (The History of Three Kingdom), was the second son of King Tongson. His name was Sama. The book describes him as a tall ruler of refined manner and generous personality. His virtue was such that all his people liked him. He ascended to the throne in 501 and reigned for 23 years until he died in 523, when he was 62 years old.

The book states that Paekche under the command of King Muryong, fought against Koguryo and won victorious.

A great part of Paekche's achievements in learning and Buddhist arts was attributed to the King.

The King encouraged cultural ties with Liang, which resulted

in remarkable cultural advance in Paekche. The King of Liang honored with a title, the Yongdong Daejanggun (The Grand General of the East).

From the Korea Herald

Only a peace between equals can last; only a peace the very principle of which is equality and a common participation in common benefit.

We Just Preach God

Michael Marshall

In the theological atmosphere of the Western churches where the "death of God" is often mourned, and the power of spirit regarded as fantasy, the heroic example of the persecuted Christians of Russia, Eastern Europe, China and North Korea, comes as a breath of fresh air. It has been conveyed to us particularly through the experience of Pastor Wurmbrand who languished for fourteen years in a communist prison in Rumania, tortured, starved, and in solitary confinement for years at a stretch. Right from the beginning of his conversion to Christianity from the Jewish faith of his ancestors, the living power of God shows itself at work. A pious tailor in a Rumanian village had through his life one request above all others to make of God, that before he died he should bring a Jew to Christ. But this was impossible as no Jews lived in or near his village, and he, for his part, had never left it. Impossible that is, until Richard Wurmbrand was lead to that village....

And he exposes the communist regimes for what they are, the implacable enemies of this new-found life and power. The truth about these countries is now being revealed on a considerable scale. The works of the Russians Solzhenitsyn and Marchenko for example are now showing how labour camps for large numbers of political prisoners continue to exist, long after Krushev had convinced the West that they were no more. These writers tell of the trivial offences for which people are interned - a legal assault on free expression; they tell of

terrible physical conditions and the persistent efforts to degrade and break the human spirit.

However, it is from a Christian viewpoint, from a standpoint of spiritual values that the great danger threatening the world from this quarter can be most sharply perceived. For spiritual ideals are the very antithesis of the materialism which the communist regimes take as their watchword. Soviet torturers feel no scruple, since to their minds a victim is simply a lump of matter to be fashioned into a horrible new shape. Lenin avidly learnt all that Pavlov could teach him about dogs, so that he could apply it to men. And the Rumanians have refined the techniques still further at the notorious prison in Piteshti, applying them to large bodies of men. By torturing and conditioning they bring Christians to turn against, betray and finally torture their fellow Christians. They not only oppose what is often pigeon-holed conveniently as "religion" but they aim to destroy human comradeship and love, even separating Christian parents from their children.

The rising tide is not stopping there. It is already lapping at the feet of other nations and eroding their spiritual foundations. Laurenti Beria, Stalin's chief of the secret police, wrote that the way to take over a country was to attack its youth through drugs, alcohol and pornography, undermining national pride and loyalty and pretending that this road leads to true freedom. The seed has taken root in the West. Jerry Rubin, the American Yippie leader boasts, "We've combined youth, music, sex, drugs and rebellion with treason - and that's a combination hard to beat." What most disheartened, Wurmbrand, in the face of all this, was the equivocating response of Western Church leaders. The guardians of the values on which our freedom rests had often ceased to expose evil or to accuse Satan. They had become politicians and diplomats and were no more servants of God nor man.

Their attitude has been reflected at every level. Enjoying the greatest freedom, Western Christians have often been lukewarm. No longer the light of the world, the churches have emptied. However, spiritual revival is already beginning in this country and in it we can take great inspiration and practical example from those Christians in the East who have really had to live out their faith completely or not at all, since they have never enjoyed the freedom of the West. For them doctrine and theology are not so important as the lived love of Christ. When under torture, Wurmbrand said that the trinity, justification by faith and all the other doctrines were rapidly swallowed by the mists of pain. The only light that remained was the personal experience he had had of Christ's love. Beliefs are only stepping-stones towards our knowledge of the heart of God.

If we have never taken those steps how can our love shine out under persecution? And if, at the last, we fall, what use will all the discussion and argument over belief have been? Religious unity will never come through pieces of paper produced by theologians around a table, however learned they may be. It will only come through a great desire of man to know and love the heart of God and to serve Him. This is what has happened in the communist countries where persecution has drawn all churches together. There are not enough Bibles to go round, let alone any works of theology, and when Satan is so aggressive there is no time to waste doing his work for him through arguing about beliefs.

Instead there exists a bond of heart based on the living witness of all Christians. Their zeal and sacrifice have been tremendous. Two Christians in Rumania pushed through a crowd at a public meeting to witness to premier Gheorghiu Dej, knowing they faced certain imprisonment. A foolhardy waste you might think, but the logic of the spirit is different from

that of the physical mind. A seed had been planted, and in his dying days Gheorghiu Dej was converted to Christianity. Even new converts, sometimes ex-communist party members, are ready to make the highest sacrifices for witnessing their faith. Because their faith is living, they long to feed it to those who are spiritually dead or starving. Among many Russians, Wurmbrand found a great longing for - they knew not that - until they learnt of God and Christ terms and concepts meant nothing to them; yet the desire to know God was present and the Christians ministered to it no matter what the cost.

In this country, indeed in every country of the Western world there is the same hunger - where is the commitment and zeal that ministers to it? Yet this is the real battle, the world war being fought at present. There is a vacuum in the secret places of the souls of many, at the centres of nations. This vacuum must be filled either by God or by Satan. The battle is a spiritual one, but its results will be hard physical reality, as hard as the floor of a cell. This may seem strange for a nation where, for the most part, philosophy and religion are aired amid the coffee cups, when we have withdrawn from the "real" world. However, it is true. The freedom and justice we enjoy stand on spiritual values. Much of it was gained by men in the seventeenth century who actually did fight for spiritual ideals, and it is what is at stake at present.

In a battle, you will not receive much thanks for criticising the plans of your generals without producing constructive alternatives. So we cannot go far just by criticising the weakness of the Western churches. As the whole of the Christian experience is centred on the resurrected Christ, we should look to the spiritual re-awakening of the West. Before Wurmbrand crossed the Iron Curtain, hardly anyone thought of this problem. Now, consciences have been stirred, but what can we do? We need to advance a positive, Godly ideal, which is higher and

sturdier than any ideology of atheistic materialism.

Over fifteen years ago in Korea a great religious leader, Mr. Sun Myung Moon, showed such a way of answering communism, after invasion, war, and enemy occupation of half the land had scarred the nation. He has propagated spiritual truth in a most dynamic fashion bringing a practical knowledge of God as our Father, and a most immediate experience of His love, many thousands who were lost before. In this way, Korea, a meeting-place of almost all the world's great religions, has, over the past few years, quietly become a focus of religious unity in its profound and true sense. A lesson to teach those who realise they are under attack and are looking for weapons with which to fight. Where there is such a true love for God, and so for His creation, great physical changes can take place. Mr. Moon has revolutionised the extent of fulfilment and purpose to be found in the family unit, in village life, in an industrial factory and even in the Korean army, all on the basis of our individual personal and collective relationship with God. Those who have been inspired by him show a new understanding of the ideals behind a life used for God, and a high example of true Christianity in practical expression.

Where this happens there is no room for the insidious subversion of a Beria. As Mr. Moon himself says,

"We don't have to preach against Communism; we just preach God. If God becomes a reality in one's life, there is no room for Communism."

*From "The Unified Family Monthly"
published by English Unification Church*

Christianity and the Divine Principle Movement

By Ray Barlow
Los Angeles Center

Since Jack and Gladys Korthuis have begun leading Los Angeles Center, they have emphasized the relationship of Christianity to the Divine Principle Movement. Recently, I have been appointed Director of Church witnessing, and this has inspired me to think more seriously about the following question: "What role does Christianity play in producing the Kingdom of Heaven now that the Divine Principle Movement is God's direct instrument?" We know that it is essential for Christianity to become one with us in heart and purpose, but we must logically plot how we can effectively bring this unification to pass in the shortest length of time.

Let us begin by observing the state of Christianity today. To do this, we have to look at the state of the individual Christian today. By conventional definition, a Christian is a person professing belief in Jesus as the Christ and in the teachings of Jesus. A true Christian, however, has the responsibility of not only professing belief, but of striving to fully realize the teachings of Jesus in his life. To fulfill this responsibility completely, it is essential to know what the ultimate mission of Christ was, what the true purpose of mankind is, and what is the cause of man's separation from God. Each individual must bring about his personal restoration by applying principles of truth that answer these questions, and at the same time, he must contribute to the restoration of the whole

human race by spreading these principles as quickly as possible.

Christianity today lacks the total answer to these questions. Thus, it is in an unfulfilled state. Specifically lacking is the thorough understanding of exactly how man was separated from God. Because of this, it is impossible to understand the plan God has been using to restore His Kingdom on Earth. This is one reason that Christianity has not succeeded and cannot succeed in reaching its goal.

Because God has at this time given man the Divine Principle to guide him in the final leg of his journey to the Kingdom, and because we are among the first to be receptacles for this truth, we have the responsibility of applying it to restore all relationships, including those between churches to reflect the harmony and unity of God's nature.

In restoring all relationships we must understand the Cain-Abel relationship as it operates on all levels: individual, family, governmental, religious, etc. This is because the Cain-Abel relationship is the primary strategy through which restoration takes place. Restoration is accomplished as the Cain faction serves and cooperates with the Abel faction. However, this can only occur if Abel treats Cain in such a way that it is easy for Cain to cooperate.

We know from the Principle that Cain represented to God the fallen Archangel Lucifer, and Abel represented Adam. Going against the order of dominion in the universe, Lucifer deceived and dominated Adam. In this way he became Satan, meaning "enemy". Through the Cain-Abel relationship, God wanted the faction representing Satan to be in a position to be jealous of the Abel faction just as Lucifer was jealous of Adam. But instead of Cain killing Abel, God wanted Abel to show enough love for Cain so that Cain's heart would be melted and he would cooperate. Abel by offering his works and sacrifice through Abel, as his mediator.

If Abel had served Cain and demonstrated love to Cain, Cain would not have felt animosity toward Abel and killed him. Abel should have made it easy for Cain to offer his sacrifice through him, by his attitude of humble service toward Cain. So Abel was in a position of either hastening or regarding the dispensation, depending on the attitude he took toward Cain. Thus, Abel was partially responsible for his own death, because he lacked wisdom in dealing with Cain and lacked understanding of the responsibility of his position.

On the other hand, the Principle shows how Esau and Jacob carried out Cain and Abel's mission successfully. When Jacob realized Esau was angry with him for having stolen the birthright, he did not further inflame Esau's anger by being arrogant. Instead, Jacob served Esau by sending gifts to him as he was returning from Haran. Consequently, Esau was pleased and forgot his anger. In this way he could welcome his younger brother in love. By taking an attitude opposite to that of Cain and Abel, Jacob and Esau restored relationship of brotherly love that God had been seeking to establish, and in this way the dispensation of restoration could continue on a higher level.

Prior to the arrival of Sun Myung Moon, Christianity was in the Abel position to all other religions. Today, however, it is in the Cain position to the Divine Principle Movement. This does not imply anything negative. Rather, it describes the position that we should take toward Christianity, and they toward us. If the Fall had not occurred, religions would not have been necessary. Because of the Fall, religions have come about and existed in a state of conflict and rivalry with one another. Now, we must unite them under one central truth.

The question is, "How?"

Today, God's dispensation can be either prolonged or hastened, depending on how we relate to the Christian Church. We must take the attitude of Jacob and serve the Church with

love, demonstrating the Principle to them, rather than taking the attitude of Abel, frustrating and antagonizing Cain by our arrogance. Humble service will provide an avenue for Church to cooperate with the Divine Principle Movement more willingly and will cause them to think twice before accusing and criticizing us.

One vital point in relating successfully to the Church is to avoid conflict bases. For example, we should not confront Christians outwardly on the basis of our knowledge of Jesus' mission because this could destroy or prolong any possibilities of uniting with them in the future.

When Our Leader was in Washington in 1969, a woman who was unfamiliar with the Principle questioned and criticized what Our Leader was saying. Rather than argue with her, he briefly explained what he had said and spent only a little time on it because she was not willing to accept the proper answer. This is an example of foreseeing a potential conflict base and avoiding it by directing the conversation to a more positive base.

When I was in Washington in February 1969, I had the privilege of attending the first New Life Workshop there. Phil Burley was directing the question-and-answer period after lectures had ended and was asking for comments on the Principle. One person responded by saying, "I don't believe any of it." Rather than spending a great deal of time trying to prove to the person that he was wrong Phil answered by saying "Are there any positive comments?" This immediately directed the discussion to a more positive course. This is also an example of foreseeing a potential conflict base and avoiding it by defeating Satan's opportunity to invade the conversation.

