

The Way of the World

September 1972



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

Publisher: Young Whi Kim; **Chief Manager:** Won Pok Choi;
Chief Editor : Young Tyang Chang; **Editor:** Han Joo Cha;
Translator: Eun Hyung Kang; **Advising Editor:** Hal C. McKenzie;
Editorial Assistants: Ok Gi Kim, Lynne L. Doerfler;
Contributing Editor: David Charnow;
Printer: Yoo Bae Oh.

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(Editorial)

Success on Every Level

The purpose of the Unification Church is to save the world. The world is a complex body made up of many interrelated parts; therefore our Church, as a microcosm, must be as diverse and versatile as the world itself, but with a difference—our church, to save the world, must fully reflect God's original world of creation, centered on the True Parents.

What is this original world like? In this world there is no loneliness, alienation, crime, or want; children do not have to struggle with sin to come to God, and all people are perfectly free to do what is good in God's sight. Everyone is, as Jesus said: "I am in the Father and I in you and you in me." In such a world every part of creation has its valuable role to play, and no part conflicts with or is separated from the good of the whole.

Each Family member must ask himself how much his life reflects God's original intention. Most would have to admit that they fall short of the ideal; but only to the extent that we realize the true pattern in our lives can we extend it to the physical and spiritual worlds.

To do this our whole lives must be centered on the Principle. God used the Principle to create goodness in nature and in man's heart, and through us, He can create more goodness on the social, political, economic, and cultural levels; but He depends upon our wholehearted response, faith, and dedication. Now we are expanding God's dispensation to embrace science, politics, economics, and culture; and we cannot but be successful on every level as long as our hearts completely coincide with our Heavenly Father's.

(Sermon)

Separation Between Good and Evil

Sun Myung Moon

This sermon was given to the French Family at the Paris Unification Church on April 3, 1972.

Everything is reaped as it has been sown. You sow in springtime and you read in autumn. Due to the human fall, our fleshly side and our mind side, spiritual side, have been divided in two and are constantly at war with each other. On a wider level, there have been two wars—one war on God's side and the other war on Satan's side. The world has been divided into two. Everywhere you will see two powers at war with each other; for instance, in the home, if your parents are fighting, one is on the good side and the other must be on the bad side. Even if they do not quarrel, the right side is the more Godly side and the other one is the less Godly side or Satan's side. Even in the village, you will see people more Godly and more saintly, and also in the society on a wider level. In the world, there is the ruling party and the opposition party. In the whole world, you see two powers—the democratic world and comm-



unist world. Is it true or not? Everything is divided. It has not been done for nothing or without a cause. There is a cause, the one who has made it that way.

Ever since the human fall, God has been dividing those two, that is, separating good out of evil. Also among yourselves, if two are fighting, you will instinctively know which is more on God's side and which is more on the other side. Then how to divide those two—one to be more on God's side, one to be more on the other side—is the problem. To divide here means to discriminate. You must know for sure what is good and what is evil. For instance, you have two beloved sons. Those two are fighting with each other. If the elder slays the younger, then the parents are always on the side of the younger, putting the blame on the older. They scold the older one. In that case, why do the parents scold the older one? Because he is good or bad? Why is the older one bad? What would happen in the case where the younger one beats the older one? In that case, the parents will be in favor of the older one. Why is it so? Because he initiated the evil thing. This side attacked and the other side was attacked and was harmed. When one attacks, he can be intact and unharmed, but in this case, the other one is harmed.

You must know the definition of good and evil. Those who are on the good side, on the side of goodness, never attack. And they will never want to harm the other person or to kill. That is the difference between good and evil. Good does not attack; it is always attacked. Evil initiates the attack. The good does not attack but wins the war and ultimately wins the quarrel; the other one, evil, initiates the attack but finally is defeated. When evil attacks, it attacks for its own benefit, but the other one, when it is attacked, it is attacked for the benefit of, or in place of, or for the indemnity of others. Thus, evil is self-centered and the other one—good—is for the others.

Your view will be evil when in viewing or in seeing things, you see them from a self-centered point of view. This is bad. A view for the benefit of others will be good. When you think of things, when you see and do things, the same thing will happen. We always have the explanation of the difference between good and evil. It starts right from our eyes when we see things. It happens right from the eyes, nose, mouth, every sense of ours. If when you see things, you think quickly in your mind how you can get the benefit out of that person even at the sacrifice of that person, your view is more of evil. But if you look at the other people and try to help with something, thinking how to help them, this is on the good side.

Nobody knows that he or she is living with these two powers at war with each other. We are always placed on the boundary line of good and evil. That means that we will either be with good or evil. Is there anyone who has known before that we are like that? Everybody thinks that he himself is the good one or the best one, and that the other people are all bad and that society is evil. He puts all the blame on others, but thinks himself to be very good. There must be the boundary line between good and evil and we have not been able to know that. Then do you know now exactly what the boundary line or front line between good and evil is?

Although our Master may have to beat a person, if he does this for the benefit of that man, this is good. In that case, my act has not been self-centered, but for the benefit of that man. That is what makes things good. When you go somewhere, if you go there for a self-centered benefit, it is bad, but if you go for the benefit of others, it is good. If, when I speak, I speak for the benefit of myself at the sacrifice of yourselves, I am bad. But since I am talking for the benefit of all of you, of all people, I am on the good side. Those who want to keep others' things for their own benefit even at the

sacrifice of others, or who want to rob others of anything or everything are bad. Those who want to give out things for the benefit of others are good. God and Satan, both sides, have their own strategies. When we are entangled with Satanic strategies, we are on the side of evil. Otherwise, we are on the side of good.

What is the definition of an evil thing? Self-centeredness, initiating the attack and harming others. On the side of good is the concept of the benefit of others and working for the benefit of others. The outcome, the result will be helpful for others. By doing that, the side of goodness will win, while the other side will always be divided in the end. It will perish. It will rise and then fall. For example, when the older brother beats the younger one, Mother's love for the older one comes to the younger one. So, while the older one is deprived of love, and thus is doomed to perish or to lose, the other one gains Mother's love, which is the portion of the elder brother's and he becomes richer in love and gains more. Suppose you have 10 friends, but you are self-centered and you always attack and want to harm others and get benefit out of others, the number of your friends will decrease. 10 will become 9 and 8 and so on, and you are going to lose more and more until you have completely lost all your friends. But on the other side, if you are unselfish and you always think of the benefit of others and never take from others, but do things for others at the sacrifice of yourselves, you are sure to gain friends. Your friends will increase while the other party decreases. When your friends increase, they will bring their own friends, parents and relatives, and the number will increase. To increase means to rise while to decrease means to fall or to perish.

Do you now know the definition of good and evil? Now your view must turn upside down like this. Up to the present time, you have thought, I am good, I am always good. The

other people are evil, society is evil, and the world is evil. You must think the other way around. I am bad because of that. I must take responsibility for those things and always think of the benefit of others and you will be good in God's sight. In the whole world, there has never been a single person thought to be good who was self-centered, who took others' things, or who put blame on others or harmed others. When you are self-centered, your parents, your friends, your brothers and sisters will all dislike you. So you must know exactly the definition of good. Those who are self-centered, always attacking and harming others around them, are on the side of evil, while those who are the other way around, which means, unselfish or helping others or always work for the benefit of others, belong to the side of good. Has there ever been a patriot who has been working for the benefit of himself, always attacking and harming others? He is on the side of the public or he is fighting for the benefit of the country. This is true for people on the individual level but also on the national level. When you see two countries, two nations, you will immediately discriminate which is good and which is evil. When one nation fights against the other for the benefit of his own nation and for himself and harms the others, is it good or bad? Suppose that nation initiated the attack for the benefit of the whole world, what would you think of it? Good. Why? 1) Even if somehow it initiated the attack, it never attacked for a selfish purpose. It attacked for the benefit of the whole world; 2) The outcome is for the benefit of the world; 3) This side, even though it attacked, lost things and the other side gained.

I must say further that when you do things for the benefit of others, when you do things for the benefit of one individual, it is good to an extent, but when you sacrifice yourself for the benefit of the family, your goodness is greater, and when you do things for the benefit of the nation, for the benefit of the

world, your goodness becomes greater and greater. And even though you may have to attack that person, when you do so for the benefit of that person, it is good. And if you attack the family for the benefit of the family, it is better. When you do that on a national level or world-wide level, the goodness will be greater.

Suppose a person is thinking of or even doing things to ruin the whole world. Even though you may have to attack him, this is good. God will judge the whole world according to this standard, this principle. This definition is very simple. Then you can judge others from this Principle or standard. Up to now, people have been in confusion, without being able to discriminate between the two.

What is the definition of a holy man or a sacred man? Would you like to become a patriot or a holy man? Which of the two? Do you still think that Napoleon is the best man in the whole world? Napoleon was and still is the enemy of all the nations which he conquered. Those people still think that Napoleon is their worst enemy, and when your country is declining, they are glad of that. This is why patriots are not or cannot become holy men. A holy man is for the whole world and he does not have enemies. This man is not for the benefit of the nation but for the benefit of the whole world, transcending the national level. What is really true is true not only for the nation but for the whole world. Jesus was the greatest among men of the whole world because he did things for the benefit of others at the sacrifice of himself. He could even pray for his enemies at his death. By doing that, he has made all the people in the world his friends, all of those people are on his side. When patriots pass away, they are respected by all the people of the nation. But when holy men pass away, or even in their lifetime, they are persecuted by their own people. This is because they worked for the benefit of the world even at the sacri-

fice of their own nation. This person, this holy man is a cosmopolitan person. He always thinks of the whole world, saving the whole world and acting for the whole world with a selfless or unselfish attitude.

Then, what is the definition of a holy man? He is centered on what? Of course, he is centered on the whole world, but one can say further that he has placed his center on God. He does God-centered actions. While all the people of the world have self-centered, these holy men, for instance, Jesus, Confucius and Buddha, have been doing things, working for the benefit of the whole world, transcending the small view of life. They have put stress on Godly things and things of the world so they are "God-ism" people, "world-ism" people, cosmopolitan people. By doing that, the holy man wins the minds of all the people of the world and wins the heart of God. Did Napoleon put the center of all things on God? Is he God-centered? What about Hitler? Perhaps they worked for the benefit of themselves, for the nation, but their actions were ego-centered. They wanted to be heroes. In the light of our definition, our formula, Napoleon and Hitler were crazy, mad people. Do you want to become heroes of the world or holy men? In light of the worldly standard, holy men are fools. They want to lose things for others. They are fools, stupid men. They are stupid, in the worldly sense of course, because they have never done things for the benefit of themselves. Take, for instance, Jesus, when he prayed on the Mount of Gethsemane: "If possible, let this cup pass from me, but not as I will but as Thou wilt". From the worldly point of view, how foolish, how stupid it looks. From the worldly point of view, he was an utterly helpless man, but this man, when he passed away, became the most widely known holy man and everybody knows that God loves him. From this fact, we cannot deny the existence of God. Speaking in a spiritual sense, the whole world belongs to him. In other words,

he has the hearts of all mankind.

Then do you clearly know what is good and what is evil? In what manner do you become holy men? Your heart must be God-centered and then world-centered. And when you are God-centered, you are naturally world-centered, because God is always thinking of the world. God's will is not just to save France but to save the whole world even though he may have to sacrifice your nation France. Now you are sure that you know the definition of good and evil? Then what is our Master like? What kind of a person is he? He is God-centered and world-centered naturally, because God is world-centered and he wants to save the whole world because it is God's wish. He is for the will of God and for the whole world because God wants to save the whole world. He always thinks of God and God's will. And God's will is for the whole world. God is world-centered, centered on the whole. In that case, it is not Mr. Moon-ism but God's will, God-ism. That is the best ism in the whole world. It is the best ism and you will never perish by doing this. Even when you are attacked, God is using the enemy as the instrument for giving things to you. You are gaining more by being attacked. So, those who are on the side of God will not initiate the attack, but still gain. Those who are on the Satanic side initiate the attack but while doing that, they lose things instead of gaining. You must know this clearly. That applies to our everyday life because this is the truth.

Só, from now on, you are going to be holy men. Has Jesus been able to carry out God's will or not? Then, if Jesus was not able to carry out the will of God, will you accomplish what is left unaccomplished by Jesus? Will you do greater things than Jesus or lesser things? Do you have to be better than Jesus or lesser? You must know that Jesus still in para'dise and has not been able to enter the Kingdom of God. In order for you to be able to enter the Kingdom of God, must you be greater or better

than Jesus? So, I must repeat that you cannot enter the Kingdom of Heaven if you are not greater or better than Jesus. Are you that way? Are you ready to enter the Kingdom of Heaven? Are you ready to die for the cause of God, for the will of God? If you are ready to do that, to die for the cause of God or the will of God, you are friends of Jesus. But when Jesus died, had he been married or not? No. Why? He did not marry or couldn't he marry? If you can marry or be blessed by God in marriage, you are already better than Jesus. Isn't that true? The mission of the Unification Church is to accomplish what was left unaccomplished by Jesus. If we are not capable of doing this, our work will be a failure. So far, in our Church, Master has blessed so many couples, and has fulfilled all these formulas. From the time of Jesus on, Christians and other religious people have only put stress on remaining single instead of marrying. But our ideology is different because we bless couples in divine marriage. Do you think our Master is doing that because He wants us to be lesser than Jesus or better than Jesus? Greater.

We must think of things in depth. This is an amazing thing. In doing things, we must have better conditions than in the time of Jesus. Did Jesus' parents cooperate with Jesus? Did John the Baptist and all the relatives of Jesus cooperate with him? Did he have a Church? Did he have a nation under his ideology? Did he have hope to open up the channels to the whole world? what about you? Even Jesus knew the Divine Principle and knew the Divine Truth to a certain extent. You are in a better position than Jesus. You have your True Parents, your True brothers and sisters. You have the base of the nation, the foundation of the nation under the Divine Principle because he is on the way to that goal, and you will have the world-wide base for our family. Unification Church is in the position of Judaism in Jesus' day. Unlike those days, now we have complete freedom under Democracy and no one can kill us even though

we may carry out works for God's will. So, all this taken into consideration, are we in a better position than Jesus or not? That is why he can marry you in holy marriage. I do not think you know things in real depth.