In Los Angeles, we have had great success with the Christian Church by keeping this valuable principle of communication in mind. We have been keenly aware of the Cain-Abel relationship with the Church and how this teaches us in what manner to

relate to them. Ernie Stewart is teaching the principle to members of the First Baptist of Church Hollywood in their homes. Others are in positions of being trusted. From these positions, we can accomplish more for the Principle than we ever could have if we had spontaneously confronted them.

We must remember that we stand on the foundation of indemnity paid by the Christian Church. If it were not for Christianity, our Leader could not have come. So we are really indebted to Christianity and owe it our respect and love. Let's really work hard in this area and show our Leader we are truly capable of revitalizing the Christian faith so that God's dispensation can be hastening to fulfillment.

Faith for living is ultimately bound up with capacity for self-development and self-reliance.

Juanita Castro Condemns Communism

Juanita Castro, sister of the communist dictator of Cuba, Fidel Castro, delivered a message at the Orange County Antisubversive Seminar which was held in the Hotel Sonesta, Massachusetts Avenue at Thomas Circle, June 18-21, 1971. The following is part of the message of Juanita Castro at the Orange County Seminar.

One of the evidences I can bring out regarding the evil nature of communism and its leaders is the fact that I am here fighting against the system and against my own brother. I had no alternative. I had to choose between being an accomplice to the abnormal plans of Fidel's against the Cuban people and against the other peoples of the Americas, and my own Christian convictions, my love for freedom, peace and progress for all human being all over the world.

Communism divided my family in the same way as it has divided most of the families in the countries where this inhuman system exists.

Communism is the reason for children to persecute their parents and for parents to persecute their own children. Communism is a cruel, atheistic doctrine, and whoever follows it becomes its fanatic and he, too, devotes himself to persecute and to exterminate his fellow men. It can be affirmed that communism is a mental disease. Communists suffer from different mental traumas and complexes. They become wild beasts and there is no way to either restrain them or stop them for the sake of goodness.

Communism is as bad in domestic affairs as it is in national and international ones.

In the domestic aspect, it destroys the family and religious

beliefs.

Nationally speaking, it destroys the democratic and progressive institutions in order to reestablish the barbarity of ancient times.

Internationally speaking, communism destroys the concepts of nation, sovereignty and independence in order to superimpose the imperialistic interests of Soviet metropolis.

In brief, the communist system is good to not even one of the aspects of the life of a human being or of any nation.

In my home country there were the problems faced by any other nation in the world, since perfection does not exist on earth. But when the communist system was imposed upon my people, it worsened these problems and built up a wide range of different ones.

Nowadays, Cuba is a country destroyed by communist imperialism. The Cuban people have greater needs; they suffer poverty and misery of all kinds. Rich people have been lowered to the status of the poor, while the poor have become miserable ones due to the fact that nobody, not even the humblest ones, can benefit from communism.

The Communist, Marxist-Leninist, Socialist—call it as you wish—system was introduced in Cuba by means of deceit, the lies, and the treason on the part of my brother Fidel.

Fidel started by deceiving his own family and ended up by deceiving all the Cuban people. He still deceives people in other countries, people who still believe his lies. Those people are not aware of the fact that they are trusting in, sympathizing with the worst tyrant who ever existed in America, a tyrant who would carry out any sort of betrayal, any kind of injustice.

The Cuban people fought for a true democratic revolution which would bring forth freedom, peace and social justice for all. Those were the principles I myself fought for and still fight for.

It is because we wanted all those things for Cuba that we

fought during the Cuban revolution and we are still fighting to see that the Cuban people get them, because, unfortunately, the Cuban people had the misfortune of seeing Fidel's tyranny replacing that of Batista.

I affirm that Fidel betrayed the because he has done everything contrary to what he promised. While in the Sierra Maestra, Fidel promised one thing; he has done just the opposite since he seized power.

But Fidel is not satisfied with Cuba as his only prey. His ambition is to subdue other nations. His ambition is extremely abnormal. His goal is to be the tyrant of the America. His ambition is as enormous as it is ridiculous, but he is able and willing to carry on all sorts of villainy in order to accomplish it.

For many years Fidel has been gathering together the most modern military equipment to use it against the other countries in the Hemisphere. It is not only Fidel and the little Island of Cuba. Backing and supporting him is the military power of the Soviet Union.

So we see that Cuba, situated only 90 miles off the south coast of the United States, is becoming a powerful nuclear base for the Soviet Union. Along different regions in the Island of Cuba and aiming to the principal countries in this Hemisphere, the Soviet Union has decided to build up missile pads. They have already built up some of them.

Just a few years ago, the leaders in the United States used to say: "We will not allow another Communist Cuba in this Hemisphere."

Well, incomprehensible as it may seem, there is already another Communist Cuba in the Hemisphere: Chile. This country has just fallen into the orbit of the Soviet Union and of Red China, without any help from the United States to prevent it. Bolivia and Peru, both under leftist demagogue military regimes,

are following the same path.

In some other Latin American countries as Uruguay, Guatemala, Brazil, etc, the terror imposed by communist delinquents makes it impossible for diplomats to carry on their work and, even worse, to live. The same thing happens to the citizens of those countries whose lives are as endangered as those diplomats.

There is a wave of political terror sweeping all over the continent. This wave has its origin in the fidelocommunist organization known as 'OLAS', created and organized in Havana with the participation of the communist agents in the Americas.

A few years ago the United States used to fight against communist subversion side by side with its friends and allies in the Latin American countries. Nowadays, the policy has been changed, and the communist advance and progress are permitted. In a way, the mistaken policy followed by the late British Minister Chamberlain is being put into practice. It is the same policy of appeasement which permitted the Nazi hordes to advance in Europe; the same policy which originated the Second World War.

Back in October 1962, the Governments of the United States and the Soviet Union reached a pact or "understanding", concerning the missile crisis in Cuba. By this understanding, the Soviet Union committed herself to take the offensive weapons out of Cuba. In turn, the United States, with trump cards on its side, backed down and accepted such an "understanding", promising not to invade Communist Cuba and not to permit anyone to do so, including the Cuban forces in exile who were exercising their legitimate rights.

It was the Soviet Union who came out the victor, simply because she reached her goal, namely, the permanence in Cuba of a communist regime.

Recently, the governments of the United States and the

Soviet Union have ratified the already mentioned 'understanding' in view of the building of a naval base for nuclear submarines in Cuba,

In the struggle between the United States and Russia, where communism and slavery are represented by the Soviets, while democracy and freedom are represented by the United States, whoever wishes sincerely for the success of the United States and the free world must be—and I myself am one of them— very much concerned with it.

If the north American people awake and understand the Cuban situation, if they succeed in having their leaders help liberate the Cuban people, the United States and Cuba will be allied once more, the people of the United States and the people of Cuba will be friends again.

This is what we are fighting for. This is why we are suffering misunderstandings and persecutions.

Some day, I am sure, understanding and justice will prevail and then, the United States will change its mistaken policy regarding the Cuban case.

Cuba will be once and for all an independent and severeign country. Thank you very much

(Korean Historical Story)

Princess Marries 'Idiot Ondal', Helps Him Achieve Greatness

This is an article on woman who appeared on the Korean historical records, and, at the same time, deserve public attention. — Ed.



Thanks to the assistance of Princess Pyonggang, her husband who once had been called "Idiot Ondal," became a great military general contributing much to the expansion of Koguryo(BC 37-668) territory over Manchuria.

The youngest daughter of King Pyonggang, who reigned in

the sixth century, the princess was a blubberer in her childhood.

In his efforts to eliminate her crying habit, the king frequently told a joke that he would marry Princess Pyonggang to "Idiot Ondal" if she kept crying. When she grew up and was a 16-year-old lady, she was no longer a cry-baby but instead possessed a graceful manner and fair countenance to which every body felt attracted.

The king looked for a becoming match to mate his daughter and selected a man called Koh as a strong candidate for his son-in-law.

One day, he told his daughter his opinion, but the princess made a strong protest against it.

She said, "Father, why do you change your mind? You used to say that you would marry me to Idiot Ondal."

It is understood that even an ordinary man must be faithful to his words not to speak of the sovereign whose words should be obeyed throughout the nation. I cannot accord to your wish," she continued.

Whenever the king mentioned "Idiot Ondal" in his jokes, the princess wondered who he could be. Her nurse explained that Ondal was an ugly and idiotic beggar who had a good heart and supported his mother.

It can be assumed that Princess Pyonggang, sick of people around the palace who exercised every possible means to win fame and wealth, was deeply moved by Ondal's life story. Angry about her request, the king chided, "Do you mean not to follow my decision? If you do not obey my order, you are not my daughter. I have no wish to live with a girl who is not my daughter. You should leave the palace." For several days, the queen tried to persuade her daughter to marry Koh but failed.

The strongly determined princess preferred leaving the palace to marrying Koh. She left her life in the palace with a lot of jewels given her by the queen in her pocket in order to search for Ondal. She managed to find the hut of Ondal located on a hillside after wandering for a couple of days. Although the princess confessed the whole story with a sincere heart to Ondal and his old mother, they, at first, did not believe it and rather thought that she was an old fox in the form of a woman. But later, they were persuaded by the princess and Ondal wed her in a humble ceremony. She sold off some of jewels given by the queen and bought a house, rice fields, cows and other household necessities. The couple led so happy a life that their neighbors thought that Ondal was rewarded for his honest behavior and gentle heart.

One day, Princess Pyonggang gave some money to her husband and asked him to buy a horse in the market. She advised him to select a horse disposed of by the court. She took care of the horse her husband bought devotedly and let him go hunting in mountain areas, riding it.

As the horse grow stronger, Ondal developed his horsemanship and archery. His skills were improved to such an extent that nobody was more excellent than he in horsemanship and archery. At that time, the Koguryo court sponsored an annual hunting festival in March. After developing his skills, Ondal participated in the festival and killed more game than any other participant. He was selected as the best hunter during the festival. The king deeply struck with his hunting skill, asked about the personal background of the winner.

Hearing that the excellent warrior was Ondal to whom his beloved daughter got married against his will, the king's heart was full of regrets for what he had done. Meanwhile, Princess Pyonggang. Knowing about the excellent performance

of her husband during the hunting festival, felt that all hardwork and endeavors were repaid.

Several months had passed. Chinese soldiers led by King Wuti of the Late Chou Dynasty, invaded the north-east border district of Koguryo.

Ondal decided to dedicate himself to the protection of his fatherland against the foreign attack.

Pleased with his decision, the king named him commanding general of the Koguryo army. His brave action in battlefields enhanced the morale of Koguryo soldiers and helped them beat back the enemy.

In a ceremony, King Pyonggang officially called Ondal his son-in-law and appointed him to a high ranking government official position called "Taehyong."

King Pyonggang died after his reign of 32 years and King Yongyang succeeded to the throne.

One day, Ondal met the king and talked about his long-cherished dream of recapturing the land captured by Silla. With the king's consent, he led an attack against Silla.

Everynight, Princess Pyonggang prayed for his victory on the battlefield. But a messenger from the battlefield informed her of the sad news: Ondal was shot to death by an enemy arrow during a war at Castle Acha. According to him, army soldiers put the dead body in a coffin but it was stuck so fast on the ground that nothing could move it for the funeral. At first, Princess Pyoggang nearly fainted because of the sad news, but she immediately pulled herself together and hastened to the battlefield. She carassed the wooden coffin with her hands and whispered: "Your wife is here at your side. Life and death is beyond our power and decided by the heaven. Please rest in peace." Then a miracle ocured. The coffin began to move as though it had no regrets.

(Poem)

He's Come to Save Us All

Since times of old when God first toiled
To bring about man's birth
Mankind walked away from Him
And Satan ruled the earth
This caused the heart of God such pain----
His children haven't known.
Now we must turn and comfort Him
And bring to Him His Own.
O come away my children
O come away from sin!
Lay waste to hearts of evil
And put God's purpose in
Falsity stalks ahead of Truth
And imitates the Plan,
But Truth comes after Falsity,
And moves the heart of man.
So listen to the Truth my friend
And follow its clarion call.
God moves the earth toward man's rebirth.
He's come to save us all.

Perry Crodell (Los Angeles Center)

(Testimony)

I Had Developed a Deep Love for France

Reiner Vincenz



Mr. Reiner Vincenz

With a very grateful heart I like to give my testimony. Looking back at my past life many, many events, experiences and influences have formed me, but most precious to me is the way which has led me to receive spiritual life and a close relationship with the living God.