Can you imagine he pioneered into the unknown world, spirit world, and he has fought and conquered a whole bunch of Satans there, and only after having done this, he had the authority to be the victor. He is going to carry out God's will on earth and he is going to inherit all those things to you. When you do not even know the mere value of it, I do not feel like giving it to you. It is too much to be given to you. It is something like this. When you are given a big diamond, a big diamond grain and if you think of it as a piece of glass, would that person want to give it to you? If it is really true that you can become greater than Jesus, that you will learn the way to be that way, what is more important or more valuable than this? Jesus could not marry. Before reaching this, he died. He was supposed to have the day of the marriage of the Lamb and without his being able to do that, all the Christians, his followers, have been put under difficulty and persecution. You are in a better position than Jesus because you know this truth and you are able to be blessed in divine marriage. Are you confident to receive such a blessing? Do you think you are qualified enough for that? If you have not reached that point, that means that you are not confident.

Was Reiner blessed in holy marriage or not? Is he greater than Jesus? What makes him better than Jesus? He has one thing more than Jesus. He has a wife. Have you ever seen the couple fighting each other? Can they be separated, divorced? Why not? More than that, your answer must be this. Even before Master could be able to bless them, he has trodden a thorny path after having shed so much blood, after having paid so much indemnity, so that is the value of his blessing. It took

God some 6,000 years, it took Jesus 2,000 years. We must even think of the saints and religious leaders who throughout human history have fought for this cause. Plus our Master's endeavors and persecutions and hardships, all that he has gone through. All those add up. This is the value of his blessing. It is the most valuable thing for man to find or establish. It is something like this: The owner of the house signs his name on a piece of paper. The moment he has this, the whole house belongs to him. Master is the initiator, the creator, the owner of this right, and this authority. And it is as if he signs on the paper and gives it to you. The moment you are given the paper, you have the right to possess it. We inherit this free of charge. Do you need me? Are you going to utilize me? If you just think of utilizing me, you are against the formula I taught this morning. Do you still need me?

When you really think you are in need of me, it is not just for the blessing of the holy marriage but to give birth to your offspring, to your descendants and to your children, for the whole world, a sinless world and for the future world. If you think of things in that way, you are not against the formula or rule. When you are blessed in holy marriage, you are not going to marry for yourself but for the whole of mankind, for heaven and earth. You must know that love is the center for unifying heaven and earth. Is there even one person here who has thought of this in that way? Love is not yours. Love does not belong to you. It belongs to God, to the world, to the earth, to the future prosperity of the earth and future generations. I have seen many boys and girls even in the streetcar or on a crowded street or in the parks kissing and embracing each other, and in my heart I question if they really know the value of love. The value of love is high like this, but because of the human fall, it was distorted and degraded. You young people must know all this and you must be thorough in discriminating true love and false love.

Now, you know how to measure and how to judge things, in the light of good and evil. If you feel that you really know that, raise your hand. People of the world are ignorant of all this. This is only too clear, but the people of the world do not know how to draw the line between good and evil. You must know that you are placed on the boundary line between good and evil. Our mind is the center for God. God is guiding us in our mind but our flesh side, our body is the center for evil, or Satan. You are always wavering or vacillating like this. You are good and evil, headed for heaven or hell. God is always on the side of good while Satan is always on the side of evil. But, man is placed on the boundary line where he can go to the side of God or to the side of evil, so man is the most horrible thing. He can either torment God by being on the Satanic side or torment Satan by being on God's side. You can either be the traitor to God or the traitor to evil. You must belong to either side—one or the other. So you must be very careful, very cautious to know that you are a more horrible thing than Satan. Sometimes, you are like flint of a spear whose point is poisonous. You are just as dangerous and horrible. So do not vacillate or waver. If you ever do that, you will just go out of the Church. If you go out and come back and go out again, God would not like that kind of person and neither would Satan.

When you meditate or reflect about your family background, the history of your family, your ancestry, your relatives, your brothers and sisters around you, you can count how many of those are on God's side, on the side of goodness and how many are on the other side. Then you may be able to know that your whole family is more on this side or more on that side. When applying the formula and judging things, we know that in the First World War, those who declared war were defeated in the end in the Second War the same thing occurred. Then we are sure to know that between Communism and Democracy, between

God-uniting ideology, and Godless-uniting ideology, which one will win. As you see, which side always takes the initiative of attack, the Communist side or the Democratic side? In attacking, do they do that for the benefit of the world, or for their own selves? Are they God-centered or man-centered? On the other hand, what about the Democratic world, is it God-centered or man-centered? Does the Democratic side initiate the attack or is it attacked? Of all the Democratic nations, are there any Democratic nations that work for the benefit of the whole world? So far, the United States of America has been in that position but now she is retreating. While the United States was helping the world, the whole world respected America, but now that she has retreated from that, the whole world has feelings against the United States. At the peril of the Democratic world, our Unification Church has appeared, and we are going to fight for the cause of God and for the will of God. By doing this, the whole free world will benefit, and will not perish.

Do we have a nation with our ideology? Not yet. So we have to lay the foundation at the earliest possible moment. As I said yesterday, there must come out a nation, a sovereignty which can conquer the evil sovereignty. In the world, which is the nation which has so far laid the foundation from the individual level, tribal level, almost reaching the national level based on the Divine Principle? You may think that Master is a Korean and so he thinks of things in that way. He was born in Korea but he is not a Korean in the sense that he is for the whole world and for God. More than that, he was persecuted so much in Korea doing Divine things. In Korea, we have reached the point that in any group, in any religion, in any community such as associations, schools, institutions or the Government, people have come to think that they cannot do without us. Up to the present moment, he has laid the foundation from the individual level, tribal level, up to the national level upward

like this, on the vertical level. But from the moment he has established the foundation on the national level, it will come on the horizontal level and will spread from country to country, and nation to nation.

I am sure that you like your country France. Do you or don't you? Are you answering me with that formula in your mind? Do you love France or not? NATO was in France, but you chased it away. Was France right in doing that or not? Recently, Kossygin of Russia visited your country and your President signed the treaty Russia and disregarded the United States and betrayed England. Was it right? The members of the Unification Church are of a different sort. Are you like that or not? Are you the type of people that are always vacillating? Do you like this attitude? God and the whole of mankind hate to see the kind of people who always walk zig-zag like this, sometimes on the side of God, or on the side of evil, on the side of right or left. There has never been one single man that liked that kind of person, and even Satan hates him because he has the possibility of going to the other side. These are not Mr. Moon's words. This is the word uttered through formulas and I am judging things applying this formula. You must know all this and you have got to right the wrong that your Government people are doing. If you go on doing what you have been doing, French people, all the people of the world will hate you and dislike you, so you must correct the wrong.

The true man will keep his promise and even though he may have to be faced with ruin or perish, he will be loyal to what he has promised. You must know clearly all this. All of your acts must be God-centered, thus naturally world-centered, and you must always act for the benefit of all mankind, for things on a bigger level; other wise, you will perish as an individual, as a whole nation and your influence will ruin the whole world. Since you know what is wrong with France or French

people, would you want to leave it alone or do you want to correct it? Those who are determined to do it, raise your hands. You should not be like other French people. History is the best proof, the best witness. And those who have been on the evil side have perished and the other side has always risen. So, you must always be on God's side wherever you go. When you are among other communities, you must be as such. In school, you must be on God's side, and in the community as the church. Everywhere, you must be on God's side, judging things according to the Godly or Divine formula, and working for that.

As I see it, once they know what is right, the German people act and put it into practice, but French people think a long time, reflect in their minds, meditate over the matter and dream of it. Reality does not wait. Reality is the best judge and waits for the action to be taken. It does not like people to dream over the matter for a while. To meditate over the matter, to dream over things in a sense can be good, but at this time, at this critical moment, will you still remain like that or act and put our ideology into practice? Do you want to be defeated by the German people or win over them? You will and you can be quicker in action than the German people. Do you know that I have organized a mobile team in Germany? In England, too, they have organized a mobile team. You must never be defeated by those nations, so why don't you try your best?

You, French people, are like swallows in the spring flying about from place to place singing and chirping, while the German people are like bears. They are always digging into the soil, digging to the root of trees for a certain root to feed themselves with. How can a swallow win over a bear? You must try to become otherwise than a swallow. You must fight day and night until you can win over the other and win the victory. Even among our members, I think we can find such people. So, for those who speak the German language, I will take them to

Germany and get them trained, then get them back and let them train the rest of you. Are you hurt to hear that? Can it help? It's the best way and by doing that you can save France at the earliest possible date.

I compared French people with swallows and the German people with bears. Do you think my description is right? The French people talk in beautiful, poetic terms. The German people are the opposite. They may appear to be sometimes wild, but when we know them, they are kind-hearted people. The only way for you, French people, to save your country France is to be really united with Germany, to live in harmony with the German members in the family, with those two blended into one. That is why I brought a German man here as your leader. I want Reiner to train these people more severely than Paul Werner in Germany. By his doing that, France is restored earlier than Germany. How blessed you are. Do you want it that way? Before I leave, upon my departure, I will advise Reiner to train you this way, and you may think that he has changed. (He is too strict, severe.) Never think of him like that. Get trained under him and in that way, you will be able to save your nation as fast as you can. It will be all right. Today, I have spoken to you about the definition of what is good and what is evil according to the formula or the definition. In applying the definition to every factor, every happening in the world, we can judge things. If you put more stress on the things on God's side, your Church will be victorious.

(Reports)

Seoul Western Center

By Lynne Doerfler

The day after the Victory Over Communism seminar for the 35 Americans of the World Youth Crusade for Freedom Asian tour, our Master invited the six Western members to Chong Pyong Lake to spend the day with him and his family. It was raining, so we spent the first part of the day singing together with our Father and his children. It was a wonderful feeling to be all together sharing in such a personal way. Later, Master spoke to us alone, telling us many things throughout



Participants to the Weekend Workshop.

the whole afternoon. Toward the end of the day, he asked all members to stay longer and begin a 40 day witnessing condition to establish a church for foreigners here in Seoul. We each

were to find 5 members within that time.

It was quite a challenge. We had spent our time studying or with our family. We had no idea where the westerners were in the city. We had heard there were many of them, but had seen relatively few. Master advised us to concentrate on the soldiers and the embassy personnel. It was very good advice. The Christian community here is quite closed, the core of it dating from the first missionaries to Korea. They intermarry and leave very little room for others to enter their circle. Their theology is quite fundamentalist.

The soldiers, on the other hand, are quite open. However, they are open in both directions, to God and to Satan, and Satan has incredible free play on the bases. As we went to the Yong-san Eighth Army base we soon learned about the distorted GI picture of Korea.

Since we aren't in war time, there isn't too much for them to do. In many ways, it seems to them that they are living in a restricted and strange community, without being able to see a reason why they should even be here. They are bored and lonely. Only a few of them can afford to bring their wives here if they are married. Many are young and haven't been away from home before and they are frightened.

As we know, God and Satan's front lines always meet. Thus while many soldiers find themselves wondering deeply about God, they don't find many answers. The established churches all offer retreats and there are Christian homes open to soldiers often free of charge, but there is still a great gap between what is offered by God and by Satan. Near every base is a "vill" which is what the soldiers call the local red-light district. Here they find cheap prostitutes, bars, and drugs, along with beggars, shopkeepers and taxi drivers who all have their hands out looking for money. Small "hooches" or rooms are cheap as well as full time Korean "wives". Satan thus offers a

great deal to fill their boredom and loneliness. But even the ones who go to these places aren't satisfied. We were amazed at how many soldiers were deeply interested when we talked with them. We are very optimistic about what we can do on the bases. Many of them are dying and know it or are aware of the deadly environment around them and are very eager for something positive to help them grow and stay on the right track. Most of them actually will express their desire for help. With this openness we hope to find many children for Father.

At first we investigated the churches, embassies, and tourist hangouts, but our Heavenly Father definitely seemed to want us to concentrate on the army personnel. There were just too many coincidences to deny it.

On Saturday, August 19, the day of the Korean flood, John Price, one of our English members braved the storm, and took a taxi to Yongsan. At a stop light he pulled next to a large limousine which had a British flag on it. He rolled down his window, and the young man in the limousine rolled down his. John said "It's just like London isn't it?" The fellow replied "Yes, it is, where are you from?" "London." "London? Really? Get in." Within a few seconds, John was talking with Major Patrick Daniel, the British representative for the United Nations Forces at the Panmunjom talks. He invited John to his mess on base for coffee and from this meeting they had quite a bit of further contact. That same day, after leaving the Major John was talking with a soldier, Mike Beishline, he had met and his Commanding Officer came and sat with them. After a bit of discussion, John introduced the possibility of having discussions on the base, and the CO thought it was a great idea. He ordered Mike to help John with preparations and told him to have the army draftsman make up posters for publicity! Mike later became our first member, and hopes to extend his stay in Korea.

During the next week we continued to witness and teach

individually, and scheduled the discussion for the following Tuesday. From just a few posters and talking to people, 17 showed up for the discussion. It was quite a deep discussion on "What is the Purpose of Life?" We talked deeply about God, how individual and total purposes tie together and ended considering the possibility of a utopian world. People were responsive and requested more discussions. Therefore we planned another for the next Tuesday at the same place on Utopias, and one for the next Thursday at the centrally located Moyer Service Club. As plans developed, we hoped to draw many people to these discussions and from there interest them in coming to the weekend workshop we had scheduled for that following Saturday. Father gave us permission to hold it at our beautiful Chong Pyong Lake Training Center in the mountains. We were so grateful, because we could see that in order to draw the large number of people our Father had assigned to us, we would have to have more group experiences and attempt mass conversion. From that point on, we witnessed full time.

Each discussion drew about as many as the first, but people were so slow in signing up for the workshop! After the second discussion on Tuesday we had only 2 people, and we had told Father we planned on about 20 people. At the Thursday discussion, we thought there would be many, many people, but most of the people who had promised us to come, didn't. But many new people at the discussion became interested and by the end of that night we had 11 signatures. But it was still far from our promised 20.

The next day we had planned on just shopping for food and organizing things for our Saturday 6:00 a.m. departure, but we had prayed and witnessed so much we couldn't believe we wouldn't have our people, so we went out again in the morning, planning to meet on the base at noon and report so we could shop in the afternoon. It was like a miracle. The people we

talked to said yes, and signed up. Most of them were totally new people we hadn't met before. By noon there were the 22 we had promised Father. We were so grateful. It was such proof again that whatever we do has effect, but it may come out in a different area or at a different time, in a way we don't expect. Also, it was more evidence that we must never lose hope and must carry on to the goal we have set, no matter what. Only then can our Heavenly Father work and Satan must give up those he holds.

Throughout the weekend Hal McKenzie and John Price lectured the whole Divine Principle, teaching only the qualifications of the Messiah. Joe Tully coordinated, and the women took care of finances, food, and talking with people. Not all of the people came, but 17 stayed for the whole weekend, and one-half of them are very positive and want to study further. We long for the day that our Father can work so powerfully through us that everyone will respond, but for now we are grateful that so many are interested. We will plan the advanced study program with them. We hope soon to be able to inform our world family of a large and solid foundation for our Seoul Western Center. We join our other pioneers throughout the world in heart and activity and long for the quick restoration of the world.