I was born on January 9, 1939 and grew up in Leipzig, a city in the eastzone of Germany. With about 13 years of age I became very active in a protestant church group, and in summer 1956 I was chosen to take in a church congress in Frankfurt, West Germany. The congress lasted one week, everything was very well organized and I was very much impressed by the freedom and the material wealth around me. When the time had come to return to Leipzig a strong force hold me back and I did not get into the train but stayed in Frankfurt. But suddenly everything looked very different, I was alone, nobody helped me and I had to enter a refugee camp. Then a difficult period with schooling started and I tried to inform young people about life in East Germany. But nobody wanted to hear

about it and after a while I gave up. My desire for material wealth grew and I studied management and industry in order to earn lots of money one day. I had in my mind to go to South America. My contact with the church had been completely broken. During my free time I started to paint, and one day I painted a very big picture with the scene "Man in the last judgement". I wondered about myself, not knowing why I had chosen this theme.

Later I started to work in a Swiss company and I met Mr. Peter Koch, who was employed as engineer. Since Mr. Koch had been in America and I was interested in going one day that direction, I was very happy when on August 22, 1964 I was invited by Mr. Koch to his house hearing about his experiences in USA. I asked him: "If you would be banished on an island, which 3 books would you take along?" Without long thinking Mr. Koch answered: "I would need only one book, a book I found in the United States and which I have translated." Of course, this made me very curious and hearing the title "The Divine Principle" I just wondered and felt sorry. But not very long, I saw the chart of "Restoration of History" and was very much impressed. Mr. Koch talked to me all day and I knew I had to study all in order to be able to judge. Every day I returned, and although I tried to find some shortcomings, all my questions could be answered and I was overwhelmed by the Divine Truth. After 14 days I decided to devote myself completely to work for God. I became spiritually very open and soon had many proofs of the great power and validity of the Divine Principle. The desire to inform the world became immense and day after day I helped searching for God's lost children.

In July 1965 I had the great privilege and joy of meeting our Master, who had been visiting Germany during His first world trip. Much love and advice we received and especially the remarks bringing the Divine Principle to neighboring countries

stayed deep in my mind. Without really having a reason, I had developed a deep love for France during the last years and now my desire to bring God's message to France to grew very quickly. The German family prepared me to take the responsibility for a nation, translated the Divine Principle book into French and I was very happy when I got the permission to start in new mission-field.

On February 26, 1966 I arrived in Paris with just a little knowledge of French, without residence and working permit, but with great confidence and trust in our Heavenly Father. Never I will forget the moment I was standing at the train station, holding my suitcase with the Divine Principle book and doing the first steps heading for Holy Ground at the Eifeltower. Praying at the place which our true Father had blessed in 1965, I realized the great work I had been entrusted with. Right away I started to search for God's lost children, walking for many hours every day through the streets and getting acquainted with my mission-field. Through spiritual guidance I had found a way to earn the necessary money. Every morning from 5-9 o'clock I was cleaning offices with a crew of people, who represented really the lowest class of society. More and more I could feel the suffering heart of our Heavenly Father and of our Master, and my desire grew tremendously to help to change this world.

After 3 months God wanted me some other place and I was overwhelmed with joy when I was accepted as a receptionist in a hotel in "Quartier Latin". Here I got a monthly pay of \$30 and a tiny room which served as the first Divine Principle center in France. Now I was in the heart of the city, in the district where thousands of young people live. I searched and searched for the first person who could understand God's will today. Many people I invited. Satan attacked me severely, he wanted to force me to give up. But the power of God and my love for Him were much stronger. One night I had a very clear vision. A long period of

my past life was shown to me and a voice said! "This is the way I have prepered you." Next morning I realized, that exactly 10 years ago I had left my parents and the city of Leipzig.

The atmosphere in the hotel had become unbearable and again it was like a miracle I found a room in a better neighborhood. My search for the first follower continued and it was one night in March 1968 that on my way home a strong voice told me to go to a certain subway station in a very different direction. I was very tired, didn't want to go, but after some inner struggle I obeyed and was really guided to a little dark street where a young man was standing alone. Right away I knew that I had to talk to him. Three weeks later he was the first follower of our True Parents in France, His name is Henri Blanchard. From then on work advanced quicker. Soon we were 4 people and we could establish a center in Boulogne-Paris. Soon afterwards, March 1969, our long wish came true. We could welcome our True Parents in Europe. Happiest and warmest, most valuable and exciting days followed. For me personal a great change of my life came, for which I am most grateful. Our True Parents blessed me with Barbara Koch in marriage.

Through the visit of our True Parents France had been greatly blessed and all work for the Father could develop much better. In the meantime we could establish French headquarters in the heart of Paris and open Divine Principle centers in Beirut, Lyon, Lille, Neuilly and a second one in Paris. Growing personally through the experiences of each project and learning to understand deeper the heart and the will of our Heavenly Father.

I am most grateful that God has called me, showing me the deep meaning and challenge of life, and giving me all necessary help and guidance during all these years. With all my heart I follow the True Parents. They are the way, the truth and the life. Through Them everyone can return to our Heavenly Father.

I Began to Realize the Way Had Been Opened to Me

Elizabeth Biro



Elizabeth Biro

In September, 1968, I went to Istanbul, Turkey to begin work with the United Church Board for World Ministries as a missionary-teacher at the Board's school at Üsküdar. I arrived in Turkey with a heart full of love, with the desire to serve God and to share my faith with all who would listen. I came to Turkey with a background of missionary service, from a family which loves God and wants to show it with their lives.

And what did I find in Turkey? I found a community of American missionaries so unsure of their faith that they are reluctant to talk about it. Since open evangelism in Turkey is forbidden by law all missionaries must work in some institution such as a school or a hospital. And these missionaries are doing fine work in these institutions to help Turkey develop in the areas of education and health. The missionaries believe that, through the example of their lives, they can affect a spiritual change in the Turks. I believe this is

so, to a degree, but it is too slow a process in this time of struggle for God's new world.

During my three years in Turkey I became dissatisfied with my work and unhappy about the missionary life. Close to nothing was happening to change the spiritual atmosphere of the Turks but much was happening to draw me away from God. My heart was closing; I was being pulled more and more by Satan. And I found myself doing things such as I did not want to do. I was associating with people with unclean hearts and minds. I was looking, searching, for some way out of the maze of evil. I needed a way back to God. I never doubted His love for me but I felt He and I had a communication breakdown.

On May 2nd of this year I met Harald Unger. From the minute I saw him I knew he was different from any person who was then in the sphere of my life. Immediately I trusted him; immediately I knew that God had brought us together. I knew that God had understood my need for a new life and I understood that, from and with Harald, I could learn; I could grow into the person I knew God wanted me to be.

Very quickly, but very quietly with an assurance I could only admire but not fully comprehend, Harald began to ask me questions that no one had ever asked me before. He challenged me to begin again, to rethink all that had once been so important to me. He told me about his family in Vienna and I was very curious about this group.

The idea of living with many people as brothers and sisters was immediately exciting to me. I asked Harald if there was anything I could read about this family organization and he brought me a copy of the Divine Principle book.

I began to read it, slowly and carefully. The first chapter seemed so logical, so totally understandable. I had some questions and Harald answered them, again with this same quiet strength and commitment that he had shown from the first moment of our

meeting.

I had planned to leave my work with the school in Istanbul and begin work in southern Turkey with village children. About a week after Harald found me I received word that the Turkish Foundation had changed its mind and they no longer wanted me. My life was in a most confused state. I had no special work to do and no reason to stay in Turkey.

A few days after this I had a dream. This dream was the first of this sort that I've ever had and it impressed me very deeply. In it I was trying to place a telephone call to my grandfather. My grandfather was a very fine man who devoted his life to Christian missionary service in Japan. He, like Harald, was a quiet man of great inner strength. When he died about eight years ago I felt a great loss, for we had spent much time together. He had shown a special love for me and he had told me that he knew I would continue the fight for Christianity throughout the world. When he said those words I was about twelve years old and didn't really understand them. When I was a child he often sat by the piano as I practiced with his eyes closed and a look of serene peace on his face. He urged me to develop my gift of musical talent, both with the piano and, later, with my singing. He told me this would be very important for God's work.

In my dream I tried to call him in Paris, in Athens, and in several cities in Europe and Asia. I finally spoke with him and told him, at length, everything that had happened in my life since his death. He assured me that he knew all these things and that he had been watching me carefully. I told him I was going to return to America because I had no where else to go. He told me, gently but firmly, that my place was not in America but that I had special work to do somewhere else. I asked him where this place was and he said only that the way to that knowledge had been opened to me and I would soon understand

it clearly. I begged him to tell me and he answered that I must pray and trust God to lead me.

In the weeks that followed, Harald and I studied the Divine Principle book together, reading it aloud to each other. I could easily accept the fact that Jesus didn't complete his mission and became most curious about the second coming Christ. I had suspected, even before Harald told me, that the Master was alive now and among us. And when he told me about our Master and our Mother I began to understand more and more of the importance of my dream. I began, slowly at first, to realize that the way had been opened to me; that my place was with Harald working to claim Turkey for God, in the name of our True Parents.

I believe that, with the love and the prayers of our brothers throughout the world, and with the loving, supporting hand of and sisters our Father, we will be victorious in the fight to establish God's new kingdom.

Liberty is a word to conjure with, not to vex the ear in empty boastings.

Spiritualist Haven Thrives in Florida

Sent by Washington, D.C. Family

Cassadaga, Fla.—Outside, a dark cloud obscured the full moon, lending a surrealistic look to the cypress trees festooned with Spanish moss, and inside the auditorium the Rev. James A. Buchanan, spiritualist, was enthraling his audience by conversing with phantoms from the other world. "I see a gray-haired woman who passed over a long time ago," he said, perspiration beginning to break out on his plump face, but not soiling his white linen suit. "I get the name Elizabeth. Yes, Elizabeth. She says for you not to worry. Go slow. You are going to have to make a decision, but everything is going to work out all right. Do you understand me? Do you know what I'm talking about?"

In the third row a heavy-set, graying woman nodded solemnly and said "yes."

Gesturing, moving vigorously back and forth across the stage, fondling the rings, brooches and pins passed up to him to touch so he could tune to the spirit world, whispering "thank you" and "yesses" and "I understands" to the specters surrounding him, he moved piece by piece from trinket to trinket offering worldly advice on mundane matters from longdead relatives and friends.

The audience didn't necessarily love it. That emotion carries too much fun and lightness with it. Those there were believers, the most serious kind. What they were witnessing was the truth. Their mere presence was an article of faith. They form one of the most unusual communities in America. Cassadaga,

located 40 miles north of Orlando in the heart of Florida's orange belt and lake country, is home for some 400 spiritualists, members of the Southern Cassadaga Spiritualist Camp Meeting Association.

Someone once called Cassadaga "Spookville, USA," but the spiritualists here don't take kindly to such kidding. For them, Cassadaga is home, a palace where they can be together and practice their work as mediums and give psychic readings. Small though their community is, the spiritualists attract a steady stream of visitors, both the faithful and the curious, who pay from \$4 and up per psychic reading. Their small cottages bear signs giving the credentials of the various mediums, both men and women.

"We're very much like any other community, except we believe in spiritualism," says Arthur A. Myers, 82, who manages a hotel owned by the spiritualists here.

"We believe that no soul is ever lost. The one thing in the world that can't be destroyed is the spirit. So many people have the mistaken idea that we're associated with magic and witchcraft. They come here and are surprised. 'Where are the gypsies and the Indians', they'll ask, and of course we don't have any. "We are a science, a philosophy, and a religion."

We believe in infinite intelligence.

He speaks of such things as "the vibratory forces of the world" and "the auric forces" surrounding people. Like his fellow believers, he takes pride in recounting the history of Cassadaga as a spiritualist haven.

Some time before the Civil War, he said, a spiritualist by the name of Colby who had come into the movement under the tutelage of men who was a disciple of Mesmer, headed south for his health. He journeyed as far as the railroad would take him, and then set out into the Florida wilderness until he found this area surrounded by three lakes. He homesteaded it and

attracted others. Nearly 80 years ago the land was deeded to the spiritualist association. It has been their home ever since. The beliefs, to say the least, are far out. Spiritualists believe that death is not the end, but merely the continuation of an "unfolding of consciousness."

They believe that communication with the "so-called death" is a fact, one that they have proven "scientifically." The mediums are channels through which others can contact the spirit world.

"I don't like the term, spirit world, its kind of musty, don't you think?" says the Rev. Wilbur Hull, a whitehaired medium. "I'd rather call them the 'invisibles' and myself a channel to the other dimension."

To hear him tell it, being a medium is hard work. Drawing out all those psychic forces drains him. He can only take four or five people a day. "I can't turn on all the time," Hull says. "It takes a lot of me. A man came in here the other day after my regular hours and I had a debate with myself about whether to take him or watch Perry Mason on TV. I finally took him in."

Once a reading begins, he is subjected to all sorts of psychic forces. But he concedes that he can't read everyone. "Some people you just can't read," he says. "It happens all the time. Sometimes, they're just brick walls. You get to them unless you have real empathy for them."

When he does succeed, though, the spirit forces can be staggering indeed. He tells of feeling a tremendous blow to the side of his head, the same kind of blow that killed a relative of one of his visitors, or of the sensation of lightening passing through his body from his head to his toes. Another mortal blow passed on from another spirit figure.

Then there was the recent visit of a man and the macabre story that went with it. "As soon as this man walked in here

I felt a strong sense of smoke. I was choking in it. I said do you know someone by the name of Gus? And he said yes, he was a friend of Gus Grissom (the astronaut who died when his spaceship caught fire on the launching pad at Cape Kennedy).

"I told Gus Grissom is here and gives his greeting to you." Hull is tolerant of the disbelievers. He used to be that way himself years ago, he confesses. "One of the first seances that I attended 35 or more years ago I was sort of swept up into a trance state, and it terrified me. I felt like I was passing out. It's happened to me several times since. Now, you don't talk to the man in the street about trance states. They think you're kind of kooky. But that shakes you up. I never got back to normal again, whatever 'normal' is. But I'm still hard-headed when it comes to psychic phenomena."

There was a time, he said, when spiritualists were scorned by the general public. That's changing now. All you have to do is look around to see the evidence—all those books, all those magazine articles, all those Jeanne Dixon type psychic celebrities. The spiritualists have come into their own. New converts are being made all the time, and from the hardest people to convince.

Not to be too personal about it, you might even say one cynical old reporter was almost taken in. The sign in front of her door merely said "readings," but Helen Nicholson more than filled the bill. After touching the cloth of her visitor's suit to get the proper vibrations, and laying her left hand over the stranger's right hand and rubbing her brow with the other hand and closing her eyes she began a rapid-fire monologue:

"I see that you will be doing a lot more traveling and having conversation with many people," she said. "You have the eye of an eagle" You can spot exactly the person you want in a crowd and go right to him. You are very determined. You will succeed, and you will do it by yourself.

"It may seem that you are traveling in circles, but you aren't. You're going somewhere."

Those are the most reassuring words this traveler has heard after three months on the road in America.

Prepare us for what thou hast prepared for us.

Tablets Open Door on Mysteries

With the help of a few scratched clay tablets—which, by devious routes, reached Switzerland from the Near East—scholars have solved two problems that had puzzled them for many years.

One problem involved international intrigue, or regal hanky-panky, thousands of years ago.

The other problem was a ritual matter. References to it appear in the Old Testament but had left students puzzled, because they did not know the source or what the ritual actually was. Such matters worry scholars.

The six chunks of clay are Ugaritic tablets, the oldest dating back 3,200 years ago.

They are the first tablets from Ugarit to come into the United States, and have been acquired by the Institute for Antiquity and Christianity of the Claremont graduate school.

Ugarit was a small kingdom in the vicinity of present-day Latakia on the (Syrian coast) opposite Cyprus. It was of enormous significance in Near East history—and human history generally—although never a geographically major nation.

“Ugarit was sort of the grandfather of Phoenicia” explained Dr. Loren R. Fisher, 43, of the institute who, with scholarly colleagues elsewhere, is deciphering the tablets, a not-so-simple task.

“Its people were practically the same as the Phoenicians, and its language a cousin-language to that of the Israelites. Ugarit is to Hebrew as Chaucer is to English, you might say. Ugarit lasted from about 1500 to 1200 BC, when it was destroyed by the Aegean sea peoples.

Two of the tablets are small and black, their cuneiform characters sharp and relatively easy to decipher. “But they are

not so interesting." Fisher said.

The other four are yellowish-brown and heavy as stone. They are truly treasures. "I can't say too much about how we got them, except that in Paris we were notified of their existence and that they were available--for a price," he said. "They had come to Switzerland illegally. I consider what we paid was a sort of ransom. "Yet out of just six Ugaritic tablets that somehow got to Switzerland, we found two that were so important! It was utterly incredible!" The first was from a king of Karchemish named Ini-teshub. Karchemish, where in 605 B.C. Nebuchadnezzar was to defeat the Pharaoh Necho in a major battle, was in southern Turkey, just north of the Syrian line. Ini-teshub was writing to Ammishtamru II, King of Ugarit, and Sausgamuwa, King of Amurru, whose people were the Amorites of ancient Palestine and Jordan, about pressures on Ugarit and trouble there.

"What happened was that the Hittites in the north and the Egyptians from the south, expanding toward each other, both wanted Ugarit for a buffer state," Fisher explained.

This was a problem that long has intrigued scholars because of its influence on Ugaritic history, and hence the history of the entire Near East, but they had resigned themselves to never fully learning the details.

Yet in this tablet, they learned, the King of Karchemish, a Hittite satrapy or something approaching it, reviews the entire situation. He notes that one of the kings, by an ill-advised marriage, had sought to increase the influence northward of the Egyptians. He advised a divorce to even things up once more.

Apparently this was one and that settled the alter, at least for a time. Thus the solution to this ancient problem of power politics--which had its influence upon a key little kingdom--was made clear on a tablet purchased by chance in Switzerland. The other important tablet describes a ritual called Marzeah.

“For years we had come across references to this ritual, but no one knew what it was. It is mentioned in Amos vi,7, and as apparently something bad in Jer.xvi,5,” Fisher said.

“When we translated it, this tablet proved to describe it exactly. Ugaritic rituals intrigue me, because they help us understand the history of Hebrew rituals and can be used in dating Old Testament texts.

“Fisher did not describe the ritual. Pending further, research, it may be explained in detail at a later date.

“I could hardly believe that in this tiny cache we could, on the one hand, solve an international relations problem and, on the other, a ritual problem, both of which had appeared insoluble with what information we had previously gained.”

Not to die for the world, but live for it, to think for it,
to work for it; to keep sharp and unstained by rust the
splendid sword of spirit!

Billy Graham's Life Threatened

Sent by David S.C.Kim

Terrorists have threatened to kill Billy Graham.

Graham told The Enquirer that the threats on his life are so numerous that he now has around-the-clock protection of his home in Montreat, N.C.

"I have been forced to fence my home with barbed wire and use patrol dogs day and night because of the number of threats," the 52-year-old evangelist said in an exclusive interview in his private study.

Graham's secluded home is now surrounded by a 12-foot high chain-link fence topped off with barbed wire. Entrance to the grounds is through a radio-controlled, electric-eye gate.

Graham revealed that he has privately told President Richard Nixon: "If I am kidnapped by radicals or terrorists, don't try to ransom me—don't try to save my life. Let them kill me or do to me whatever they want to because I know I'm going to Heaven anyway.

Don't give in to them. Don't negotiate. I don't believe that we ought to give in to kidnappers. People should not be allowed to preach or teach the violent overthrow of the American government. It's subversive.

"I am not afraid of threats--or death. We've had two incidents in five days involving people down from northern cities who were looking for me. Somehow the police learned of their plans--perhaps through informants--and the person involved were detained before they could reach the Montreat area"

Graham said he has learned through contacts in several radical groups that one particular group is planning to kidnap

prominent figures.

Graham said he takes the threats on his life in stride as a necessary evil for himself, but that he must provide protection for his wife, Ruth, and their two sons still living at home--William Franklin, 18, and Nelson Edman, 13. They also have three married daughters, Mrs. Virginia Tchividjia, 25; Mrs. Anne Lotz, 22, and Mrs. Ruth Dienert, 20.

Graham revealed that increased security measures were put into effect last year on his European crusade.

He related that in April 1970 in Dortmund, West Germany a bomb threat was received just 20 minutes before he was to speak to 13,000 people in a hall.

German police searched the building but no bomb was discovered.

And less than a month later, seven persons were arrested and two others held by juvenile authorities in Knoxville, Tenn., during President Nixon's speech at Graham's crusade on May 28.

Graham, who has appeared before huge crowds throughout the world on his crusades, told The Enquirer: "Additional threats have been made against me by phone and during various crusades but for security reasons I cannot discuss them."

Graham, who in addition to his crusades, reaches an audience of millions all over the world with his weekly "Hour of Decision" program broadcast over 900 radio stations, said America is now in a great spiritual and moral vacuum that could lead to disaster for this nation. "The only thing that will be able to save the nation is a great moral and spiritual awakening. I hope that I am part of such an awakening.

"Tens of thousands of young people are marching under the banner of Christ today.

"Many of them have been saved throughout the world because of our crusades. I don't think they'll let a handful of radicals destroy this nation. "Young people are turning off drugs

and sex and turning to God." He cited the emergence of sacred and religious music on the nation's pop music charts as evidence. One such song, "Amazing Grace," stayed at the top for several weeks earlier this year. Graham said there are many signs which can be found today which fulfill the Biblical teaching that Christ is to appear on earth again. Among them, he said, were worldwide rebellion and greed. "These are problems for which there are no human solutions," he said.

Graham said he will continue to preach "as long as there is a pulse beat in my body.

"The word of God must go forward. I am not afraid of threats or death".

May help us to be masters of ourselves that we may be the servants of others.

A Town-hall During the Week— A Church on Sunday

Sent by Paul Werner

The Swiss architect Walter M. Förster who intensively works on the problem of church constructions in our time, presented his projects for a new church to the Protestant parish in Monheim near Düsseldorf.

However, he called it "town-hall" and designed it accordance with requirements of the parish. As they do not have a gymnasium in Monheim, the main nave of the hall can be used for sports and games during the week. For Sunday services, movable seats are easily set up in a few minutes. The lateral nave is a nursery school. On rainy days the children can also use the big hall to play there. Furthermore, the church shall serve for different purposes in leisure time such as meetings and discussions in the evening as well as theatre performances, craftwork, or just as a center to meet one another or to read the newspaper.

According to the opinion of the Catholic Swiss architect, a church for Sunday services only, i.e. used only once a week, is not justified, neither from the financial point of view as there are immense costs, nor from the point of view of maintaining such a building, nor last not least from the point of view of the people who do not have enough halls for their leisure time at their disposal.

(Excerpt from "Bildpost" dated July 3, 1971)

We Are All Like Islands

We all pursue our own interests, we do not look for what would be useful to others; we think we are better than others. For the progressive Christian all other Christians are antiquated conservatives—the conservatives, on the other hand, like to go chasing witches. there is not only a separation of religion and belief, but there is a cut through all man-kind.

We like to talk about humanity, of "you", of dialogue; we utilize well-sounding words for the relations between people. But basically we find it rather difficult to talk to one another and to live together.

Sometimes we are happy when we can work one beside the other and not with one another. Basically, there is no real relationship among people, at least none which involves man entirely.

We only stick together, because this apparatus of society we built up has to work. Because I need your tool, I talk to you. Because I need your vote for my party, I talk to you. On the bottom of our hearts we are like islands, single ones who find no real relationship. We want to do more, but we notice that there is a great distance from one island to the other, and, moreover, we do not even have a boat to go there.

(Excerpt from "Ruhrwort" dated July 10, 1971)

(Letters)

The consolidation of Las Vegas and Los Angeles has been set

Los Angeles, July 8, 1971

The month of May was characterized by a greater witnessing thrust into the Los Angeles area, particularly the University of California at Los Angeles. New, dynamic literature was created for this purpose and witnessing was stepped up considerably. Four committees have been set up to 1) study existing organizations which we could join and influence, 2) develop new witnessing techniques, 3) develop better teaching techniques and staff, 4) and develop more effective literature. The purpose of this activity is to win those of high quality and leadership potential. The Las Vegas Family visited Los Angeles May 22 and 23rd. As a result of this weekend, John Shelton and Joanne Craft, partners in a Las Vegas chemical firm desire to support the Unification Church in many ways --- with business ideas and finances. Father's will for America may begin to be realized through their efforts.

The final stage of consolidation of Las Vegas and Los Angeles has been approved by Farles Jones and set for June 4. This will mean 10 to 13 more people for Father's fight in Los Angeles.

Sunday, May 23rd, Family members conducted the service at The Western Avenue Church of God. For the sermon, Jack and Gladys Korthuis presented an encapsulation of the Principles, from a Biblical point of view. Their service was a great victory and has caused Pastor Luke and his small congregation to meet with us twice in an effort to fuse the two groups. The pastor and his congregation came to dinner May 31st. After singing by members

groups of both and a testimony, prayer was begun. There was a tremendous outpouring of Father's spirit. Jesus spoke, then Father, exhorting the church to unite with us. Pastor Luke said it was the highest expression of fellowship he had experienced in his life. We are praying for the success of this fusion.