Training Program Launches 41 New Pioneers Nationwide in U.S.A.

Sandy Spring Friends School, idyllically set beyond the suburban fringe of Washington, has a dormitory equipped with classrooms, an institutional kitchen, a large dining room, and plenty of parking space. Perfect for a training program. For two weeks, it was the scene of an educational experiment, a successful fund-raising drive, the largest gathering of Pioneers since our Master left, the creation of three mobile units, and the birth of an expanded phase in our national work.

"The basic project of the first four days," according to Program Coordinator Therese Klein, "was to develop a communication model to help the participants understand their basic patterns of relating to others. Each day there were sessions in which communication and systems theory and principles of cybernetics were presented." After each presentation, the Pioneers would apply the new knowledge to a particular problem in a small group situation. Then solutions were presented and discussed by the whole group. "They gained new skill in group process," comments Therese. "In fact, They did most of the teaching themselves in their groups."

"On-the-job" training was provided by State Reps Andy Compton, Peter Mullen, and Lorenzo Gaztanaga when the Pioneers went for four days to Richmond, Wilmington, or Trenton to witness and sell candles. Many returned with a spirit indicating that more than just these goals had been achieved. "We were the Principle," asserted Team Leader Jane Creigh. "I learned that we reach anybody, anywhere. I began to reach people with

my heart." For the next several days they evaluated their field experiences and prepared for life on the bus.

Then the buses came! On Wednesday, Macpherson Square in downtown Washington was the scene of a big Rally for God as the Northern Bus, the Southern Bus, and the new Pioneers joined forces. Although no media were present, many Washingtonians were entertained during their lunch hour by song, dance, and speeches by Joy Schmidt, Carolyn Libertini, Joseph Sheftick, Mark Whitman, and Jane Creigh.

On Thursday, FLF presented to the combined Pioneers a model World Freedom Institute, presenting a critique of Marxism and an alternative, the Unification Ideology (Divine Principle). Representative Earl Landgrebe (Indiana), greeted us in a seminar room at the capitol: "I am so happy to see such a large crowd interested in the traditions of our system." Rep. Landgrebe then related his experience of smuggling Bibles into Russia for some Baptist friends while he was on an official trip. He discovered that he had to distribute them himself, secretly. He was caught and detained, but released. "I went there a little for the Lord, but not a lot. But I remember a woman I gave a Bible too. Here she stands, weeping and kissing the Bible." He concluded by inspiring us to hard work, warning, "if we don't have people in Congress any different from today, we've got an uphill road."

By Friday, everyone was anxious to learn his fate. After Col. Pak gave an inspiring message, Farley read the assignments the result of hours of deliberation on the part of Farley, the IW's, the Bus Team Leaders, Miss Kim, and David Kim.

From then on, the major project was leaving: packing, cleaning, a farewell program, and goodbyes. Early Monday morning the last bus rolled away.

The success of the training program is yet to be determined by the experience of the participants," says Therese. "Yet I saw significant changes in the way they were relating to each other

that can only help in witnessing, selling, and teaching.” Colin MacAndrew, educational technologist and friend of the Family who played a substantial role in planning and leading the session, remarked: “I wish the people back at Educational Systems and Designs (his company) could have been here. They would have been amazed at how well it went and how hard everyone worked.” And Alice Van Dyke summarized: “I’ve learned that Father doesn’t need 100 Alices. He needs one Alice 100 percent!”

Young Christians Strive to Unify World with Love

By Roger Clawson
Chief Staff Writer

From the Billings Gazette, Sept. 6, 1972, published in Billings, Montana.

A collection of young Christians has stopped in Billings on the way to Utopia.

With a quiet confidence, these young folks with the bright faces and happy songs say they have set out to unify the world in love.

They believe they can succeed today where Christ failed 2,000 years ago.

The time, they say, is ripe.

Sponsored by the Unification Church, the two dozen young adults are members of the "one World Crusade."

The Movement is rooted deeply in Korea—possible origin of one of the three wise men who followed the star of the East to the birth place of Christ.

There, decades ago, a young Korean, began having "revelations."

This young spiritualist—



A young boy and his father listen to "One World Crusaders"

Sun Myung Moon—spent 19 years in study of these revelations and then formulated the “principles of unification.”

With these principles, say the young crusaders, the world can be glued together.

Sun Myung Moon’s most apt pupil, David Kim, took his mentor’s torch in 1954, added an anti-Communist thrust, and founded the Unification Church.

The Church’s members now number in the hundreds of thousands in Asia, and in the hundreds here in America.

With a pair of buses, the crusaders are carrying the Moon movement across the United States.

Their songs are of “joy, delight and true families.”

We live as brothers and sisters.” says Izilda Lima, a former Catholic.

They believe man is at a turning point in history.

“There are periods in time when God has worked more intensively,” Izilda said.

The crusaders believe this is one of those periods.

4th Annual European Conference Holland, 15th—17th July 1972

Friday, 14th July:

In the course of Friday the delegates arrived at the Leeuwenhorst Congress Center. The European countries were represented by their national leaders: Austria, Denmark, England, Eire, Finland, France, Germany, Greece, Holland, Italy, Luxembourg, Norway, Spain, Sweden and Switzerland. The national leaders of the non-European countries, Indonesia, Iran, Israel, Lebanon and South-Africa had been invited but were not able to attend the conference due to the long distance of travel. The representatives of Belgium and Turkey had wired that they were not able to attend the conference because of unsurmountable difficulties. About ten to fifteen members each of the British and Dutch families also came to the conference.

The Conference Center was a modern building, designed as a seminar for Catholic priests. However, since there are so few seminarists today, the building is rented out as a conference center. The accomodation was hotel style in one-bed and two-bed-rooms.

Saturday, 15th July:

After the opening prayer and welcoming speech the morning and afternoon of this day were devoted fully for national reports. The synopsis of the national reports is given in the attached report. The national reports of the countries not represented by the national leaders were given by the representatives of the mother countries. During these sessions, which were for national

leaders only, the other members attending the [conference went out to the beach for witnessing. After dinner we had a social evening with contributions mainly from the British and Dutch families. The evening was crowned by a play about the history of restoration staged by the Dutch family and by the film of the 777 blessing.

Sunday, 16th July:

The Sunday program was designed to bring all the conference delegates together in a common program. After the pledge we had free personal contacts. At 9:30 we had our Sunday-Service with the Dutch family, held in the chapel of the conference center. This was the first time in the history of Europe that the Unification Church conducted a Sunday Service in a Catholic church. We took this as a promising sign for the future. After the Sunday service we had a meeting of the blessed couples, during which we discussed how all the blessed couples, dispersed over so many different countries, could grow closer together. In the afternoon all of us got into our cars to drive to the big center which Teddy had just bought. The Dutch family has bought a very large house with about 80 rooms. This house is located at the beach and has plenty of ground around it. Up to now this house had been used for handicapped children. Although Teddy has been able to buy this house for a fraction of its real value, the purchase has been quite a jump in faith as Teddy has not got the money yet to pay for the house. Nevertheless, we all had a very good feeling about this house. It looks as if this house is a gift from God. On our return to the conference center we heard a report by Jaap of the Dutch family on his trip to Japan and Korea, illustrated by many slide pictures.

Monday, 17th July:

On Monday morning we heard the rest of the national reports. In the afternoon we discussed a variety of problems. A considerable part of this discussion was devoted to the question of how to protect the Unified Front. As some of the delegates wanted to return the same evening we closed at 18:00 with a prayer. In the evening the remaining delegates took a stroll on the beach. Some people played games on the sandy beach. Others went for a swim. Yet others had deep personal conversations. After the stroll we met at an open-air-restaurant and concluded the evening with songs in a very warm atmosphere. With the tension of the conference gone people relaxed, and this evening after the conference was a most fruitful time. We were singing truly as brothers and sisters united in one. Our hearts went out to embrace each other, the wind from the sea and even the stars up in the sky. We were truly united by the love of God.

Newspaper Reports about the Dutch Unified Family

The Dutch Family is selling small blue books now in the streets of the big cities of Holland, consisting of a summary of the Principles. There are also many things about anti-communism in the booklet, especially about the Cain-Abel relationship between the free countries and the communistic nations. This is rather a shock to the Dutch people, who are very interested in political affairs. Some years ago' the "Red Book" of Mao Tse Tung was a bestseller in Holland. Everyone talked about it and the papers wrote about it. We hope now they will do the same with the Principles. Every week the Dutch Family Sells over 3,000 of those little blue books'

And now we have seen the first reaction in the newspapers. Below is a translation of an article that appeared in the weekly "Vrij Nederland" on July 22, 1972, a leftist magazine' read by about 100,000 young people' especially students:

The Resurrection of Cain and Abel

The world has still five years to live in more increasing tension. Then, in 1977 or so, the battle for the free world will break out. In order to come into possession of the number six, the communistic world will do everything in its power to conquer the U.S.A. The fast-growing sect "Unified Family" cannot sleep a wink. By some Biblical arithmetic, they could construct that 1972 would be a year in which the movement should march on among the world population. Every day, the followers are in white T-shirts in the streets spreading propaganda. At this moment, they operate from seven centres spread all over the country. The movement is growing very fast; the Unified Family has a very concrete word for the world.

Full-time prophet is Mr. T.A.M. Verheyen, who wrote a

short booklet about the "Principles of Unity." Verheyen: "This year we are really moving and people are listening to us. Everybody has something in him of Cain and Abel and everybody must play those powers off against each other so that the good, Abel, will overcome Cain, the evil". In his booklet Mr. Verheyen declares exactly what is meant by good and evil. The first brothers stand for the structure of the present society. (Cain and Abel). The "Principles of Unification" sums up that North-Korea, Red-China, East-Germany and North-Vietnam represent Cain and that South-Korea, Taiwan, West-Germany and South-

DE WEDEROPSTANDING VAN KAIN EN ABEL

NOG vijf jaar heeft de wereld in steeds toenemende spanning te leven. Deeds — in 1977 dus — zal een slag om het vrije westen los barsten. Ten einde in het best te komen van het getal zou zal de Communistische wereld alles in het werk stellen om Amerika te veroveren. De hier te lande spel was — de aanhang van de zekke United Family doet derhalve reus ook meer dicht. Toevallig viel door zijn bijzets rekenwerk te constateren, dat 1972 een jaar zou zijn, waarna de verering opnam opmer de wereldbevolking ging massen Heilig klinkeren de adelpen, gekleed in witte sweaters, thans vanuit laten verschillende centra overal in het land aan de weg. De verering groeit snel; de United Family heeft dan ook een strikt concenter woord voor de wereld. Full-time-practis is de Amsterdammer T. A. M. Verheyen, die over de beginselen van eenwording een korte brochure schreef. Verheyen: "We gaan er dit jaar hard tegen aan en er wordt naar ons geluisterd. Ieder mens heeft iets van Kain en Abel in zich en ieder mens moet die verscheuren (voor zichzelf) als tegen slinger uitwerpen, dat het goede, Abel, het kwaad, Kain, overleef. In zijn boekje geeft Verheyen indrukwekkend aan, wat er met goed

BIJ ONS IN HOLLAND

en kwaad wordt bedoeld. De twee eerste broeders staan namelijk voor de samenstelling van de huidige maatschappij.

De beginselen van eenwording somt op: dat Noord-Korea, Noord-China, Oost-Duitsland en Noord-Vietnam Kain verlegwoordigen en dat Abel thans van Zuid-Korea, Taiwan, West-Duitsland en Zuid-Vietnam staat. Evenzo: is het geen toeval, dat de communisten zich links en de mensen van de vrije wereld zich rechts noemen, omdat hun geweten hen dwingt om te bekennen, wie zij zijn. 3 De communistische wereld vertegenwoordigt de dief, die gekruisigd werd aan de linkerzijde van Jesus, terwijl de vrije wereld de dief aan de rechterzijde vertegenwoordigt. De Saten, vervolgt het vingschrift, gebruikt nu de laatste klasse, de proletariaten, om de wereld te veroveren. De vertegenwoordigd wordt door het communisme.

Gelukkig is dit het laatste laatste gerecht, waarbij God en de mensen aan Zijn zijde de uiteindelijke overwinning zullen behalen. Dat wordt gebaseerd op de magische betekenis van het getal drie, een enkele pagina's eerder uiteenzet. Petrus verhoorde Jesus Christus en de Jesus' dood traden drie uren van stilte in. etc. Omdat Satan zich ook bewust is van de vollooding door drie stadia zal hij drie keer tegen de hemel protesteren. Als hij drie keer verloor is hij niet meer protestanten. Na drie grote oorlogen zal de oorlog voor altijd van de aarde verdwijnen. Kort en goed komt hier dus op neer, dat de duivelse machten door 'Kain' en de goddelijke machten door 'Abel' worden vertegenwoordigd. Verheyen: Ja, die vraag wordt me vaak gesteld. Ik geloof niet, dat de deze predichten te ver meer doorvoren. We zijn allemaal schapen uit Zijn kudde; niemand is vrede. Je moet het niet allemaal te zwart-wit zien. We hebben allemaal iets van Kain en Abel in ons. Abel moet Kain zien te overwinnen. Een communist zal echt wel goede kanten in zich hebben. Daar twijfel ik niet aan. Dit zijn socialisten' Verheyen: Ja, die dit zien bezige klassen goed en Kwaad in 'he'.

Vietnam are in the position of Abel. Likewise: "It is no coincidence that the communists call themselves "left" and the people from the free world "right", because their conscience forces them to confess who they are. The communistic world represents the thief who was crucified on the left side of Jesus, while the free world represents the thief at the right side". Satan, continues the booklet, is now using the lowest class people, proletarians, to conquer the world, which is represented by communism. Fortunately this is "the last desperate fight by which God, and

the people at His side will gain the final victory". This is based on the magical meaning of the number three, which is also explained in the booklet. Peter denied Jesus three times and after Jesus' death, there were three hours of darkness, so: "Because Satan is also conscious of the completion by three stages, he will protest three times against Heaven. When he is defeated three times, he is not able to protest anymore. After three big wars, war will vanish from the earth for ever".

Straight to the point, it will say that the satanic powers are represented by 'left' and the divine powers by 'right'. Mr. Verheyen: Yes, that question is asked me many times. I don't believe that you have to push that idea too far. We are all sheep out of his flock, nobody is damned. You must not see it too much in just black and white. We all have something of Cain and Abel in ourselves. Abel must try to overcome Cain. A communist will also have good sides in himself. I don't doubt about this".