World Day was celebrated in great peace and unity on May 30th. The day began with the 5:00 A.M. pledge service, then to the Holy Ground. After going to our various churches the Family gathered for a meeting with singing by Lisa Martinez, poetry by Jim Waller, and a speech on the meaning of World Day by Ernest Stewart.

We heard a speech from Father taped by Ernie of a receiving by Doris Orme. Its beauty and power affected us deeply. After presenting samples of the creation to Father in the Grotto, we drove to a park, to hike and experience nature. At the top of a knoll overlooking the sea and the city, Father spoke to us, energing us and deepening our feeling of unity and dedication. The evening was a time of sharing dance, singing, poetry and prayer. Janie Creigh planned the entire day in which Father could rejoice with His children.

Much more expansion in the near future is daily being prayed for and acted upon. 'Mansei' for Father's expanded mission in Los Angeles.

In the Name of our True Parents,

Los Angeles Family

The Third European Conference was Held in Vienna

Vienna, July 10th, 1971

Dear Father,

Greetings from the Austrian Family!

Last week-end we had the Third European Conference in Vienna, which was attended by 19 national leaders, 35 other international delegates and more than 50 members of the Vienna



Mr. Kuboki is speaking at the Conference

Family. The presence of Mr. Kuboki has been a great blessing to the conference, and we thank you for sending him to us. As an independent observer he probably saw many things which remained hidden to our eyes. During the conference we had an atmosphere of love and harmony.

One good result of the conference is that the problem between Teddy, Anita and me has really been solved, and the bond of love connecting us is stronger now than ever before. As far as I could observe all the delegates greatly gained from the conference. Some of them wept at their departure. Others stayed a few more days. There is no question that the conference has been a full success. As the result of the anti-Communist session we mailed letters to presidents Park, Nixon and Ching Kai-shek to help Mr. Kuboki in his work.

I would have liked to send you a more detailed report, but since going through all the recording tapes is such a time consuming process this will have to remain for later.

In love with our Heavenly Father,

Peter Koch

We have been making special prayer conditions

Toronto, July 1st. 1971

Dear Mr. Chang,

It made us all so happy to know that the weekly publication of the religious newspaper has been approved. We will all certainly make extra effort to keep you supplied with reports, articles, and manuscripts of a religious nature.

We have been making special prayer conditions here in Toronto center to get to know the personality and heart of our Master more. We also pray that he will soon be with us in person and that our strong dedication and love for Father will make him happy to be with us.

All members here send their love to our brothers and sisters in our spiritual homeland. Often your heavenly example manifested through your unceasing work for Father has given us here impetus and zeal to strive on even harder and longer than we could have. We are thankful for your dedication and love in the Heavenly Father.

I am enclosing various articles and news reports for your interest. I hope they will be helpful to you.

In the Name of our True Parents,

Alan Wilding

Our family have been on four to five hours sleep a night

Reading, July 5th, 1971

Dear Mr. kim,

It is always such a joy to write to you of Father's work here in Britain. This past month has been one of tremendous activity and the majority of the family have been on four to five hours sleep a night.

At the main centre in Reading several weeks of practise for our Festival show took place. The show was a success with at least 800 people attending. One of our brothers William Mitchell composed two songs for the festival, "Too Many Rivers" which was the Reading Festival song, and also "A Wheel Turning Fire" depicting our Master's symbol. We made a record of these songs and also "Hananim" together with "A Splash of a Drop" written by Christopher Davies.

The publicity we have had is very good. We appeared six times in the main paper of Reading, plus pictures and on the Radio. Other engagements are in the offing and when they materialize we will let you know the results.

Another event of the month was the European Conference, which was highlighted by Mr. Kuboki, Mrs. Kuboki and Miss Yoshida. Our resolve to fight even harder, especially in our anti-communist work was inspired by the dynamic words of our brother Osami Kuboki. Thank you Father, we must not fail you.

Peter and Gertrud Koch led us all into deeper realization and the Austrian Family made everyone feel so at home, with their sacrificial service. It was the first time Dennis and I had visited Austria and it was such a joy for us.

Our Principle work goes on steadily in all centres and our anti-communist work also.

We opened a new centre in London at Thornton Heath. This one we can finally say is being bought by the family and not rented. May we go ever forward to the day of victory.

Deepest Love, In Our True Parents Name,

Dennis and Doris and all the British Family.

**Through a wonderful guidance we have found
a second center in Paris**

Paris, May 10, 1971

Dear Mr. Kim:

The French family would like to send her love and thanks to our True Parents, to you and the family. The past weeks have been filled with activities and success for our Heavenly Father. Through a wonderful guidance we have found a second center in Paris. It is located in the city (first center is in the north-west) in a good middle class area close to universities. Here we have our first official lecture rooms with an own entry directly from the street, and in the first floor an apartment which allows our members to live as a family together. This center is really a present from Heaven and all the difficulties and barriers which were given to us in our headquarters could be solved and both centers serve us excellently now. For the last weeks we have been very busy fixing the place, but now all is finished. People are invited 3 times a week for introduction lecture and many appointments are made for further studies.

On March 28, we have opened a center with Miss Anne Reden and Miss Rachel Eden in Neuilly. This city is very close to

Paris and more and more it becomes a new business center for Paris, besides many influential people live there. Already very good contacts could be made, and we pray that doors may be opened for greater work of our Heavenly Father.

In Lille, Henri and Hilde are very active building a strong foundation. The first person, an engineering student from Brussels has moved into the center. For bringing the next person into the family the three together made the condition walking 40km around the city of Lille.

Therese has shared recently one weekend with us in Paris. She told us that in Lyon a great percentage of the population is from North Africa, and that of ten only Arabic people are around her. Therese must work very carefully and wisely not to be attacked.

One weekend Mr. Robert Brandner came with the first follower from Luxemburg. It was a great joy for the whole family.

At the present time, for 14 days, we have the wonderful opportunity to represent "Tong-il Industrie France" at the International Exhibition of Paris. The Korean Trade Center has given us space at their place and people are very interested in our product.

Everyone in the family is so grateful to do this pioneering work for our Heavenly Father. The negative force becomes stronger and stronger but our determination to win this last battle also.

With all our love in the Name of our True Parents,

Reiner and Barbara Vincenz

**We returned from the third European
Conference in Vienna**

Essen, July 7, 1971

Father has led thru another month of great activities. With a strong determination our members went out into the streets of their respective cities to witness. The Frankfurt family decided to start an all night prayer chain, taking turns every hour, until someone accepts the Principle. Their strong faith combined with their actions had a wonderful result. After the twelfth night two boys accepted the Principle. Full of joy they gratefully expressed their deep love and thanks to Father and our True Parents. Many and varied are the conditions being made in each center to be able to bring forth more fruit for Father's Kingdom.

We have been visiting Berlin twice this month to support our large family there. Even though our girls have been attacked and persecuted by communists frequently they carry on their fight for the Father with deep conviction and great enthusiasm every day. However they have to carry some means of protection with them. It is almost unbelievable, that about 80% of the population of West Berlin has turned to communism.

We put special emphasis on our anti-communist work this month. One of our members, trained for this purpose, visited our centers one by one, holding anti-communist lectures for our members for about five hours each, followed by discussions,

to inform everybody about the great and imminent danger of communism by explaining their ideology. Some districts close to Essen were invited to come to Headquarters over the weekend for anti-communist training.

As we had just acquired a new 16 mm movie projector we were able to show the films from IFVC, Japan and some films of the communist practices in the DDR (East-Germany). These films left a deep impression on our member who are resolved to fight a good fight for Father.

Two days ago we returned from the third European Conference in Vienna. Mr. Kuboki, Mrs. Kuboki and Mrs. Yoshida attended the conference for two days. We were very happy to meet them and are grateful for their inspiring talk about the progress in Japan, especially in the anti-communist field, which showed us very clearly, that we have to work quickly and effectively.

We are grateful to our parents for instituting the conference, giving us an opportunity to meet, discuss, share and plan ahead with all the national leaders in Europe to fulfill Father's dispensation. The German family supported the conference with a 120 hour prayer chain from June 24 thru June 29.

Friedhilde Bächle, our missionary to Sweden, came to Essen with one of her girls, to drive with us to the conference. Ingrid Schneider, our missionary to Norway, stayed in Essen with part of her Norwegian family on her way back from the conference to Oslo. It has been a wonderful reunion after so many months.

Christine, one of our girls who had been kidnapped by her parents, is back at the center continuing her work for Father. She had to undergo a thorough check-up by a psychiatrist in a hospital, who found her to be perfectly normal, and therefore the parents had to let her go.

We are grateful for all our new members and are praying for those who are studying the Truth now in our centers, that

they might understand Father's plan for mankind and be willing to join us in the battle.

We are with you in our thoughts and prayers especially on July 4. May our Parents be surrounded with much love and joy.

Filled with much expectation to meet our Parents personally in the near future, our members are working hard to find Father's children.

Satan is attacking viciously causing much heartache especially to a young married couple, who gave up their home and family life to devote themselves completely to Principle. Their little two-year old girl being taken care of in our Hamburg center, has just been taken away by court action on the grounds, that the parents belong to a sect and are not leading a normal family life, thus neglecting the child. In reality of course the little girl was very well taken care of and happily growing up in our center. Satan really takes his share, but we have our Heavenly Father on our side. We know, we have to experience a little bit of what our Parents have gone thru, to be one with them.

Our prayers are always with you and all the family in Korea. May father turn all your tears and suffering into joy.

All our love to Father, Mother, the Children, Mrs, Choi, to you and all our brothers and sisters everywhere.

In the name of our True Parents,

Paul and Christel Werner

**After my first radio broadcast, I was
again invited to talk on the air**

Georgetown, July 16, 1971

Dear Mr. Chang,

Today is my seventieth day in Guyana and quite a lot has transpired since my arrival on May 1st.

First of all it was something quite new for me to live with my physical family after having been a member of the Unified Family for almost six years and living abroad for a total of eighteen years.

Immediately, on May 2nd I began teaching Divine Principle to Maude and Jacqueline Burrowes (mother and sister respectively) and Barry Ward a first cousin (22 years old). Jacqueline had already heard Divine Principle in Rome, and had some experience of center life but the first person to really decide to live a principled life was Barry who as soon as he heard chapter three decided that Principle was for him.

A spiritual base was set as soon as all the prayer meetings. This month we have begun having morning prayers together with hymn singing and reading from the Bible or Divine Principle, and I am happy to say that the whole family, including a 12 year old adopted boy who is half Amerindian takes part and eagerly looks forward to it.

After my first radio broadcast, I was again invited to talk on the air, because in the first one I spoke about D.P. and many people wanted to hear more about it. This gave me quite a lot of publicity and people went to the Radio Station to find out more about this new teaching. They were directed to my home. One very spiritual young man came, Vincent Hunte. He brought some others with him and by the middle of June Father's family increased. Through the same Vincent Hunte, a group was

organized on the West Bank of the Demerara River. I have been teaching over there almost every Sunday and soon they will be hearing the conclusion.

Things kept moving ahead in Georgetown and Ursula London, a very simple woman accepted Our Leader. She had a vision in 1963 during an earthquake here. She saw Jesus being led by an oriental man clad in gold who was accompanied by some one, also clad in long robes. Vilma Samaroo, an old school-mate after hearing all of D.P. is now studying deeper and may probably visit the American family.

I never expected so much activity so quickly. Now my mother is giving me half a lot where a small center will be built so that people could be trained to teach and Our Leader and guests could have suitable living quarters.

I am finally in a job after paying two months indemnity. I am working at the National History and Arts Council, a division of the Ministry of Information and Culture. It covers all branches of the arts as well as archaeological findings, Government celebrations etc.

Love to our True Parents from Guyana,
Best wishes to all brothers and sister,

Barbara Burrowes

I have found Jagannath Mondal

Delhi, July 5th, 1971

This month I have not been witnessing in the street, but had many contacts among my workmates and people in the bus. In this way I have found Jagannath Mondal, a young Indian

fellow, who accepted the Divine principle and decide to go the way. I do hope he will be strong enough to stick to his decision.

Further I have good contact to some positive people and see good chances that they will accept the Divine Principle.

In order to have the possibility to live together from the first moment I have rented some rooms near the university. Yet the contact has still to be concluded and signed.

On July 15th the university will be opened again, and with intensified energy I will continue my mission work.

In the Name of the True Parents,

Heinrich Pause

**Our activities are mainly centered on
studying and translating the new Divine Principle**

Rome, July 29, 1971

Dear Family,

Here again is our report. First of all I would like to say how interesting and inspiring the European conference was, to all those who went from Italy, especially the members who had never visited a foreign center before.

In this period our activities are mainly centered on studying, and translating the Divine Principle, and Dr. Schwarz's anti-communist book, as both Rome and Milan are rather empty due to the holiday. There is practically nobody in the University, and conferences and gatherings will start again in September, so we have given up much of our witnessing for the time being.