And a socialist?

Verheyen: "Yes, he is something between good and evil, isn't he?"

Russenduin Sold

From the "North-Holland Daily," Thursday, Aug. 17, 1972

The Bio-resort at Bergen aan Zee has been sold to "The Holy Spirit Association for the Unification of World Christianity."

The Bio-resort institution announced this morning in a press communique: The institution Bio-resort has taken new ways in the last years, and has specialized entirely in nursing handicapped children. For this purpose it has built an ultra-modern complex near Arnhem, instead of the antiquated Russenduin in Bergen, built by the late Dr. P.J.J. Oud for the benefit of which the institution had bought an extensive plot of woodland. Besides buildings for the medical staff, there are eight pavilions, workshops, a gymnasium with swimming pool, offices, and a children's farm.

130 motor and auditive-motor handicapped children are treated there. At the same time in cooperation with the universities they gave shape to a number of research and development projects in the area of children's rehabilitation. In this connection the institution has sold the Russenduin colony-house which has lovingly admitted thousands of socially weak children in the past, but had become inadequate because of modern trends.

The new owner, the Holy Spirit Association for the Unification of World Christianity, established in Amsterdam, will put the building to use as a boarding-school and training center from November first. The proceeds from sale of the building will go to the benefit of handicapped children.

Much has to be done to the building, built in 1917. The inside-construction is built in a late Jugend style. The building is

on the Russenduin, a dune-top which was planted with bent-grass for the first time in 1885.

The dune gets its name from the grave-mound, which supposedly covers some Russians slain in 1799.

Idealists ask hurried pedestrians provocative questions

From the "Kurier", August 3, 1972, published in Vienna, Austria



**Idealisten stellen
provokante Fragen
an eilige Passanten**

Wien. — 80 Mitglieder der „Gesellschaft zur Vereinigung der Weltchristenheiten“ haben am Dienstag Wien gestreift. In allen wichtigen Geschäftsstraßen stellen sie sich den Passanten in die Weg und stellen ihnen provokante Fragen. Eine aus allen Teilen der Welt kommende, gar nicht schüchternen Idealisten wurde eine Woche in Wien häßlich. Bei einem Gang durch die Wien ist es fast unmöglich, ihnen nicht zu begegnen.

(translation)

Vienna—80 members of the Unification Church have stormed Vienna on Tuesday. In all of the important business streets they stand in the way of the pedestrians and ask provocative questions. The idealists—who come from all parts of the world and who are not at all bashful—will be in Vienna for one week. When going through the city it is practically impossible not to meet them.

Canadian Family

By Karen Dyck

WW Correspondent to Canada

What do you write about a month that has been full of rich and rewarding experiences? A month of constant activity here in Toronto that is giving positive results in many areas? It is so difficult to express these deep feelings of growth and fulfillment in words, on paper, yet I want to share with all my brothers and sisters the joy the past month has brought to us here in Canada.

August unfolded with a long weekend retreat at Mr. Raniste's farm near Peterborough, Ontario. Twenty persons participated, old, young, and "nearly" members and those who had heard the conclusion of the Principle. It came at an ideal time when members were ready and needing some spiritual food and an opportunity to slow down the outer activity...a necessary balance. We had the opportunity to again be in awe of the beauty and serenity of upspoiled creation. The program for the weekend was co-ordinated by the teaching department and included many highlights of an intense spiritual nature. Early morning prayer walks through a misty meadow down to a lake, through fields of daisies and wild grasses (and some friendly yet slightly bashful cattle); principled games of "Seekers and Finders" and "Trust" involved members and non-members on an imaginary search for spiritual children that proved to be more than just a game. One "near-member" was found that day...and we rejoiced in gaining a new brother in David Foster, a 21-year-old friend of Glen Moorehouse. He is now living in the center, a "home" that is gradually filling and expanding and nearly

overflowing. Once more we begin the search for a larger center... but that is difficult in Toronto because of zoning laws and prices. We know that we need much guidance in obtaining a larger center and we pray that Father will lead us soon.

We had three consecutive Saturday and Sunday lecture series in Queen's Park. Alan Wilding, Ed Alleyne and Anne Ranniste lectured on the topics, "Mission of Jesus, What is Evil, and Spiritual Phenomena and You", respectively. The results were encouraging. About 40 people came to the lectures, some staying for the entire talk and returning to the center later on. A poster campaign was another project that was received with mixed feelings by owners of construction sites and the public.

Another Open House was a tremendous success. Mr. Denney of the "Jesus to the Communist World Mission" spoke on the work of the mission and showed a film of Reverend J. Wurmbrand, founder of the organization. A capacity audience filled the center and the punch bowl was exhausted quickly. We had the opportunity to experience on film the suffering and agony of Reverend Wurmbrand as he was imprisoned for 14 Years under the Soviet Communists... The film itself was moving, touching both our hearts and our eyes, deepening our love for our Christian brothers and sisters.

The first publication of the Toronto family was printed this month, in the form of New Life, the first issue of a (hopefully) monthly magazine advertising the Unification Church in Toronto. Being the Publication Director, I find it difficult to say much about the magazine except the forthcoming issues will be much easier to develop after the initial "indemnity" stage is over... and my technical training at university this fall in Journalism will aid matters a good deal.

We welcomed a new sister this month. Christina Zenon, who found the Principle "the most comprehensive philosophy" she has ever encountered. Chris is mother of two active pre-teen

children and is a fantastic gourmet cook. We thank Father for sending us such a beautiful new sister.

Bruce Casino sent a press release to one of the major radio stations in Toronto advertising our lectures in the Toronto parks. The result? A 22 minute interview on a Sunday morning talk show. Vince Walsh and Bruce spoke on our activities, membership and goals here in Toronto as well as a history of the movement...our first interview of its kind in the history of the Canadian movement. Keep up the good work Bruce! And we thank our Father for such opportunities to reach out to the people of Toronto.

Dutch Family

By Teddy Verheyen

We wish to thank you for the name of the road leading to the new centre and the name "Glory" for the new house. Since the house is a most famous house in Holland and was used for the children of Holland, the newspapers have written about us buying it in at least 20 newspapers (maybe more). Some newspapers also published the new names (Friendly Road and Glory). Many people we met are already calling the house "Glory." We are enclosing two of the news articles.

The World Council of Churches met this month in Holland. They have become very left. They think they are helping the people of Africa by eliminating any form of racialism, but they refuse to help the Christians who are persecuted behind the iron curtain in Russia and their satellite countries. On the opening day it was on T.V. all over Europe. Our members were there with symbol-shirts on, so all of Europe could see us. Our family was there all week. We did much witnessing and found out the man who is head of the World Council of Churches in Korea. He has been to our family in Korea and knew the whole Principle. He expressed he liked it very much. But they threatened him if he followed the teaching, so he did not go back.

Some books and chapters were sold to them.

The Council of Churches were having dinner in the same building where we have our weekly public lecture. The lecture was given extra loud and the door was left open, so they could hear us. About 40 of their members came and looked through the door. They could see the same big red symbol, and many

young people. They should know our group by now.

Much fasting and prayer and hard work has been done by our members here. 24 members have fasted 7 days and the others have fasted 3 or 4 days each, altogether 40 persons, in one week 210 days of fasting for 100 members to be sent to America.

One of our members met 3 American boys on the street. They were from the Jesus Movement. They told her they wanted to give their truck to some one and would our group have a use for it. Of course it was just what we need for our revival team. Our small truck we had been using is on its last run, about to fall apart. What a blessing the truck is to us! 5 people or more can sleep in it.

The 3 boys said they had prayed that morning and asked Jesus what they should do with the truck. They felt Jesus led them to us, so Jesus is also helping us with our revival team work. The Father knows our every need.

Our fight goes on. The centre of city-preaching each day at one o'clock for 40 minutes will soon end. The first 40 day of preaching each day about 300 young people hear us. They are from all over the world.

We have now sold 60,000 little books on the street since the visit of Our Master and are having 48,000 more made of first, second and third chapter of the Divine Principle and introduction With the sale of the small books we plan to pay off the new centre. We have to sell 1 1/2 million books. Everyone is working hard to complete this mission. We pray for our Homeland.

WW Correspondents to Overseas Centers

Austria	John Brady
Canada	Karen Dyck Bruce Casino
France	Genie Larkin
Guyana	Vincent Hunte Leila Keizer
Holland	Pauline Verheyen Peter van Kampen Anneke Havinga
Norway	Ingrid Schneider
Sweden	Friedhilde Bächle
West Germany	Barbara Heinbuch Annermarie Manke Brunhilde Heimühle

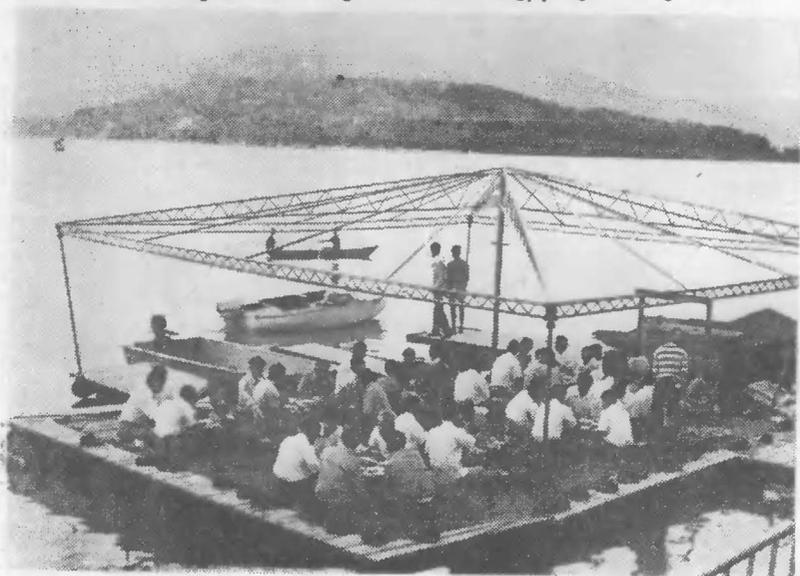
(Pictorial)



Japanese members in the Training Center in Seoul, Korea.



The 9th Unification Principle Seminar for prominent people held between Aug. 25 and Aug. 27 in the Chongpyong Training Center.



Dinner time in the lake-side.



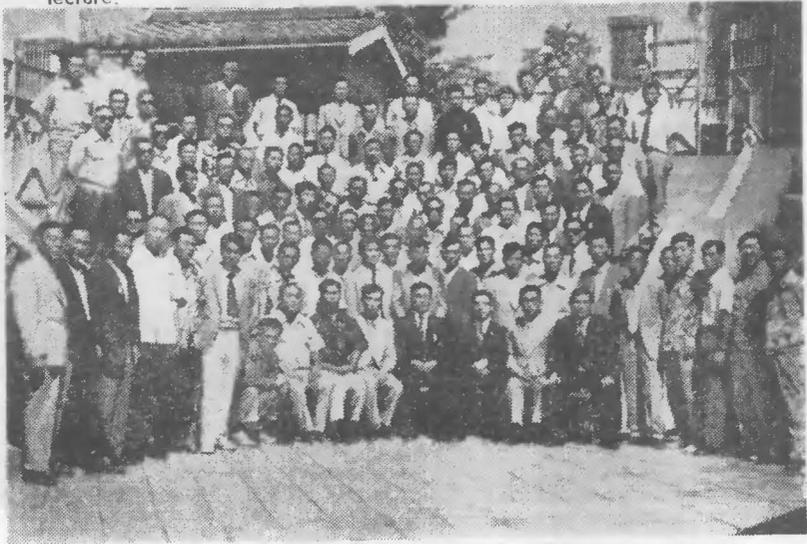
49 professors and prominent people participated in the Principle Seminar.



This picture was taken in the memory of the foundation of a "Soldiers' Association" organized on Aug. 23 in the Pupyong Unification Church near Inchon City. Ko Chong-won (extreme right at rear) has brought in many service men from his military base.



Director Choi Yong-suk lectures Victory-over Communism thoughts to the Korean residents in Japan at the 2nd meeting of Tokyo Korean Residents held on Sept. 14. 8,000 people attended the lecture.



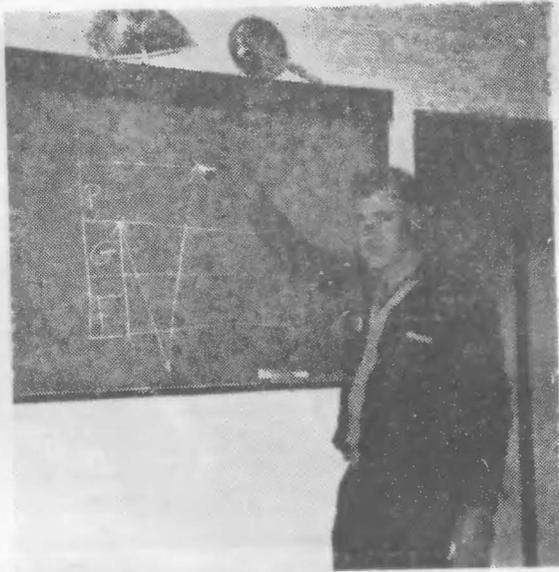
Trainees from Chollabukdo Province for V.O.C. training held in the Training Center, I.F.V.C., Seoul.



Weekend workshop for western people in Seoul held for two days between Sept 9 and Sept. 10 at the Chongpyong Training Center. John Price from England teaches Principle to the participants.



Some of the Norwegian Family at their Oslo Center.



Wouter van der Stok teaches Principle at his center in South Africa.



Members of the Austrian Collegiate Association for Research of Principles (A-C.A.R.P.) demonstrate and witness on the street.



A Dutch family member witnesses on the street in Amsterdam, Holland.



"Ideological Front Line against Communism" A girl member of the Unification Church in Amsterdam, Holland witnesses on the street side by side with a Communist.



Picnicking on the grounds of the new center of Glory, Holland.



A young Dutch family member sells Divine Principle book on the street in Amsterdam.

Long, Arduous Journey Seen in Red Cross Talks

By Kim Kyung-Won

Dr. Kim Kyung-won is a political science professor at Korea University. He previously served as an associate professor of political science and director of graduate studies at New York University.

After two decades of frozen silence interrupted only by the sounds of guns and bombs, a dialogue between Seoul and Pyongyang was bound to be difficult. But the second Red Cross talk turned out to be even more disappointing than we anticipated.