Shortly I will be leaving Teramo (a big city in central Italy) where a lady named Ada has fully accepted D.P. and is

determined to do something there yet because she has always alone, she needs to be taught deeper things before she begins an activity there.

All the Italian Family send their regards to our Parents, and best wishes to you.

In the Name of our True Parents,

Dawn Porter

Now we have great hope

Beirut, July 9, 1971

We are so happy to give back to our Father a young boy Sami who started to recognize his True Father, after 3 days condition spending to study Divine Principle deeply. He started 4 days condition fasting to know our Heavenly Father's heart.

Now we have the great hope that Lebanese family will begin to grow and restore this part of the world on the path of True Parents.

We send all our love and prayers to our True Parents in Korea and to the family all over the world.

Mansey! Mansey! Mansey!

In Their blessed Name,

Remi and Corry

Sigrun and I have fasted together 20 days

Stockholm, July 9, 1971

This month we celebrated the "Day of All Things" in deep

gratitude and affection to the True Parents and all brothers and sisters in the world. By all our heart we wish that until the next holiday many people will have accepted the mighty message of the Divine Principle as the true way of restoration and will walk together with us on this way.

At this time our thoughts are centered on the European Conference which we are looking with great joy and from which we are sure to receive many new impulses for the mission work and deep connection with all our brothers and sisters. Afterwards we shall stay for some days in the German headquarters and want to learn a lot.

A very positive Swedish girl comes frequently and helps to talk to new visitors. It is wonderful to observe how people begin to see the truth clearer and clearer and start to realize it in practice.

This month have laid some special condition; Sigrun and I have fasted together 20 days. The discussions with young people in the street are wonderful, and we would like to take these positive and open-minded people straight away home from the street.

At my surprise three young girls whom I invited quite at my start in Sweden called me on the telephone. Ulla, Bengt Eva as well as a young Catholic nun, who already has studied four chapters, are very interested and want to hear more.

At the time being we are distributing invitation with different texts in students flats and in the subway.

On the field of anticommunistic work a lot has to be done. The Swedish group "Democratic Alliance" which also sent a delegation to the WACL—Conference has a very positive programme, still they have not enough strength to get through, so that more and more people are directly or indirectly influenced by communism.

Deeper and deeper I learn to understand why in history

the erection of a basis took such a long time. In this way I also learn to appreciate more the value of our Master's message. Only by this truth we are in a position definitely to conquer Satan.

In the Name of the True Parent

Friedhilde Bächle

When courage fails, and faith burns low, and men
are timid grown, hold fast thy loyalty, and know that
truth still moveth on.

(Book Work)

The Ten Commandments (VII)

A. Powell Davies

CHAPTER FIVE

The Jealous God and the Chosen People

1. The Hidden Meaning of the First Two Commandments

The Decalogue was not intended for universal adoption; it was given to Israel to belong only to Israel. In appropriating it for wider use, this fact has been lost sight of and has led, in the case of the first two commandments, to an unnoticed change of meaning. Let us begin, therefore, by recalling that the Decalogue is introduced by the announcement: "I am Yahweh, thy God, which brought thee out of the land of Egypt, out of the house of bondage"

This is addressed to Israel and solely to Israel. Yahweh is Israel's national God; it was he who brought the Israelites out of Egypt.

Hence, when we come to the first of the Commandments, "Thou shalt have no other gods before me," we should understand that this means Israel. The Deuteronomist, in what is plainly an exposition of the first two Commandments, after forbidding the making of images, warns against reverence to "the sun, the moon and the stars, even all the host of heaven, (lest) thou be drawn away and worship them, and serve them, which Yahweh the God hath divided unto all the peoples under the whole heaven" (Deut. iv: 19). The distinction could scarcely be clearer. The heavenly

bodies have been appointed by Yahweh to be worshipped by the other peoples of the earth, but not by Israel. This implies, of course, that Yahweh has power over the other gods--it is he who has distributed them among the nations--but he does not dispute their right to be worshipped--except by Israel.

To make the restriction still clearer, the Deuteronomist continues: "(For) Yahweh hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day." What we have, then, in the First Commandment is the claim of Yahweh to be the national, God of Israel and no other God must be preferred before him.

This is not monotheism: the existence of other gods is not denied, but they are the gods of other peoples. This is not to say, however, that they can have no relation to Israel. The most probable translation of the Hebrew is "no other gods before me," not "beside me." Yahweh must have priority, but a subordinate place for other gods is not excluded. The actual words, literally translated from the Hebrew, are "Thou shalt have no other gods against my face."

Exactly what this phrase means has been copiously discussed by scholars but remains debatable. The majority translate it "before me," and think it means not monotheism but henotheism--i.e., the belief in many gods but particular attachment to only one.

Nevertheless, in other passages--such as those quoted above from Deuteronomy--the Pentateuch seems to be forbidding any worship whatever of gods other than Yahweh. What this means is still not monotheism but monolatry: the belief in many gods but the worship of only one.

But whichever way we interpret it the First Commandment is for Israel alone. Yahweh is the God of Israel.

Remembering that the first publication of the Decalogue, so far as is known, was in the seventh century B.C., we might date this conception of the relation of Yahweh to

Israel to that period and expect that it was superseded in the centuries immediately following. But this was not the case. Revisers of Deuteronomy who lived late enough to know of the Jewish dispersion after the Exile (iv: 2627) still adhere to this view of the relationship. And thus we must recognize how slow was the advance to monotheism.

In the case of the Second Commandment, too, it is Israel alone that is intended. Other peoples are not forbidden to make images; but Israel, after many centuries of image-worship, must be made to realize at last that any idol, even a representation of Yahweh himself, is sure to lead the people astray.

This, however, was in the seventh century. Until that time image-worship was not only forbidden but was regarded as appropriate-- even indispensable-- to the worship of all the gods, including Yahweh. Unless we can believe in a minority tradition of imageless monotheism, stemming from Moses and perhaps Ikhnoton, as Freud did (and a very few scholars), we shall recognize that there was no protest against image worship for five centuries after the Exodus and very little against the worship of the gods of Canan--or indeed of any other gods.

This we shall see in the following sections. But we may well begin by recognizing what the wide acceptance of the Decalogue has long concealed: that it was not a code intended for universal use and that it does not mean what we think it to mean. This we have discovered by looking a little more carefully than is usual at the first two Commandments; and we shall make the same discovery in several of the others.

2. Baal and Ashtart: Deities of Fertility

The word "Baal" is not the name of a particular god; it means "lord" and was applied to a great number of gods. To a Hebrew (or Canaanite) woman, her husband was a "baal": that is to say, he was her "lord" or master. Similarly, a goddess could be

a "baalat," or mistress.

Every locality had its "baal"--springs, wells, rivers, mountains, and inhabited places or cities. Nevertheless, the word Baal could be used inclusively to mean the god of fertility in all his manifestations.

Ashtart, too, the most ancient of the Canaanite divinities, could be a separate goddess in each geographical location. She could be the "Ashtart" of this place or of that, yet somehow in the end be just one goddess. In the later period, when the Scriptures were edited to severe Yahwistic standards, Ashtart was called Ashtoreth: indicating repugnance and contempt. The change of name was brought about by giving the word "ashtart" the vowels the word, "bosheth," or "shameful thing," which was done also with such names as Melech, changing it to Molech. But Ashtart was not regarded as shameful until the later centuries had expelled her from Judaic worship.

Such deities as Baal and Ashtart were indispensable to early agriculture. They were believed to ensure the fruitfulness of the ground, the multiplication of flocks and herds, the ripening of the vineyards and the entire livelihood of peoples who had settled on the soil. To suppose that desert tribes would move into Canaan and ignore Baal and Ashtart is the same thing as supposing that a citizen of a modern country would go abroad and totally ignore the lawful authority of the governments of foreign lands. Yahweh was the God of War who took his people into the Promised Land. But Yahweh had no power to bless the plough or cause the soil to yield its increase. It was therefore inevitable that when Israelites settled in Canaan they would worship the deities of fertility who were the sovereign gods of the land.

To those who came to live in Canaan without ever having been in Egypt and who therefore presumably knew nothing of Moses (at that time) or of his God, Yahweh, the fertility cults

could have offered not the slightest difficulty. Even to those who came later, after a sojourn in the wilderness, there could have been but little hesitation. Yahweh was the God of the confederation but Baal and Ashtart were the deities of the soil. It cannot be too greatly emphasized that at this time there was no objection whatever to sacrificing to whatever gods appeared to wield authority, and no one had thought of doing anything else.

To plough the fields and ignore Baal was suicidal; to hope for a good lambing season and spurn the courts of Ashtart was the height of folly. Moreover, as the Scriptures themselves allow us to perceive, the Hebrews had always worshipped local deities, as had all other Semites. The god who reveals himself to Jacob during his restless night at Luz announces that he is the god of "that place" whereupon Jacob cries out that the place is Bethel (House of God), and erects a matzebah there--a stone pillar--in which the god (or "numeim") can "reside." Only later is this god identified with Yahweh. For many centuries Bethel was the shrine of the local deity who revealed himself to Jacob when he slept there. In the Deuteronomic code, it may be noted, the use of matzebah is strictly forbidden but it seemed entirely innocent to the writer of the story of Jacob.

It was often a matzebah, or rough unhewn stone pillar, that was the dwelling-place of Ashtart. Usually, a "cup" was hollowed out of the stone ("hewn" therefore to this extent) of the perhaps to receive blood, but sometimes this cavity was transferred to an adjacent altar. The exact significance matzeboth is difficult to discover, and discussion has been hindered by the reluctance of scholars to acknowledge its sexual symbolism. In any case, the matzebah is almost always surrounded by other pillars, definitely phallic symbols, and the actual nature of the cult is not in doubt.

The image of Baal was frequently that of a bull, the animal

that more than all others signified insemination, quickening the earth's fecundity.

Ashtart was represented as a woman, usually but not always nude, and often with a serpent coiled about her. In a typical figurine she stands with her hands holding her breasts outward, symbolizing the earth-mother anxious to feed her children; and with conspicuous genitalia, emphasizing the unbridled sexual license associated with the cult.

The worship of the Baals (Heb: Baalim) and Ashtart was not solely sexual, but sexuality was at its core. The ultimate basis was that of sympathetic magic: the soil must be encouraged to yield its increase and liturgical copulation would initiate the process and provide incitement of a compelling example. This, however, was the inductive logic of more primitive worshippers than those of the Canaanitish Ashtart. While the magical principle was still retained as the *raison d'être* of the cult, the actual observances were those of methodical debauchment. Surrender to sensuality became the aim of a frenzied ritual; wild rhythms wore down restraint, lascivious pantomimes and uninhibited dances inflamed the appetites, until at last came the carnal abandonment which the prophets complained was to be found "in every high place and under every green tree." Among the temple attendants were *kedeshoth*, or women "dedicated" to the god or goddess, whose service was prostitution for the advantage of the temple treasury. There were also *kedeshim*, male prostitutes.

There were "brothels" of the latter even in connection with the Temple of Yahweh at Jerusalem (11 Kings, xxiii: 7) It was not uncommon, writes one scholar, for the earnings "of these male and female hierodouloi (to be brought) as a votive offering into the temple of Yahweh."

It cannot be doubted that for several centuries Baal and Ashtart were supreme in Israel. The prevalence of the cult is amply attested by the number of theophorous names in which

"baal" is incorporated. Eshbaal (man of Baal), Jerubbaal (he who fights for Baal), Beeliada (Baal knows), may serve as examples. Later exegetes, after Baal worship had been suppressed, changed these names by substituting "bosheth" ("shameful thing") for Baal. (i.e., in pronunciation: there were no written vowels in Hebrew as yet.)

Thus in II Samuel (ii:8ff.) Ishbaal becomes Ishbosheth. On the other hand it is interesting that King Ahab, who was supposed to have abandoned the worship of Yahweh in favor of that of Baal, gave "Yahweh" names to his sons--as e.g., Ahaziah (iah=Yah).

With Ahab, however, it was not the worship of Baal that the Yahwist part objected to but the worship of a foreign ball, the Baal of Tyre.

Queen Jezebel, daughter of the King of Tyre, had proposed to eliminate Yahweh-worship and substitute that of her own nation-state, the prosperous Phoenician city in the north. It was thus patriotism that was the motive of Israelite resistance, not repugnance for the worship of Baal.

Here we can see, perhaps, what the true role of Yahweh in the early centuries must have been. First in Judah, then, after Solomon, in the north as well, Yahweh was the national God. Baal and Ashtart were the local deities of Canaan, engenderers of fruitfulness, fructifiers of the soil. And yet we must not over-simplify. The domains of Baal and Yahweh were at times identical. Just as there were many Baals, so, as the name came into common use, there were many Yahwehs. And from archeological findings we know that as late as the Persian period (fifth century B.C.) there was the cult of Anat-Yahu, the worship of Yahweh combined with that of a Syrian goddess not far removed from Ashtart!