It was disappointing for the following reasons:

First of all, the failure to agree on a communique in time to be announced at the formal meeting indicated that the mode of communication was probably far from satisfactory, although an agreement was reached eventually. There must be something wrong with the way the informal and formal aspects of the dialogue are synchronized, for the failure to produce an agreement at the formal meeting is not so much an indication of serious differences, of which there can be no doubt, as it is a result of a technical gap between the pace of informal communication and the timetable for the formal ritual.

This brings us to the second important aspect in which the talk proved disappointing. There was entirely too much ritual and too little substance at the Chosun Hotel. This was of course true of the meeting in Pyongyang as well. Both sides seem to have expended great care and energy only on the choreographic

aspect of the conference.

To be sure, form is often as important as substance in many negotiating situations, as the serious debate concerning the shape of a table at the Paris conference on Vietnam has demonstrated. But in the Red Cross talks, the formal conference itself was almost completely divested of all substantive content, which was entrusted entirely to the informal discussions.

In other words, the separation of substance from ritual had two undesirable consequences. On the one hand, it deprived substantive negotiations of whatever incentives both sides may have felt to reach an agreement under the pressure of publicized ritual, and on the other hand, tended to magnify the importance of ritual as ritual, since the ritualistic aspect was unrelated to any substantive bargaining as such.

At the Chosun Hotel meeting, for one moment it looked as though the dualism between ritual and substance might be overcome. Mr. Lee Bum-suk, the chief delegate of south Korean Red Cross, suggested that both sides set the date for the next meeting before adjourning. But Mr. Kim Tae-hui, the chief north Korean delegate, responded by saying that the question of setting the date for the next meeting should be handled through informal channels. The north Korean response effectively killed the possibility of turning the show into a real thing.

Political Show

But then the north Koreans came here primarily to treat us to a show, a highly political one at that. This was apparent from their 'congratulatory' speeches which repeated their now familiar rhetoric with all the expected quotations from Kim Il-sung. To many of us, their performance had a touch of comedy, quite pathetic and incredibly naive. But to most of us, their attempt to put on a political show at a conference expressly called to solve a very human problem was extremely disappoint-

ting and even disgusting.

We can interpret their behaviour only in one of two ways. Either they seriously believe that their propaganda can arouse the people in south Korea to sympathize with their Communist cause or else they engage in propaganda out of sheer inertia of what has become by now their second nature. I don't know which is worse. But in any case it is hard not to feel sad.

Theirs was a style copied directly out of the way the Russians used to behave before they realized that one doesn't have to be crude to be tough. I always believed that north Korea's single-minded propaganda with deification of Kim Il-sung was bound to be self-defeating in the long run. I have now discovered that the long run is not going to be that long after all.

And ironically enough that is probably the greatest achievement of the Red Cross conference. It established beyond doubt how futile the north Korean propaganda really is. It also demonstrated the resilience of south Korean society.

The Chosun Hotel meeting was carried absolutely uncensored on our television and was broadcast throughout the entire country. Not a word was cut from the north Korean speeches attacking south Korea indirectly and eulogizing Kim Il-sung unabashedly. Yet all the indications are that instead of making converts to their side the north Koreans either bored or infuriated those listening to their long-winded speeches.

Typical responses among south Koreans were that the north Koreans unsurprisingly repeated their all-too-familiar political rhetoric or that it was a mistake if anybody really believed that we could actually negotiate with them successfully. Their crude behavior removed whatever mystery and attraction the north might have had for our young people.

Our students, who out of their discontent with the system in the south might have had a fleeting curiosity about the north, now find themselves completely disillusioned about the Commu-

nist system. Despite all the faults one can find in the south, the critics of our society are by no means ready to put up with a deified Kim Il-sung and the political repression which single-minded propaganda implies.

Where do we go from here, then?

Nobody can answer the question with absolute assurance. But the fact that despite the failure to produce a common agreement the north Koreans stopped short of breaking off the talks must be taken as a sign of their realization that it is in their interest to continue the dialogue.

The incentive to continue the Red Cross talks must lie in the structure of objective conditions now facing the north Koreans. The same of course may be said of south Korea as well, although their concrete aims are far from being identical.

How to narrow the gap in their aims and perspectives while taking advantage of the objective structure of mutual incentives is the essence of the problem now confronting Koreans on both sides of the dividing line.

Will they succeed?

The answer is uncertain and conditional. It is uncertain because we are not sure how the north Koreans will behave in the future, and it is conditional in the sense that they can succeed only if they approach their common task step by step. The north Koreans will have to decide which is more important, continue their political propaganda or work out a common solution for the problems facing both north and south.

If they decide the latter is more important, Seoul and Pyongyang can travel together on the long road to peace. If they persist in the former, the hope of reducing tension is slim indeed.

In which direction they will choose to go is unclear yet. But the fact that the dialogue has already begun and despite difficulties neither side is willing to break it off is certainly encouraging.

What is needed now is a generous dose of patience, perseverance and practical sense. Overcoming the wall of distrust erected over two decades of hostile confrontation was never expected to be easy. The Red Cross talks show that the task of moving the glacier may be even more difficult than we thought it was going to be.

But the alternatives are grim to say the least. And perhaps therein lies the secret of our hope, for the realization of horror in the event of a failure in our dialogue is probably what can keep us trying.

Text of UNCURK Report

Following is the text for the press release issued by the U.N. Commission for the Unification and Rehabilitation of Korea (UNCURK) on its report to the U.N. Secretary General and released simultaneously in Seoul and New York on Sept. 19.

The secretary general of the United Nations on Sept. 18, 1972, transmitted to the members of the U.N. General Assembly for their information the report of the U.N. Commission for the Unification and Rehabilitation of Korea (UNCURK) which has been submitted to him in accordance with paragraph 5 of General Assembly resolution 2668 (XXV) of Dec. 7, 1970.

The first chapter of the report sets out the commission's mandate and records its recent activities.

Chapters II and III relate to unification and to the Red Cross talks.

Significant developments relating to the question of the unification of Korea are identified within the period leading up to the July 4, 1972 joint communique, and after that date up to mid-August when the commission concluded its report.

The commission notes that while substantial implementation of the communique had yet to take place, both ROK and DPRK public statements were confidently anticipating further progress.

The history of the preliminary north-south Red Cross talks is given in some detail, concluding with agreement on an agenda for plenary sessions on the reunion of divided families to be held alternately in Pyongyang and Seoul, beginning Aug. 30.

The following four chapters contain a factual account of other important developments in the Korean peninsula having a bearing on the commission's mandate. Because the commission

did not have access to the DPRK the content of these chapters relates largely to the ROK.

In Chapter IV, on the external relations of the ROK, the commission recounts the ways in which the ROK has adapted to major external events within the period and identifies a disposition to seek new and wider relationships.

The review of security problems in the ROK in Chapter V includes details of infiltration and other examples of subversion and provocation and shows how the level of incidents dropped sharply towards the end of 1971 and remained virtually at zero for the remainder of the period covered by the report.

In Chapter VI the commission notes several important political events in the ROK including the efforts of the ROK government to preserve a state of national alertness, parliamentary developments, and the beginning of political contact with the DPRK.

In Chapter VII the commission notes in some detail growth of the ROK economy and important measures taken by the ROK government. It outlines the objectives of the third five-year economic development plan.

The commission ends its report with Chapter VIII, "Concluding Observations," in which it reviews the Korean question as a whole. The substantive portion of the chapter follows:

During the period covered by the report, the outstanding developments by far were the contacts between north and south Korea in Red Cross talks and negotiations which culminated in the joint communique of July 4, 1972. Both contacts led to potentially significant agreements which, if implemented with realism and goodwill, could make a valuable contribution towards peaceful Korean Unification.

The commencement of bilateral contacts is a welcome omen for an eventual settlement of the Korean question. However, the contacts have not changed the situation between the two parts of

Korea to such an extent as to call into question the appropriateness of the traditional posture of the United Nations.

This posture, personified by the political and military presence of the organization in Korea, has steadily succeeded in one of its major purposes—the maintenance of peace and security in Korea. The United Nations has always looked to the time when there might be genuine detente on the Korean peninsula. This may now be in prospect but it has not yet arrived.

The maintenance of peace on the Korean peninsula since 1953 is one of the most notable political successes in the annals of the United Nations. In this period, numerous crises have been contained. In this period too, in the atmosphere of security and stability for which the United Nations can claim credit, the current bilateral contacts have commenced and developed.

To remove or reduce the U.N. presence in anticipation of possible success in the bilateral contacts, would be to put at risk the security and stability of the peninsula. Far from impeding further success in north-south contacts, the continuation of the U.N. presence is an element clearly conducive to their success.

The good offices of the United Nations are available for any further efforts towards peaceful unification synchronized with the bilateral contacts. The contribution of UNCURK to the preservation of peace and security is evident, and the value of its encouragement of the maintenance of representative government in the ROK has been confirmed at successive U.N. General Assemblies.

There are two interrelated reasons why the commission has not so far been able to bring about unification of the two parts of Korea. First, the international climate and that on the peninsula itself have not until now been ready for any settlement of the Korean question; secondly, the DPRK has continued to deny any role to the United Nations in general and to UNCURK in particular.

It is to be hoped that the present general atmosphere of "detente," both on the international scene and on the peninsula, may encourage the DPRK to accept the role of the United Nations and to take advantage of its impartial services and readily available presence in Korea.

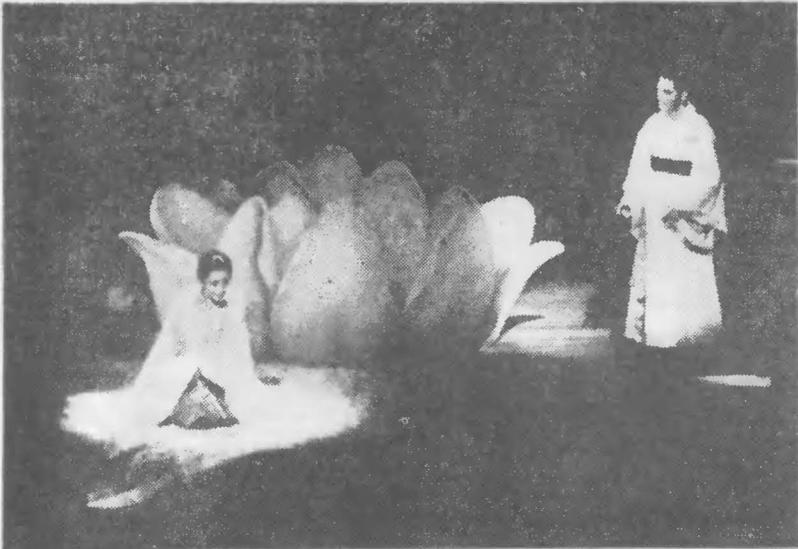
The commission, as the presence of the United Nations in the field, considers from its observations that the growing "detente" on the peninsula benefited from the postponement of the General Assembly deliberations on the Korean items last year. The absence of serious incidents in Korea this year, the progress achieved in the Red Cross talks and the dialogue leading to the joint communique of July 4, 1972 appear to confirm this and to suggest that the absence of distractive debate continues to be a factor facilitating greater and more fruitful contact between the two parts of Korea.

Korean Story-Singers Transformed Tales Into Epic Works

By Marshall R. Pihl

The following is a complete translation of "The Filial Daughter Chiun" from its Chinese original which appears in volume 48 of the History of the Three Kingdoms.

The filial daughter Chiun was the child of one Yon'gwon, a commoner who lived in the Han'gibu district of Silla. By nature, the girl was extremely dutiful. She had lost her father while still quite young and, alone, cared for her mother.



Sim Chong, who had been dedicated to the spirit of sea' was sent to earth aboard a lotus flower by the dragon king in the sea. This picture is one of the scenes shown in Opera Sim Chong in Munich, West Germany this year.

Even after she had turned thirty-two she continued to care for her mother, rather than marry, never leaving her side day or night. But, as they became impoverished, she found herself unable to care properly for her mother. Hence, she not only had to do work for others but also had to go about from house to house begging food which she fed her mother.

But as the days passed she found herself more and more unable to cope with the poverty that was overtaking them and finally sold herself as a slave to a rich man's house for which she received some ten sacks of rice.

After that, the filial daughter Chiun would work all day long at the rich man's house and, returning home only after the sun had set, she would make rice and feed her mother. After three or four days of this, her mother spoke to Chiun, saying, "What we ate in days past used to seem so tasty but our food today, though good, doesn't taste as well."

"It's as if knives were piercing my heart. What could be the reason for this?" Chiun then told her mother the truth and the old woman replied, lamenting. "When I think that you have become a slave because of me it would seem better for me to die quickly." Chiun joined her mother in heartfelt wails. Their misery moved even passers-by on the road.

At this time, a young man named Hyojong was out enjoying his leisure when he saw this sight. He returned to his home and asked his parents for one hundred sacks of their own millet which he sent them along with clothing. He also compensated Chiun's master who had bought her, making the girl a free commoner again.

Seeing this, some one thousand young knights of the hwarang cult each sent one hundred sacks of millet as gifts to them. Moreover, the king, hearing of this, granted them a house, an income of five hundred sacks of tax-rice, and also released them from taxes and corvee labor duties.

Furthermore, for fear that thieves would be attracted by all the millet, he ordered the local authorities to assign soldiers to guard duty. A notice was posted in the village which read: Precinct of Parent Care. As was the custom, this beautiful story was written down and sent to the Chinese T'ang court.

Hyojong was the son of the high noble, In'gyong, who had been prime minister of Silla. The young man was called Hwadal as a boy. In view of the maturity he displayed at this early age the king gave Hyojong as a bride to the daughter of his older brother, King Hon'gang. The following "Story of Koch'iji," also translated in toto from a Chinese original, appears in volume two of the Memorabilia of the Three Kingdoms.

Queen Chinsong of the Silla dynasty had a youngest son, Yongp'ae, who held the rank of Act'an. At one time when he was about to set out as an ambassador to the Chinese T'ang court, he heard that pirates were blocking the way in the area of Chin Island and so selected some 50 bowmen whom he had accompany him.

When they arrived at Hok Island they were held back for some ten days when wind and waves rose violently about them. Yangp'ae was troubled by this and had one of his men divine their fortune. It was reckoned that the island was situated in sacred waters and that it would be well to perform appropriate rites.

The rites were performed there on the high seas but the waters seemed to boil up even more than before. That night an old man appeared to Yangp'ae in his dreams, saying "If you leave one of your best bowmen behind on this island you will get your fair wind." The envoy awoke from his dream and asked all about him whom he ought to have stay behind.

His men answered, saying, "Let us each write his own name on a chip of wood and, placing them in the water, draw lots." The envoy did so. When the chip bearing the name of the

soldier called Koch'iji sank into the water, it fell to him to stay behind. Fair winds suddenly arose and the ship sped away without delay.

Koch'iji had been standing alone on the island burdened by worry when suddenly an old man appeared out of the waters and spoke to him.

"I am the Spirit of the Western Sea. Every time the sun rises a monk always appears out of the heavens and, chanting incantations, circles these waters three times. Whereupon, my wife and progeny are caused to rise up to the surface of the waters.

The monk then plucks out and consumes the livers of my offspring. Only my wife and daughter are left to me now. Tomorrow morning he is sure to come again. I beg you shoot him with your bow and arrow."

Koch'ili responded saying "Archery is my strong point and I shall do as you ask."

The old man thanked him and disappeared back into the waters. Koch'iji waited on the island.

When the sun rose in the east the following day the monk actually appeared and, as he had done before, chanted his incantations and attempted to pluck out the old dragon's (old man's) liver. But at that moment Koch'iji let fly an arrow that found its target and the monk turned into an old fox which fell dead to the earth.

The old man reappeared and expressed his gratitude, saying, "Thanks to your kindness my survival has been assured. Please take my daughter as your wife." Koch'iji answered, saying, "I certainly would not want to pass over your kind offer."

The old man caused his daughter to become a flowering sprig which he pressed to the archer's bosom. At the old man's command, two dragons bore Koch'ili back to his ship and then

guided it to a safe landing at the shores of T'ang.

When the people of T'ang told their king of the arrival of a ship from Silla escorted by two dragons, the ruler was sure that this Sillan envoy must be no ordinary man. He welcomed Koch'iji with a banquet where he seated him above the ministers of state and gave him gifts of gold and silk.

As soon as Koch'iji returned to his homeland he made the flowering sprig become a girl again and they lived together as husband and wife.

The third and last example from the the legendary background of "The Tale of Sim Ch'ong" was recorded by the ethnographer Ch'oe Sang-su in 1934. He notes that it was told to by the abbot of Kwanum Temple, of which it is the foundation legend. The Korean text is translated in full.

Long ago there was a blind man named Won Yang who lived in a place called Taehung in Yesan Country of South Ch'ungch'ong Province. He had lost his wife early in life and was dependent upon his only child, a daughter named Hong-jang.

One day when he had gone to another village, he happened to meet the abbot of Hongbop Temple. The old monk had said, "If you make an offering of fifty sacks of rice to the Buddha at our temple and pray with devotion, your prayers are sure to be answered. You could even regain your sight."

Overjoyed to hear that he could even regain his sight, the blind man promised to make the offering. He went back to his house and told the story to his daughter. But in their straits where it was difficult to manage even their basic meals, there was no way to come up with fifty sacks of rice.

But, then, the next day when the girl had gone to the coastal town of Sorangae to sell her skills as a seamstress, she heard that some sailors from the country of Chin were offering a lot of gold to buy a pretty maiden whom they would take away with them. Hong, in order to restore her blind father's

sight, decided to sell herself in return for fifty sacks of rice and enough gold for her father to eat and live.

Later on, the day before she was to leave with the sailors, she sought out the abbot of Hongbop Temple unbeknown to her father. She asked the venerable monk to pray for the restoration of her father's sight and, giving him a certain amount of gold, also asked that he continue to look after her father in the future.

This was during the reign of Emperor Huei of the country of Chin. His empress had died, leaving him to a desolate existence. Every night he would have the same dream. In which he was told: "The person who is to become your new empress is in the coastal town of Soranggae in Korea to the east. Send your envoys for her!"

The emperor, convinced this was without doubt the voice of God designating his mate, sent off his envoys with gold and instructions to bring the girl back to him. Thus, the sailors that Hong-jang met were actually the envoy sent by Emperor Huei.

Honh-jang took the ship with the sailors back to the country of Chin and there became an empress. But she could not forget her father or homeland and so sent back a ship bearing an image of the goodness of mercy, Kuanyin. The ship landed near Songdok Temple in Okkwa Township of Koksong Country in the province of South Cholla. Hence the temple was renamed Kwanum(Kuanyin) Temple.

And Hong-jang's father, Won Yang, is said to have regained his sight after consecrating the fifty sacks of rice and praying fervently to the Buddha.

'Chusok' Thanksgiving Rituals

Crops and fruits ripen in the fields. Clear is sky and the bright is the moon. Weather is neither cold nor hot. With the affluent nature, people become more humane and even horses grow fat.

It is no wonder that Chusok, which comes in the best season, has been celebrated as a major holiday in Korea, since the beginning of the Christian era.

For farmers, the autumn holiday is more significant and joyful than any other holiday. The Korean version of the American Thanksgiving Day falls on September 22 this year (August 15 by the lunar calendar).

The festive mood begins several days before the traditional event, as markets and railroad stations become more and more crowded with people travelling to their hometowns and buying goods for the holiday.



Housewives prepare special clothes called "chusokbim" for family members and gifts for their relatives, friends and neighbors.

With the newly harvested crops, they also prepare special foods. The symbolic food of the event is "songpyon," a half-moon shaped rice cake filled with sweet paste.

On the eve of the day, all female members gather to work together in preparing this confection. Even in today when a variety of rice cakes are on sale at shops, house-wives are willing to do this job. They think that the good traditional cooking should be handed down to their children.

Recollecting an old saying that those who make "songpyon" well will deliver beautiful daughters, they dedicate their best efforts to producing masterpieces.

As a token of friendship, housewives exchange the delicacy with their neighbors and relatives after steaming them with pine-needles in a pot.

Songpyon is offered to ancestors' spirits along with other fruits and foods during special services performed at daybreak of Chusok.

After the service at home, hundreds of thousands of people visit the graveyards of their ancestors to pay homage and thanks for a good harvest.

The ritual service performed at home is repeated and the turf around the graves is trimmed.

After returning home, both grownups and children dress themselves in traditional clothes and gather to enjoy dancing and other entertainment programs.

In the traditional society, women who led a secluded life at home were provided an opportunity to enjoy themselves outdoors.

As for origin of the event, Samguk Sagi (the Historical Records the of Three Kingdoms) accounted that King Yuri, who reigned during the Silla Dynasty from 19 B.C. through 17 A.

D., held a weaving contest dividing court ladies into two groups in his attempt to make the people more diligent.

In honor of the winners of the contest, which began on July 15 and ended on Aug. 15, the king held a grand festival on the last day. The contest is recorded as having continued through the Koryo Dynasty (918-1392).

A symbolic entertainment program of the day is "kanggangsullae," a round dance performed by women on the eve of the day.

It has been said that Adm. Yi Sun-shin during the 16th century Japanese invasion into the nation commanded women in coastal villages near the expected invasion sites to sing and dance around bonfires, to give the enemy the impression that there huge guard forces along the coast.

In the Chinese language, "kanggangsullae" means "strong barbarians, come over the sea." But Korean folklorists believe that it has no connection with Chinese characters, but is Cholla dialect for "to lookout or around."

Other entertainment program for the day include "sirum" (Korean wrestling) for men. "Bull fights" in Hwanghae-do, the "tortoise game" of Kyonggi-do and "tug-of-war" are Chusok sports.

Following a superstitious idea, many solemnly pray at the full moon of Chusok for what they desire.

Harusplication

This article was taken from TIME magazine, Sept. 25, 1972

"This must be the most virtuous of all possible conventions." declared Chief Predictor Hachiro Asano as 100 crack fortunetellers from Japan, South Korea, Hong Kong and India assembled in Seoul for a three-day meeting that ended last week. Drinking and sex were explicitly barred because, as Asano explained, "We must remain pure" for important responsibilities—that is, agreeing on answers to ten of the world's weightiest questions.

The second International Predictors' Conference, like last year's first such get-together in Tokyo, also gave Asia's various astrologers, palmists, bamboo-stick readers and other diviners a chance to understand one another at last. "Fortunetellers are like physicians," Asano explained to TIME correspondent S. Chang. "You might specialize in one branch, but you don't qualify as a professional unless you have a working knowledge of them all." Fortunetelling in fact is one of the more respected professions in Asia. Practitioners make up to \$1,000 a month in Japan, and \$500 in south Korea, for giving business advice, tips on the stock market and horse races or suggestions on marital problems.

In Seoul each haruspex plied his specialty. There were no packs of cards to read ("That seems awfully amateurish to us," said Asano) or crystal balls ("That's a fake"). Instead, the astrologers cast horoscopes, the bamboostick men studied "hoigaku", the science of directions. Asano's specialty is physiognomy or face reading (he is the author of the Japanese bestseller "Faces Never tell a Lie"). Consulting recent photographs of President Nixon he found that the space between eyes and eyebrows had grown auspiciously longer, meanwhile, once cold eyes had assu-

med[?]remarkable warmth. George McGovern's mouth, however, was a disaster—too weak and narrow for a winner. Asano reconfirmed his diagnosis with palmistry. Sure enough, enlarged photos of the Nixon hands showed an unmistakably straighter head line, which begins between the thumb and index finger and runs across the palm.

On the convention's last working afternoon the group assembled at Seoul's Academy House to compare forecasts. "We searched our souls while we worked, softly talked to ourselves and often felt the weight of the world heavily on our shoulders," said Asano. "We hold ourselves collectively responsible for the outcome of all predictions." All 100 agree unanimously that:

Nixon will win the 1972 presidential election with 50% of the popular vote;

The Democrats will win the presidency in 1976;

Divided countries like Germany, Korea and Vietnam will be reunified within ten years:

Talks between North and South Korea on the reunion of separated families will be successfully concluded by 1974;

In that year there will be a calamitous series of natural disasters in Asia;

In 1984 there will be a great flood in Eastern Europe that will claim thousands of lives;

By the end of the 1980's a "spiritually oriented age will replace the present materialistically oriented age;"

The United Nations will continue to go from one crisis to another "for the predictable future."

Around the year 2020 a holy man comparable to Jesus Christ will emerge somewhere in Asia, possibly in Korea;

There will be no third world war.

Solzhenitsyn Hits Soviets' Violence

For the past two years the Soviet government has prevented Alexander Solzhenitsyn from delivering the lecture traditionally given by Nobel Prize winning authors. The long-awaited lecture, obtained in a manner not disclosed, finally appeared in late August in the year book of the Nobel Foundation, according to Time Magazine. Again the courage of a man living under one of the world's most repressive systems shines through like the very beacon of truth he bears.

Solzhenitsyn, who has spent 11 years in Soviet prison camps, who has been banned from publishing his life works in his very homeland, writes: "In order to mount this platform from which the Nobel lecture is read.... I have climbed not three or four makeshift steps but hundreds and even thousands of them.... As I stand here today accompanied by the shadows of the fallen, head bowed, allowing others to pass ahead of me to this place—as I stand here, how am I to divine what they would have said?"

Defining his obligation to bear witness to the dead he quotes Russian philosopher Vladimir Soloviev; "Even in chains we must complete the circle which the gods have inscribed for us."

Solzhenitsyn then decries Western indolence in the face of violence "brazenly and victoriously striding across the whole world" embodying forces that are "determined to convulse and destroy civilization." Yet the West, according to Solzhenitsyn, selfishly pursues material comfort ignoring "all the groans, and the stifled cries, and the destroyed lives."

Comparing the acquiescence of the free world to Hitler at Munich and present efforts at detente he adds: "The timid civilized world has found nothing with which to oppose the

onslaught of a sudden revival of barbarity, except concessions and smiles."

He concludes in an appeal to 20th century writers asking "What can literature possibly do against the ruthless onslaught of violence? Let us not forget that violence does not exist by itself and cannot do so; it is necessarily interwoven with lies. Violence finds its only refuge in falsehood, falsehood its only support in violence. Any man who has once acclaimed violence as his method must choose falsehood as his principle.... But writers and artists can achieve more: they can conquer the lie. In the struggle with falsehood, art has always won and always will win! One word of truth will outweigh the whole world....

Our Modern World

By Barbara Heinbuch

WW Correspondent to West Germany

Today is the time of science and research. A world of unlimited possibilities is standing open. Where is that going to lead us?

About 200 years ago the French poet and encyclopedist Diderot ironically gave a description of artificial breeding of human embryos with predestination of talents. This idea no longer appears so much out of place...some biologists are convinced that this forecast will come true before the end of this century. Other writers like Shaw and H.G. Wells dreamed of controlling growth and manipulating the conscience as well as prolongating life by several hundred years. In our days nothing seems to be impossible; part of this Utopia is alarmingly being approached.

Within the last 50 years biologists have succeeded in obtaining many important results which will have as much influence on the world as chemistry and physics. More and more, biology has obtained a central position within the last years. A famous scientist said that some of the recent biological developments are at least as important as all the former ones. He equated them with the discovery of fire, the cultivation of soil, the art of printing and the wheel.

Those discoveries have radically changed man's way of living and made it possible to have much influence on the whole environment. Step by step man started to dominate nature by coming to know its laws. The full development of what biologists know today will change even more the way of living of the

materialistic people. The results of the manipulation of propagation in matrimony and the family in its existing form can hardly be foreseen. As far as man's life span is concerned, scientists foretell a prolongation of life as well as youthful energy until high age. Some of them even take into consideration the possibility of immortality.

Experts are studying the function of the brain and are given to understand that it is possible to intensify intelligence, to improve memory and to control all feelings. Geneticists are convinced that some day they will be in a position to manipulate the hereditary substance and are going to warn man against themselves! The transplant surgery as well caused many ethical problems. Biochemists have seriously proposed producing life from dead material. What conflicts "this progress" involves cannot be evaluated even by scientists.

The achievements that should make human life more comfortable lead us to new problems. In the transplant surgery, for example it must be decided case by case which applicant among many shall get the organ which is available.

Due to the high standard of scientific exploration man again and again is put into the position to make up his mind and to make decisions. Each step in advance on the field of research and exploration can either be of profit for all mankind or lead us to loss. The first condition is a high degree of responsibility. The only question is if man is mature enough to feel the responsibility for his future. There are some intentions to erect institutions to make decisions on a broad social level.

As until now nobody knew nor therefore fulfilled the purpose of the whole. Selfishness was the cause of all wrong decisions, from the results of which everybody had to suffer. Also it is quite possible that biological knowledge shall be misused for military purposes.

In my opinion as a member of the Principle family, the

struggle between good and evil will be fought on ever higher levels until finally the basis we have got will decide. Hundreds of years ago enemies used swords as weapons, fighting face to face, whereas the discovery of gun powder changed the methods of fighting. Today one no longer fights face to face, but drops bombs and kills many people at a time. Unfortunately it is a fact that the profit which we have got until now from all scientific development has been overshadowed by the disastrous effects of their misuse. Since the explosion of the first atom bomb in Hiroshima, even scientists worry whether they can speak frankly about their discoveries. Some physiologists feel pangs of remorse when putting into practise what they know about the manipulation of the brain functions. They are afraid that this knowledge may be used for brainwashing and similar purposes.