Connected with the worship of Baal and Ashtart, and at times with that of Yahweh also, were the asherim or sacred

poles. Originally these may have stood in place of trees, particularly the date palm, which was a widespread symbol of fertility. In Israel, as in Canaan previously, they were phallic pillars, generally of wood and very numerous. In temple use they were frequently carved into the semblance of the human form, with emphasis upon the reproductive organs, and it was an important provision of the cultus that there should always be temple women who wove hangings with which the posts were draped.

Such was the worship of the Baals and Ashtart! Yet, we are not to suppose that it was nothing but the expression of crude sexuality.

If we are to be objective we must keep in view that the sexual principle is pervasive of the whole of life; almost everything is either "he" or "she", masculine or feminine, and to the ancients this perception was nearer to the surface than it is with ourselves.

Everything in life was polarized with either the one energy or the other, male or female, and thus the elaboration of a cult could carry it long distances from the raw realities with which it started.

Fertility is the central wonder of life, the great miracle that remains marvelous no matter how many times it is manifested; and this was miracle, however much obscured by obscenity, that was commemorated by Baal and Ashtart cults. It was a physical miracle; there was nothing in these cults--nor as yet in that of Yahweh--that was not materialistic.

The spiritual was still in the future. Yet already there were premonitions of it. Ashtart was not only the primordial paramour; she was the nourisher, the life-giver, the great mother. Cruder, more gross, she was nonetheless the prototype of all the goddesses at length revered as Virgin-Mothers. She was the older sister of Ishtar and the cousin of Isis and Demeter. As her

journeyings lengthen, she becomes less the insatiable Aphrodite (Venus) and more the Mater Dolorosa, the Mother of Sorrows. Actually she is that all along, says Professor Gilbert Murray, preeminent scholar in this field. "From the wanderings of Ishtar to those of Demeter...she is from the beginning the Mater Dolorosa; her heart is pierced not only by her own woes but by those of all her children.

And it is important to realize--though the realization comes to the modern and uninitiated mind with a shock of repulsion--that on this adored figure of the Mother were heaped all possible passionate forms of man's love for woman. She is mother, sister, and bride; she is the eternal Virgin and the Beloved of innumerable lovers".

As the worship of Yahweh, the national God, rose in esteem, largely perhaps because of the severe struggle after the ninth century for national survival, the fertility cults came more and more under the Yahwist party's condemnation. It was not Baal or Ashtart, said the prophet Hosea, who gave Israel corn and wine. It was--and always had been--Yahweh. Thus Yahweh absorbed more of the functions of the fertility gods but at the same time was changing in his own character.

By the time of the reforms of Josiah the Canaanite cults had become repugnant to a large enough fraction of the Judaic population to make feasible their systematic suppression. Moreover, national security required more and more reliance upon Yahweh. And so the time had come when Yahweh could be announced as a "jealous God," saying to his people, who had long sacrificed at many shrines, that they must henceforth sacrifice only at Jerusalem: and that above all they must give him unquestioned supremacy as their part in the Covenant: "Thou shalt have no other gods before me."

3. Moloch and Infant Sacrifice

Even those who know the Bible fairly well are frequently shocked to learn that it tells of child sacrifice, still practiced on a large scale in the seventh century--which is to say a hundred years after Amos and Hosea, who inaugurated the age of the prophets. Sickening as it is to acknowledge it, we shall have to admit that even in this late period the practice did indeed prevail.

It had lasted for a long time. In the book of Judges we have the pathetic story of Jephthah's daughter, who came dancing with joy to meet her father as he returned triumphant from the wars. But foolishly Jephthah had vowed to Yahweh that he would sacrifice to him whatever came forth from the doors of his house when he returned from fighting the armies of Ammon. There was no possibility that Yahweh could release him from his ghastly vow, and so the unfortunate child was consumed in the flames of the altar. This story, be it note, is told in approval of Japhthah's fidelity to his oath; and there is no shuddering at what is implied about the character of Yahweh (Judg. xi: 29-40).

When Jericho was rebuilt in the time of King Ahab, we are told that Hiel, the officer in charge, "laid the foundations there of in Abiram, his firstborn, and set up gates there of in his youngest son Segub."

This was fully in accordance with custom. No building was safe unless in its foundations--or in its walls--were the bones of a human sacrifice.

The particular form of the immolation called "passing through the fire to Moloch" was the sacrifice of the firstborn as a burnt offering. Moloch was not the name of the god to whom the sacrifice was made.

Moloch is merely the world Melech, or King, concealed by the trick which is by now, we may suppose, becoming somewhat familiar to us: the use by the later exegetes of the vowels of "bosheth," indicating "shameful thing." But it was Yahweh himself to whom the firstborn was sacrificed--Yahweh as King.

The place where the children were sacrificed was called a "tophet," which, in Jerusalem, was just outside the walls in the valley of Hinnom.

At Carthage, which was a Canaanite colony (Canaanite and Phoenician are the same), the "tophet" has been excavated by archeologists. It was more than three hundred yards long, a trench along the shore of the harbor, and we know that in emergencies, such as imminent invasion, large numbers of children were requisitioned from their families and incinerated there.

Besides Israel, Judah and Carthage, child sacrifice was practiced in Moab. A particularly arresting instance is the story of Mesha, King of Moab, who was attacked by a coalition of the Kings of Israel, Judah and Edom. When the battle was going hopelessly against him Mesha "took his eldest son that should have reigned in his stead and offered him for a burnt offering upon the wall" (II King, iii: 27). So immense was the preternatural power released by this sacrifice that Yahweh was helpless to contend with it and the Israelites fled before the Moabite god, Chemosh. Here we begin to see the meaning of such sacrifices. The god himself has no freedom of choice if the sacrifice is great enough: he must respond and he is enabled to do so because the life immolated has activated a field of power which is now his to use for the end in view. It was when events were going badly and survival of the nation was doubt that child sacrifice increased in Judah. Yahweh would use the life-force with which he was thus endowed for the defense of Judah and the destruction of its enemies; and he would be compelled to act because he had been given what was most precious; there was nothing left to give except one's own life. This was the theory of infant sacrifice. But the prophets denounced it. They boldly denied that sacrifice of any kind was efficacious or that Yahweh desired it. "Will Yahweh be pleased with thousands of rams, or with ten thousands of rivers of oil?" asks the prophet, Micah. Even the most

fantastic, most prodigious sacrifices---thousands of rams, rivers of oil--- do they have any effect upon Yahweh? Then what could be effective? Micah was not sure. In condemning sacrifice he was partly rebuking his own fears, trying to silence the loudness of his doubts. The conflict--in its earlier stages-- was not only between the prophets and the people: it was within the mind and hearts of the prophets themselves. To answer his question, sorely pressing in upon him now, Micah removes his last restraint and speaks out. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" And here we come to the crux of the matter--and to the beginning--it is no more of civilized morality. Can a man atone for his wrong doing by the voluntary loss of something that is precious to him? Not yet is the question asked as to whether a man owns his child and is entitled to kill him to gain divine favor. It is, as we have said, only the beginning of morality. But it is that.

What can sacrifice do--that is the question--for "the sin of the soul"? Even supreme sacrifice? And the prophet at last answers his own question: "He hath shown thee, O man, what is good: and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

But two generations later the children are still being incinerated at the Jerusalem "tophet." Then comes the discovery of "the Law" in the Temple. A priest had emerged at last, who, while not going as far as the prophets in their assertion of the supremacy of righteousness, had worked out a feasible charter of reform. When it is read to King Josiah, he rends his clothes. The reason Yahweh has abandoned his people is plain: they have utterly departed from his Law and forsaken his commandments.

So Josiah decreed the changes that would bring the nation into conformity with the divine will. Among them was the prohibition of infant sacrifice. The Jerusalem "tophet" was "desecrated" so that "no man might make his son or his daughter to pass through

the fire to Molech" (II Kings, xxiii:10).

But it had lasted a long while. The date is 621! And Yahweh's moral stature is still far from high. If he is no longer the moody and tempestuous deity who at the slightest provocation will "break forth" upon his people, destroying them for ceremonial errors and mischances--yet unconcerned with moral wrong--he is still the "jealous God who visits "the iniquity of the fathers upon the children." This is only one remove from absolving the fathers through the sacrifice of the children. But it is by such stages, as we have seen--and presently shall see more plainly--that the moral level of man and his gods has gradually risen.

4. The God of Israel and the Great Nations

When a small nation such as Judah is absorbed into a large empire—which in the case of Judah happened several times--its god is usually added to the imperial pantheon as a minor deity or else forsaken and forgotten. After all, the god of the little nation has been defeated; his humiliation is complete. Moreover, his land is now under the protection of the gods of the great empire. Of what use is he? Why should he be worshipped? It is the distinction of Judah that this tendency was steadfastly resisted. Here we come, no doubt, to the value of the Covenant and of the belief that the Israelites were a "chosen people." Yahweh had made a promise. He would fulfil it in his own time and in his own way. Yahweh had extended his protection. There was none other in which Israel might trust.

But what could be said when the great empires subdued the little nation?

Who was Yahweh to stand before Marduk? His people had been taken captive by the Babylonians. The Judeans, however, refused to be trapped in this dilemma. They solved it by extending Yahweh's power until it included Babylon. Not

that Marduk, the god of Babylon, was denied; his existence was recognized and also his authority. But in international events affecting Judah this authority was subordinate to Yahweh's.

The inevitable effect of this was to move towards making Yahweh a universal God. But in that event what about his own people? Where was the protection he was to have afforded them? The answer given was that his people has displeased him. They had followed after other gods.

Or--as the prophets insisted--they had been unjust, oppressive, avaricious: they had sinned against man's duty to his neighbor: they had not followed righteousness. And so Yahweh had allowed his people to be dispossessed. Only, however, for the furtherance of his purpose. In the end, chastened and wholly obedient to his will, they would fulfil the mission to which he had predestined them; for they were to be to him "a kingdom of priests, and a hold nation."

This was the thinking of the Judean leaders from the times when the Deuteronomic Decalogue was promulgated, in the seventh century, to the time of the Priestly Code in the fifth and fourth. How should we evaluate it? One thing is clear: we should concern ourselves not only with what Yahweh then was but also with what he later became. If he had not grown morally, the Judeans might as well have accepted Marduk, for Babylonian moral standards were higher than those of Judah at the time. Or later they might well have accepted Ahura Mazda or Zeus instead of being merely influenced by Persian thought and Hellenist Philosophy.

The value of the "jealous God" of whom they were the "chosen people" was enhanced by that very intolerance which in one aspect we find repellent, but which in another we see to be the goad that drove Judeans toward the working out of a higher moral principle. An exclusive relationship to a God who was becoming the one and only God, and therefore the God of all

mankind, carried heavy responsibilities. These in the end could only possibly be moral. And the Judeans would have to discover what they were.

But at the time the Decalogue was written this obligation was still in the future. Yahweh was the God of Israel, not of Israel's enemies. And Israel not was Judah; and the throne of God was Jerusalem. It was still some distance to the "God of all the earth," the Universal Lord and Heavenly Father.

5. The Shrines of Yahweh and the Temple at Jerusalem

In human society, the solution of one problem is usually the creation of another. This is what happened when the worship of Yahweh was centralized at Jerusalem. The aim of the reformers was to wipe out image worship, fertility rites, temple prostitution, the veneration of foreign gods, and infant sacrifice. In achieving this they made Jerusalem itself the object of idolatrous worship, the inviolable city of Yahweh which could not be destroyed. The basis of the reforms was the oneness, not of God but of Yahweh. The distinction is important. In English, the famous Shema reads, "Hear, O Israel, the Lord our God." This sounds like an affirmation of monotheism, and of course, the modern worshipper, for his own devotional purposes, is entitled to make it such. Historically, however, the meaning was quite different, as we can at once see by providing a literal translation: "Hear, O Israel, Yahweh our God is one Yahweh." This means, not that Yahweh is the one and only God, but that the Yahweh of the many shrines are non-existent, the only true Yahweh being the God of the Temple at Jerusalem. Yet there was more than that.

Yahweh worship had for many centuries been mingled with the cults of Baal and Ashtart. To the general reader of the Bible this may seem a little startling but it has long been quite familiar to scholars. Some of the clues are in

the language. As we have seen, the word "Baal" means "Lord" and the combination of the two names, "Baal" and "Yahweh," into "Baal-Yahweh," means only "Lord Yahweh." We have this very identification in the name, Bealiah (I Chron. xii:5), which means "the Baal (Beal) is Yahweh (Iah)" or "Yahweh is Lord." The Bible editors of a later period did what they could to disguise historical facts which had become embarrassing, but, necessarily, they left many indications of the truth. Today, however, we know, not only from the internal evidence of the Bible but from abundant archeological evidence, that the worship of Baal and Ahstart was continuous over many centuries, and that the worship of Yahweh was connected with it.