In this point man's bondage is clearly to be seen. Mankind suffers from the failure of each individual who esteems his own desires higher than the common welfare. The insecurity resulting from this attitude lead to new lapses. Basically there is a chain reaction. As nobody knows the absolute moral laws, a harmonious social life is impossible.

This is the cause for the deep problems which cannot be solved, because the motivation of the scientists and all those who are taking advantage of their discoveries are not centered upon good. As long as mankind in its totality does not know about the inner laws of life, all progress will be used by evil. This fact means steady fear. Even if modern biology understands the seven questions mentioned hereafter, it never will be in a position to explain all connections as long as it is based upon materialism, and therefore will never have a valid standard. The seven questions are:

1. How did life come into existence?
2. What is the cause for the diversity of beings?
3. What is the phenomena of growing old and what is the

cause of natural death?

4. What mechanisms are responsible for the function of life?
5. In which way is the behaviour of beings controlled, and what are the functions of the brain?
6. How do beings multiply?
7. How is growth and development of beings possible and in which way does it operate?

Based on the Divine Principle we know that science represents the outer aspect of truth. Man can only take real advantage of it, when he begins to restore the original order of creation based on the Divine Principle and to form a new social life on this foundation. In that case science takes its true position and man will no longer become confused by partial results, but standing at the centre he sees the world as a combination of all necessary aspects. The problems raised by modern biology can easily be solved when man understands and respects the principle of life.

Basically it is the question of restoring the positions of subject and object. Religion, the inner aspect, is subject, whereas science, the outer aspect, is object. Only when science unites with religion and serves to explain God and His creation, will man become happy and explore the universe on the basis of absolute truth and be able to form life on earth according to its inner character.

Will Berkely be the Pattern for the Entire United States?

By David Wynn

The author, now with the FLF staff in Washington, D.C. is a veteran of two years' experience confronting the radical "establishment" in Berkeley, California.

What sprouted in Berkeley, with the appearance of a seemingly isolated attempt to resist the draft, has been perverted into an ugly conflict.

The Draft Board sit-in that involved Berkely students and outside (non-student) protesters, and began the Free Speech Movement, actually grew out of the civil rights demonstrations of the early '60's.

The same personalities, energy, and desire for a better world that gave momentum to the push for civil rights legislation spilled over onto the campus. Thus, a new stage in political activism was begun.

As the student protest movement grew, the focus of dissent moved from national to international issues. The flames of protest were fanned by the principal spokesmen; they were not students at all, but called themselves revolutionaries. They did identify with the student community, and into the stream of student thought they injected "revolutionary consciousness."

As the operation gained momentum, protest and demonstrations divided the Berkeley community. The division set the "establishment" against the growing Marxist-Leninist "student" community. Many citizens and city officials sought for communication to bridge the gap.

Division, however, is a tool of the Marxist-Lenisists, and in this case was a desired result of their protests and demonst-

rations. Thus, the responsible citizens' attempts to solve problems were met with jeers and insults.

An unfortunate complicating factor was the reaction of short sighted people that piously stood on their sense of "law and order" alone. However, their sense of law and order seemed to be synonymous with repression, and they falsely believed that clubbing or jailing would be enough to end the students' noise.

The issue of repression coupled with police brutality charges summoned many liberals to the aid of the revolutionaries. Liberals in Berkeley became good for a vote or a petition signature. This gave the Marxist-Leninists a link with the middle and upper class white citizens.

Another important link was not far behind, for at this same time another group of disaffected protesters against society was being born: the Black Panther Party. The Panthers were rebels from the beginning, even among blacks. Once they established firm ties with the Marxist-Leninists, however, they became revolutionaries with an ideology to grasp onto. The Panthers, of course, began their revolutionary training and activity in the Black community.

At this point establishment Berkeley was up against the wall, blasted from all sides.

Much of this was fueled and encouraged by the University itself in the name of building better campus-community relations. The campus funded and set up the "Community Participant Education" program. This became a front for non-accredited radical "professors" to be paid while they held classes, with open enrollment, giving a Marxist view of education. A similarly funded but even more revolutionary program was the "Educational Liberation Front."

These programs provided an effective way for the radicals to use the establishment's money and facilities to overthrow the establishment. This was a basic Leninist tactic, but Berkeley

was defenseless against the University. All this added up to political power for the revolutionaries, who now had the confidence to run for four vacant City Council seats.

While the conservative and moderate candidates squabbled among themselves about who had the best solution to Berkeley's problems, as pride and personality differences rendered them unable to overcome their disagreements and work together, a little teamwork by the radicals gave them easy pickings.

Early in the race, four radical candidates (two white, two black) banded together in a coalition. "If you vote for one, vote for all."

Although the coalition received a minority of votes, the other sixteen candidates had splintered the community voting power so badly that three of the four radicals were elected. The Mayor's office was filled by another candidate that closely associated himself with the radicals.

Currently Berkely is bracing for another city election in which the remaining four city council seats are up for grabs. Already the revolutionaries are claiming Berkely as a victory, a model for other radical cell groups to follow in their local territories.

If Berkeley, or any other community, familiarized itself with the fallacies of Marx and the viciousness of Lenin it will know the enemy's weaknesses. But, perhaps just as important, we will know our own.

Communism thrives on conflict and "internal contradictions," and the radicals in Berkeley have used these well. If Berkeley is a pattern for revolution in America, then our best weapon against their dialectics is our own unity.

We must put differences aside and work together and overcome the real enemy of the people, the false ideology of Communism. Otherwise, as the experience of Berkely proves, what happened in Chile can happen right here in the U.S.A.

The Development Disease and Cure

By Arnold J. Toynbee

“Development”—meaning the erection of high buildings on urban sites, is a euphemism that deliberately camouflages the nature and the cause of this conspicuous contemporary activity.

It is not development of either the potential productivity of Nature or of the aggregate wealth of the human race—not to speak of human happiness. It is a disease of financial inflation; inflation is the nemesis of uninhibited greed; the “developer” is a parasite, battenning on a sick body social.

Recently I have had two disturbing encounters with “development” in two of the world’s famous cities: In London, where I have lived since birth, and in Athens, which I have known since 1911. Within my lifetime, both Athens and London have been transformed to a degree at which parts have become almost unrecognizable.

The “Developer” is the Villain

In the heart of one of London’s largest residential areas there is a street in which housewives from all around used to be able to do their shopping. The shopkeepers made their living by serving the local residents. The shopkeepers’ employees made their living by doing their jobs. Employees, shopkeepers and residents all benefited by this convenient lay-out of that particular district of London.

But suddenly the sites of the shops were bought up, over the shopkeepers’ heads, by a “developer”; the shops were closed and then pulled down; the shopkeepers and their employees were deprived of their livelihood; the housewives were deprived of their shopping-centre (for many of them, the only one within

easy reach).

The only potential gainer was the "developer", who was reckoning on being able to smother the area under enough cubic feet of high buildings to ensure that, in an inflationary age, the capital value of his investment would appreciate, even if his new blocks were to remain unlet.

I was in Athens in July. My previous visit had been in July, 1970. My business in Athens takes me to a high point in the city's corrugated landscape (the steep contours with their precipitous differences of altitude, are part of Athens's charm). When my wife and I had finished our business in the high-up quarter, it had been our habit to climb still higher, in order to take our lunch in an open-air restaurant nearby. This was an attractive spot.

Here one could sit under the shade of a fragrant pine-tree, enjoying the coolness of the northerly summer breeze, with the Acropolis in full view far below, and beyond the glistening Acropolis, the sparkling sea.

Well, we thought, we shall be able to enjoy this combination of amenities just this once more. It will be a happy finale to a visit to Athens that we shall not be able to repeat. We had started to climb hopefully towards our intended destination when we were overtaken by a kind friend. "I know," she said, "where you are bound for. You are heading towards that restaurant that you used to enjoy so much, but I am sorry to have to tell you that it no longer exists. Its kitchen, as you will remember, was in an old building just across the street; but this building, together with the adjacent sites, has been bought up by a 'developer'. He has pulled everything down to put up a new high building. So the restaurant has been put out of business."

Thus in Athens, as in London the "developer" had been dealing devastation. The stage of this atrocious drama is world-wide, and the "developer" is the star villain of the piece. Yet he

is only the star; we are all his fellow-villains to the degree that is within our power; and this common crime is the ruthless pursuit of profit for the criminal himself, no matter how much suffering and loss and injustice each of us villains may be inflicting on his fellow human beings for the sordid purpose of maximising his share of the spoils for which we are all scrambling. The "developer" is simply the most successful and most destructive practitioner of this baneful trade. As such, he is a symbol of what has gone wrong with human affairs in our time.

Greed a Social Malady

What is this world-wide social malady? Its name is greed. Of course, every living creature is greedy; greed is another name for life: and, among all the living inhabitants of this planet's "biosphere", mankind has by far the greatest capacity for indulging its greed when it puts its unique human intellectual ability at its subhuman greed's service.

Mankind, however, also has a unique spiritual intuition. We are aware that the indulgence of our common greed is not the true purpose of human life. Our spiritual leaders—the sages and saints whom we venerate even when we fail to live up to their precepts—have all, with one voice, condemned greed, and they have warned us against it. Their warnings have been given by example, as well as by word.

The Buddha voluntarily renounced the inheritance of a lucrative family business. The example set by Saint Francis is the one that we Westerners ought to take to heart with particular compunction; for Saint Francis is the only Westerner in that glorious company. The Buddha was an Indian, Lao-tse was a Chinese; and Jesus, on whom Saint Francis modelled his light, and whose stigmata he received, was a Palestinian.

These revered spiritual leaders did not succeed in redeeming the majority of their fellow-human beings from the servitude to

greed from which the saints had liberated themselves. But, till recent times, the saints' example did make the rest of us ashamed when we failed to live up to the saints' standards.

We were still greedy for material wealth, but we did not admire our greed; we admired the saints' conquest of their own greed. We recognized that they had made this heroic conquest for the sake of winning a spiritual treasure and this not just for themselves, but for all of us in so far as we were willing to make the same strenuous spiritual effort.

The Glorification of Greed

In the Industrial Revolution, we westerners made a momentous break with mankind's past, and the Russians and the Japanese have now followed at our heels. The superficial new departure was the mechanization of the production of material goods; the fundamental new departure was a reversal of traditional ideals and objectives. Instead of continuing to be ashamed of our greed, we now glorified it. We made the satisfaction of it our paramount objective, and we took the degree of our success in satisfying our greed as being the ultimate test of our success in life. When, in this competition for material wealth, we drove our weaker neighbours to the wall, we were not abashed; for we had persuaded ourselves that, in ruthlessly pursuing its own material interests, a person or a people was doing the best possible service to mankind as a whole.

It has taken less than two centuries, reckoning from the Industrial Revolution's starting date, to demonstrate that the modern objective is unattainable (we knew all the time, in our hearts, that the pursuit of it was immoral). Modern politicians of all parties in all countries have been soliciting votes by promising to their constituents a progressive annual rise in their material standard of living. This promise cannot be fulfilled; for an endless growth of material affluence is impossible, even for

an inequitably privileged minority of mankind, in a "biosphere" that is inexorably finite.

The Limited Biosphere

Our "biosphere" is a thin film of water, soil and air enveloping the surface of our planet. Its volume and its irreplaceable resources are limited, and its venerable resources are vulnerable. Mankind is an integral part of the life that the "biosphere" contains and sustains. The "biosphere" could easily be made uninhabitable by a perverse exercise of the material power which Man has now acquired, working together with his rejection of the traditional restraints on his greed. If he lets his greed lure him into wrecking the "biosphere" he will destroy his own kind as well as all other species of living creatures.

To keep the "biosphere" habitable for another 2,000 million years, we and our descendants will have to stop following the example of Pietro Bernardone, the materially successful 12th century Western wholesale clothier; we shall have to begin to follow the example of Pietro's son Francesco—Saint Francis—the greatest human being that has appeared in the West so far.

Man's Limitless Soul

Modern man, armed with his mechanized technology, now has it in his power to wreck the "biosphere" if he so chooses. But, besides being a greedy technologist, a man is a soul. He does not live in the "biosphere" exclusively; he also lives in the "noosphere"—the world of the spirit—and the "noosphere", unlike the "biosphere", is boundless; for the life of the spirit is not a prisoner of the three-dimensional material world. The sages and saints have opened for us a door through which we can break our way out into spiritual infinity. If mankind is going to give itself a future, this, surely, is the road along it will be found.

The 20th Century Revolution has Started in the United States

By Jean-Francois Revel

The controversial French philosopher-critic

The Revolution of the 20th century will take place in the United States. It is only there that it can happen. And it has already begun. Whether or not that revolution spreads to the rest of the world depends on whether or not it succeeds first in America.

If we draw up a list of all the things that ail mankind today, we will have formulated a programme for the revolution that mankind needs: the abolition of war and of imperialist relations by abolishing states and also the notion of national sovereignty; the elimination of the possibility of internal dictatorship (a concomitant condition of the abolition of war); world-wide economic and educational equality; birth control on a planetary scale; complete ideological, cultural and moral freedom, in order to ensure both individual happiness through independence and plurality of choice, and in order to make use of the totality of human creative resources.

America is the prototype nation

Obviously, this is a utopian programme, and it has nothing in its favour except that it is absolutely necessary if mankind is to survive. The exchange of one political civilization for another, which this programme implies, seems to me to be going on right now in the United States. And, as in all the great re-

volutions of the past, this exchange can become world-wide only if it spreads, by a sort of political osmosis, from the prototype-nation to all the others.

The United States is the country most eligible for the role of prototype-nation for the following reasons: it enjoys continuing economic prosperity and rate of growth, without which no revolutionary project can succeed; it has technological competence and a high level of basic research; culturally it is oriented toward the future rather than toward the past, and it is undergoing a revolution in behavioral standards and in the affirmation of individual freedom and equality: it rejects authoritarian control and multiplies creative initiative in all domains—especially in art, life style and sensory experience—and allows the coexistence of a diversity of mutually complementary alternative sub-cultures.

It is evident from the above that the various aspects of a revolution are inter-related so much so that, if one aspect is missing, the others are incomplete. There are five revolutions that must take place either simultaneously, or not at all: a political revolution; a social revolution: a technological and scientific revolution; a revolution in culture, values and standards; and a revolution in international and interracial relations. The United States is the only country, so far as I can see, where these five revolutions are simultaneously in progress and are organically linked in such a way as to constitute a single revolution. In all other countries, either all five revolutions are missing, which settles the problem, or one or two or three of them are lacking, which relegates revolution to the level of wishful thinking.