What also often happened was that the deity of a local "sacred place," such as Bethel, became identified with Yahweh, and this led inevitably to Yahweh worship being distributed at various shrines as though in every case he were a separate deity. Absalom, for instance, asks permission of King David, his father, to fulfil a vow in the presence of the Yahweh of Hebron. David sees nothing wrong with this request, even though he has himself brought Yahweh to Jerusalem (by bringing the Ark of the Covenant in which Yahweh traditionally resided). Clearly these are two different Yahwehs, although no doubt related (II Sam. xv: 7-9).

Perhaps we shall understand this situation better if we expand an earlier illustration and remember that the god of particular sacred place was first of all just the "El" ("Strong One") of that place. Thus we have "El" of Hebron. Then the word "Baal" comes more in to use, so we speak of the "Baal" (Lord) of Hebron. Presently Hebron becomes connected by revised tradition with an ancestral legend, say the visit of an Israelite patriarch of whom it has been asserted that his God was Yahweh. So now we speak of "the Yahweh of Hebron." This is one of the ways in which there arose a plurality of

Yahwehs. In innumerable other ways as well we find traces of what scholars call Israel's "poly jahvism" the worship of many Yahwehs. What the Deuteronomist wanted to bring about was therefore not monotheism but "monojahvism" the worship of only one Yahweh' the national God whose only true shrine was at Jerusalem. In this way the Jerusalem priesthood could control the cult completely, and as well as instituting much-needed reforms could greatly enhance its own prestige and enrich the central treasury. This is what was behind the first two Commandments, establishing the national Yahweh as Israel's supreme God and prohibiting the making of images. In the Deuteronomic reform images of every kind were ruthlessly destroyed, but the Ark of the Covenant was allowed to remain. This was a serious defect since it localized Yahweh in the Temple instead of permitting him to become the more spiritual God described by the prophets. That is why the later prophets, particularly Jeremiah, inveighed so strongly against the Temple and denounced its Ark of the Covenant. And that is why there was a constant controversy between the prophetic party of the priests.

Jerusalem, said the latter, was Yahweh's holy city and he would preserve it inviolate as long as he was worshipped as Judah's supreme God to whom alone his people offered sacrifice.

Not so said the prophets. What Yahweh wants is righteousness. As for Jerusalem, it shall be destroyed. Its temple shall become a heap of stones. Trees shall take root within its holy places. This was the Controversy, and it will be seen from the nature of it how incomplete was the Deuteronomic reform. But as Pfeiffer has expressed it, the Deuteronomist "realized that an agreement between priests and prophets, representing the two types of religion... could only be effected through mutual concessions. Unfortunate as it may seem, no religious reformation based on the highest principles has ever achieved success without

making important concessions to the religion of the masses; every important church represents such a compromise.

6. The Fertility Cults and the Forbidden Images

It is curious that the Primitive Decalogue forbids only "molten" images whereas the Second Commandment prohibits only "graven" ones. The first were of metal, generally bronze, and were cast in a foundry.

The second were of carved, often overlaid with thin sheets of gold. Commentators have surmised that there may be some elusive meaning in the proscription of one kind of image and not of the other, but in the case of the second commandment both kinds seem to be covered by the detailed prohibition of "any likeness of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth."

This interdict most scholars agree cannot be dated much earlier than the Deuteronomic reforms, since until that time images were widely used in Israel and it was not supposed that there was anything wrong with using them. It is true that king Hezekiah a century earlier had destroyed some of the "high places" and "cut down the asheah". It is also true and rather amazing that he had broken in pieces the bronze serpent (traditionally called the "brazen serpent") that Moses had made in the wilderness. But he had not forbidden every kind of image; there were still the "pillars" or asherim of Yahweh in the Temple, from which later he stripped off the gold coverings as part of the tribute he paid to khalmanazer, the conquering king of Assyria (II Kings, xviii). There were doubtless also other images. The truth is that in its older sources the Bible approves of images. Rachel carries away her father's terraphim, which he speaks of as his gods (doubtless his house-hold gods, corresponding to the Roman penates) and nothing is said about idolatry (Gen. xxxi).

David also has terraphim in his house, and it seems to be

regarded as appropriate (I Sam. xix). Even the prophet Hosea, as late as the eighth century, laments the coming time when Israel will be bereft of king, prince and sacrifice, pillar(asherah), ephod and terraphim(Hos. iii:4). These adjuncts to the worship of Yahweh were evidently regarded as essential.

Most conclusive of all, so far as Scripture is concerned, is the making of the bronze serpent by Moses. The destruction of this image by King Hezekiah was a bold break with tradition and must have had a powerful motive behind it. The Deuteronomic reform, carrying the prohibition of images much farther, must have included the same motive.

There were other images, of course, besides that of the serpent, but since we cannot inquire into them all let us give some attention to this one. It was important. The reason for its importance is not apparent in the Bible, but has been made plain by archeologists. The serpent was a fertility symbol. In typical plaques and statuettes of Ashtart the serpent is wound about her body or creeps out of the earth and coils itself around her thigh. Some commentators have tried to decry the sexual significance of this symbolism but it is too clear to be hidden.

As pointed out by Albright in his description of some excavated figurines, "it will be noticed that in all these cases the serpent's head is directed toward vulva of the goddess, a fact which proves conclusively that the serpent represents primarily the fecundizing vis naturae, while the goddess brings forth vegetation, symbolized by the flowers which she holds." In Semitic religion the serpent cult was unquestionably important. We have seen that the Levites were connected with it. We know from archeological evidence that snakepits had something to do with Israelite religion. We know that the seraphim, later imagined as winged figures, were originally serpents. We know that incense was offered to the bronze serpent made by Moses down to the time that king

Hezekiah destroyed it (II Kings, xviii: 4). We also know that from time immemorial the serpent has been connected in human imagination with sex symbolism, just as it is in the figurines of Ashtart.

To some scholars it has seemed likely that it was a serpent, perhaps originally a live one, that was kept in the Ark of the Covenant. What this "ark" was really like we now have no means of knowing, but if it were carried with the tribes during their wanderings in the wilderness it was probably a decorated box, dyed red, similar to those that we know were used much later by the Arabs. Such an "ark" would be very suitable for the retention of a serpent but quite needless for the safe-keeping of tables of stone. Indeed, the latter, like the golden bulls attributed to Asron, would almost certainly be prominently displayed.

What seems most likely is that the bronze serpent was substituted for the live serpent--quite possibly in the wilderness--and that this image became the representation in the South, as the golden bulls did in the north, of the Hebrew God, Yahweh. As the scholar, R.H.Kennett reminds us, the bronze serpent and the ark are "the only two objects traditionally connected with the worship of Israel in the wilderness, of the existence of which there is any evidence in the period of the Kings." Aaron, he goes on to say, is related to the golden bulls which were worshipped in the north, Moses with the bronze seraph (seraph=serpent) worshipped in the south. Both the bulls and the seraph were symbols of a fertility cult.

How, then, does it happen that the story as eventually told speaks of stone tables placed in the ark? The answer must be that before the bronze serpent was destroyed and the fertility cult abandoned Israel had moved more towards a religion of Law, and it was on stone tablets that law had traditionally been inscribed (as, for example, the Code of Hammur bi). Therefore, when the bronze serpent, the supreme symbol of the fertility

cult, was destroyed, the tables of law were invented to take its place. They need never have actually been put in the ark; it was sufficient that the story appeared in the sacred literature.

But what of the ark? For a while it remained, as we have already noted, a symbol of Yahweh in his Temple at Jerusalem. But presently it disappears from the story. There is no record of what happened to it. Perhaps it perished when Jerusalem fell in 586. But if so it is remarkable that there is no mention of it in the Scriptures. More likely a time came when the ark, too reminiscent of a now discarded cult, had to follow the bronze serpent into oblivion. Then a new "Ark of the Covenant," a work of literary imagination, could be produced during the Exile. This is the Ark, idealized and fictional, of which we read in the Priestly Code and to a lesser extent in Deuteronomy. This, at least, is one possible interpretation of how the transition was achieved. It is not necessary to insist upon the details. All we need to see is that in some such way the mind of Israel--or of its leaders--rebelled against the fertility cults and was determined to suppress them. To keep them suppressed it was decreed that there would never more be images. The national God was to be Israel's only God. And although sacrifice would still remain, and Yahweh would be worshipped with elaborate ritual, Judaic religion would be one of Law: from the reforms of Josiah would emerge the aspirations that led to a far higher level: the religion of the Torah.

7. The Commandment to Jonah

The exclusive relationship between Yahweh, the Jealous God, and his Chosen People, the Judeans, was more fervently asserted after the Exile than it had ever been before. Instead of discouraging the nationalism of the captives, the bitter experience of defeat and deportation made it strident and

fanatical. This is always possible with a minority group that is tenacious of its own culture and confident of its eventual destiny.

With the Judeans there was more than that: the meaning of their history was that Yahweh was leading them, even through anguish and humiliation, to the fulfilment of his purpose for them as a "holy nation."

Those who returned from the Exile (sixth and fifth centuries B.C.) after the Edict of Cyrus, the Persian, were therefore concerned as Judeans had never previously been to create a national life regulated in all respects by the exclusiveness of their religion.

But since Yahweh, their own God, was now beginning to be seen as the supreme God, "the ruler of all the Earth," it was necessary to define his attitude to other nations. This, as we have mentioned earlier, had already been done to a considerable extent by the prophets, but not upon the basis of a clear monotheism. Nor was it a clear monotheism even now, but Judean thought was moving strongly in that direction.

The dominant belief while Jerusalem was being rebuilt was that Yahweh was furious with other nations, especially those that had taken advantage of the deportation of Judeans to seize their undefended territory.

Thus we have the denunciation of Edom by Obadiah, and the prediction of a coming "Day of the Lord" when such nations as Edom will be "consumed" and all the peoples of the heathen world will bite the dust.

This belief did not, however, go unchallenged. A more humane minority, the spiritual descendants of the great age of the prophets, were strongly repelled by the official creed and sometimes satirized it. The delightful book of Jonah is a satire, its theme being the absurdity of believing that God is merciful only to Judeans: his loving-kindness is universal.

In effect Jonah receives a new commandment--through being compelled to demonstrate the insufficiency of the older ones. He is to take Yahweh's word to the heathen, in fact to hated Nineveh, and warn of the impending hour of doom. Being perfectly certain that the doom will not arrive and that anyone who predicts it will appear ridiculous, Jonah quietly decides that he will get as far away from Nineveh as possible and sails from Joppa for the opposite end of the Mediterranean. Here the author of the story draws upon literary devices familiar in oriental fiction and raises a great storm which the crew of the ship is convinced has descended upon them because God is angry with Jonah. Still, they (the despised heathen) want to spare him; but Jonah (the obdurate Judaist) refuses to be spared and at his own insistence is thrown overboard.

With sly drollery the satirist now creates a big fish which swallows Jonah and carries him back to where he started from. There the fish opens its mouth and Jonah is expelled, none the worse apparently for three days of ichthyic confinement, but gloomily aware at last that he will have to go to Nineveh.

At Nineveh he prophesies doom, as God requires, but the King and the people inconveniently repent, and God rescinds his edict. Jonah, intensely unhappy that God is responsive to the repentance of the heathen just as though they, too, were numbered with his people, drifts off into uneasy sleep while brooding outdoors and God provides a miraculous gourd which instantly springs up and shelters Jonah from the merciless heat of the sun. But the next day God finds a "worm" which destroys the roots of the gourd and it shrivels up, bringing from Jonah bitter lamentations and reproaches.

Then comes the moral of the story. "Doest thou well to be angry for the gourd?" God asks. "I do well to be angry even unto death," Jonah replies. Then, says God, if it is appropriate to be distressed by the loss of a gourd how much greater should

be Jonah's distress at the thought of the destruction of Nineveh, involving the death not only of all the adults but of a hundred thousand infants "that cannot discern between their right hand and their left hand. And besides the children (a subtle touch) "much cattle"!

No one should look for fact in the story of Jonah; not only was there no "whale" but by the time of Jonah there was no Nineveh, either. The story is a moral satire, a parable inspired by the new and robust Jewish humanism. What it means is that alongside the narrow concepts that still prevailed in the Judaic religion of the Yahweh of the Ten Commandments, there was emerging the wider view of a Universal God of all mankind., whose command was that man should prove his devotion to his Creator by the love that he showed to his fellow-man.

Liberty means justice, and justice is natural law-the law of health and strength, of fraternity and cooperation.

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

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

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

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

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

By giving lectures 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 —