A new kind of revolution

The most common error concerning the United States is to try to interpret that nation in terms of the revolutionary guidelines with which we are familiar, and which are usually purely

theoretical. Then, when we see that those guidelines are not applicable to the American situation, we conclude that America is a reactionary country.

The revolutionary plans that we know, and that we usually try to apply, are all based on the existence of opposition, of antagonism; the peasants against the proprietors of the land; workers against factory owners; colonials against colonizers. The present American revolution, however, resembles more a centrifugal gyration than a clash between opposing camps. It has certain characteristics in common with old-style revolution. There are the oppressed and the oppressors; the exploited and the exploiters; the poor and the rich. There are people who are morally dissatisfied with the present state of affairs—an essential condition of revolution—and there is a serious rift within the governing elite.

There are also traits that are entirely new and peculiar to America. The "poor" are an unusual kind of poor; they earn between 1,500 dollars and 3,000 dollars a year, and, if their income falls below the latter figure, they are eligible for government aid. In Europe, such an income would place a family considerably above the poverty level. The American revolution is, without a doubt, the first revolution in history in which disagreement on values and goals is more pronounced than disagreement on the means of existence.

American revolutionaries do not want merely to cut the cake into equal pieces; they want a whole new cake. This spirit of criticism of values, which is still more emotional than intellectual, is made possible by a freedom of information such as no civilization has ever tolerated before—not even within and for the benefit of the governing class, let alone at the level of the mass media. This accessibility of information has resulted in a widespread and strong feeling of guilt, and a passion for self-accusation that, on occasion, tends to go to extremes. And that

result, in turn, has produced a phenomenon unprecedented in history; a domestic revolt against the imperialistic orientation of American foreign policy.

Revolt of the young

This revolt, however, is not the only indication of a new revolutionary direction. There has never been another society that faced a situation like that of the United States with respect to the Blacks. In the face of this contagious domestic problem and of the demands of the Afro-American community, American society is being divided into factions and is entering upon the path of cultural polycentrism. And this process, of course, is playing havoc with our prejudices concerning the "conformity" and "uniformity" of American society. The truth of the matter is that American society is torn by too many tensions not to become more and more diversified.

Another unprecedented characteristic of the American revolution is the revolt of the young—the contagion of which, at both the national and international levels, was so virulent in the years between 1965 and 1970. This is moreover, a new development within the context of upper-class divisions during revolutionary periods, since these young revolutionaries are mostly students; that is, members of the privileged class. It should be pointed out that this "privileged class" is less and less exceptional; it is a case, so to speak, of mass privilege.

The current upheavals are due not only to the great number of young people in proportion to the rest of the population, but also the great number of students in proportion to the young people. Out of a population of two hundred million, there are presently seven million students, and it is estimated that by 1977 there will be eleven million.

The "hot" issues in America's insurrection against itself, numerous as they are, form a cohesive and coherent whole within

which no one of them can be separated from the others. These issues are as follows: a radically new approach to moral values; the black revolt; the feminist attack on masculine domination; the rejection by young people of exclusively economic and technical social goals; the general adoption of non-coercive methods in education; the acceptance of the guilt for poverty; the growing demand for equality; the rejection of an authoritarian culture in favour of a critical and diversified culture that is basically new, rather than adopted from the old cultural stockpile; the rejection both of the spread of American power abroad and of foreign policy; and a determination that the natural environment is more important than commercial profit.

There is, therefore, a basis common to all manifestations of the American revolt. That basis consists in the rejection of a society motivated by profit, dominated exclusively by economic considerations, ruled by the spirit of competition, and subjected to the mutual aggressiveness of its members. Indeed, beneath every revolutionary idea we find a conviction that man has become the tool of his tools and that he must once more become an end and a value in himself.

The Hippies

The hippies are characterized by a particularly vivid awareness of the loss of self-identity and of the perversion of the meaning of life. A competitive society, for instance, or a spirit of rivalry, is a source of suffering to them. But they do not self-righteously condemn such societies nor attempt to repute them theoretically; they simply refuse to have any part in them. A hippie, therefore, is above all someone who has "dropped out," a boy or girl who decided, one day, to stop being a cog in the social machine.

Certainly, one can make a good case against the hippies for their political indifference and for their naivete in rejecting every

form of violence—for these are the attitudes that distinguish the hippies. One can even fault them for forgetting that the hippie way of life is possible only in an affluent society and because of a surplus in production (even though the hippie personally may be willing to live in comparative poverty.) One can jeer at their simplistic confidence in the strength of universal love as the key to all problems. And one can be astonished at their belief that it is possible for an individual to have absolute freedom without infringing the rights of others.

The rejection of solutions that are too immediate and too concrete originates in a basic intuition that one of the foundations of revolution that we most need to-day is the elimination of pathological aggression. Unless that elimination is achieved, no revolution can do anything but lead to a new form of oppression. We do not need a political revolution so much as an antipolitical revolution; otherwise the only result will be the creation of new police states.

Human aggression is a determining factor in human behaviour; and it is accepted even more gratuitously, and is even more murderous, than all of the sacred causes by which it justifies itself and on which it bases itself. Unless the root evil is extirpated, the hippies believe, then everything else will be corrupted. By reflecting that belief in their attitudes and behaviour, the hippies at very least perform a useful function; they remind us constantly that a revolution is not simply a transfer of power, but also a change in the goals for the sake of which power is exercised and a new choice in the objects of love, hate respect.

Today, as in the time of Rousseau, the struggle for the preservation of the beauty and benefits of nature reveals our need to believe in the goodness of man, or of oneself, and the need to prove that goodness to ourselves. It is making us turn away from a single culture to several cultures. For that reason,

it is absurd to regard the ecological battle as a mere skirmish or a spin-off from the main war. The ecological battle is one of the pieces of the revolutionary puzzle, and it is necessary to complete the picture. It gives us the emotional energy necessary, for example, to challenge the omnipotence of the great industrial empires; and such energy is not engendered by a political programme, no matter how clear it may be. Not a week passes that we do not hear talk of a law forbidding the use of internal combustion engines by 1975, or of legal actions by New York State or other states to force the airlines to filter their jet-exhaust fumes.

The Ecological battle

We should have no illusions about the immediate efficacy of these steps, for it seems that the graver the problem, the less money the nation-state can devote to its solution. The protection of the environment, in effect, presents problems the solutions to which it is difficult to envision; indeed, some experts see the situation as desperate. In any case, the alarm has been sounded more energetically and more passionately in the United States than anywhere else. And, characteristically, it has taken two forms; that of scientific and technical research, and that of a collective emotion that is incomparably more intense and widespread in the United States than anywhere else.

"Earth Day" in America was one huge pantheistic feast. Some say it is because "America is more polluted than any other country." Europeans always believe that nature is non-existent in the United States. They think of the whole country as one vast Chicago. They forget that the populations of the United States and the nations of the Common Market are approximately equal but that the area of the latter could fit comfortably into one-eighth of the area of the United States.

Just as Europeans still believe that Americans are puritan-

ical, they still picture Americans as slaves to "gadgets" and pollution-creating machines. The truth is that there is no country in the world where automobiles, for example, are treated more like ordinary tools—or where people drive less like maniacs. Moreover, it is in America that the moral revolution, and the ecological revolution that is part of it, has initiated an era of caution, if not of outright mistrust, with respect to machines and "the techno-electronic society."

We can therefore conclude that a counter-culture, a counter-society, has already sprung up in the United States, and it is, as it must necessarily be, a counter-society that has nothing marginal about it. It is a revolutionary universe, characterized by the demand of equality of sexes, races and age groups; by the rejection of the authoritarian relationship on which rest all societies that have been stratified by force and despotism; by the transformation of directed culture into productive culture; by the rejection of nationalism in foreign policy; by the realization of the outdated character of the "authority of the state" constituted without sufficient participation by the people, and exercised under conditions that allow an abuse of power to a degree that has become intolerable; by an insistence on economic and educational equality; by a radical reappraisal of the goals of technology and its consequences; by a demand for absolute individual and cultural freedom, without moral censorship—which is a variant in the rejection of an authoritarian relationship.

When all these demands have been met, it is highly probable that we will have a homo novus, a new man very different from other men.

Only hope for man

Today in America a new revolution is riding. It is the revolution of our time. It is the only revolution that involves radical, moral and practical opposition to the spirit of nationalism. It is

the only revolution that, to the opposition, joins culture, economic and technological power and a total affirmation of liberty for all in place of archaic prohibitions.

It, therefore, offers the only possible escape for mankind today. The acceptance of technological civilization as a means and not as an end, and—since we cannot be saved either by the destruction of the civilization or by its continuation—the development of the ability to reshape that civilization without annihilating it.

Debate on the Persecution of Christians Behind the Iron Curtain

On February 1st, 1972, a debate took place in the Norwegian Parliament on the Question: "Can anything be done on the part of Norway to end the persecution of Christians in the countries on the other side of the Iron Curtain?"

Many of the countries in which religious persecution is carried out under government auspices have signed the UN Charter on Human Rights, of which freedom of religion is one of the fundamental ones. People who are today suffering under religious persecution appeal to this Charter. On March 27th 1972, after this debate took place, 17,000 Catholics in Lithuania protested against systematic religious persecution which is in contravention to the Soviet constitution as practised in Lithuania.

No speaker in the debate denied that religious persecution had been taking place for more than 50 years in the Communist states. All those who spoke deplored this, and in the opinion of several speakers it was a matter of such far-reaching importance that it ought to be taken up by the UN. Quite a few thought it was desirable that the UN appoint a High Commissioner to deal with infringements of human rights, wherever they occurred in the world.

In his reply to the question, the Foreign Minister said, "Now that we have the two UN Conventions on Human Rights, which were presented for signature in 1966, it is to be hoped that the time will soon be past when infringements of human rights can be regarded as a purely national concern." To our

knowledge, this is the first occasion that a national assembly has debated the religious persecution which takes place in the Communist countries. Exerpts from the debate follow:

The Parliamentary Question had been put down by Bergfrid Fjose' Christian People's Party, who opened the debate:

The factual background for this parliamentary question is the many reports, which reach us from time to time, about religious discrimination in some Eastern European countries. We know that there are very substantial differences between the various countries. But this in no way detracts from the seriousness of the situation. One of those who have spoken most eloquently on behalf of persecuted Christians is Richard Wurmbrand, an ex-prisoner himself. He spent 14 years in prison, and was eventually released on bail, put up by Norwegian friends. His books are well known, and as conditions in Romania are, as far as I know, somewhat better at present, I am not going further into that case. Nevertheless, there are indications of a renewed toughness since the rapprochement between China and Romania was established.

Looking at the Soviet Union, the picture may be a slightly different one. Letters we receive from oppressed religious groups and reports in the Soviet press of criminal proceedings against individuals and religious groups fill us with surprise and fear.

After the Revolution, the new Soviet Constitution granted Soviet citizens freedom of religion and freedom of conscience under Article 124, even though the basic philosophy was atheism. The period which followed was one of suffering, both for the many Christians, and for the people in general, but during the early years the fight against Christianity was kept within the bounds of moderation. There is Lenin's well known pronouncement that the best method of arousing interest in religion is to declare war on it. The 1930's were the time of absolute confront-

ation, the time of the great purges, also of Church and churchmen. During the war, Stalin's attitude changed. He saw that religion, like patriotism, would be useful in the fight against Hitler. The post-war years were lean years again, and the situation got worse after Stalin's death, strange as that may be. Atheism campaigns followed each other almost without interruption. 10,000 congregational meeting houses and churches were closed and seminaries were discontinued.

Lenin was Right

But Lenin had been right. Close restrictions have limited the work of the churches, but it is estimated that there are still 30 million Orthodox Christians, and perhaps about 4 to 5 million Baptists and Protestants.

Some of these restrictions were promulgated under the Decree of April 8th 1929 on religious associations which makes the registration of associations and religious groups obligatory, and prohibits the organization of special prayer meetings for children, young people and women. It is an offence to give help to imprisoned fellow-Christians' families. It would seem, however, that within this restricted framework, the registered Orthodox Church enjoys a certain amount of freedom, as do the registered Baptists and Protestants. And this is very likely the reason for the very conflicting reports on the condition of the churches in the Soviet Union.

In spite of that, protests against harrassment are from time to time received also from registered Christians. Groups of Orthodox Christians have submitted a large number of applications for the registration of their congregations and for the opening of church buildings, but many were turned down. We have the names of Orthodox Christians who have been imprisoned for their belief, and because they would not keep quiete about violations of human rights. One of them is the writer Yuri Galans-

kow, sentenced to seven years' hard labour, on accusations which are alleged to have been both made up and untrue.

Boris Talantov, a teacher of mathematics who was also an Orthodox Christian, was in 1969 sentenced to two years' imprisonment for having spoken openly about the persecution of the church in the Soviet Union, and of the Moscow Patriarchate. He was in solitary confinement in Kirov, and died of a heart attack on 4th January, 1971.

The Use of Force

One of the most widely known human rights champions in the Soviet Union may well be Levitin. He is a Jew and Orthodox Christian, and in pamphlet after pamphlet he has put the case for freedom of conscience for both atheists and Christians. He maintains that the present position of atheism is not unlike that of the Orthodox Church before the Revolution. Then any kind of attack on the official creed was strictly forbidden. The fight for freedom of religion is at the same time a fight for the freedom of atheism, as coercive methods put atheism in a false position. It must be added that, in 1949, Levitin was sentenced to ten years' imprisonment, but he was rehabilitated after the Party Congress of 1956. In 1969, this man, who had been imprisoned under Stalin, was re-arrested. In a letter to U Thant in 1969, Levitin was listed amongst prisoners of conscience in the Soviet Union.

Nevertheless, it is the unregistered Protestant and Baptist Churches which have attracted the most attention. Time and time again we have heard of believers who have been imprisoned, children who were taken from their parents, meeting activities that were prevented and homes that were destroyed.

It was these Christians who were hardest hit, when Khrushchev started his campaign against the Churches in 1959. In 1960, a union of these Christians agreed to signing two legal doc-

uments which reduced their activities to a minimum. Part of the members of these churches refused to accept this, and thus got the name of "initiative Baptists". They knew what was in store for them, but found they had to obey God rather than man. Since then, the fate of many of them has been an endless procession in and out of prison. All the same, they openly admit to their belief, keep on with evangelizing work in private homes, or in the open air, or wherever. Inside prison, they have become noted for their quiet behavior. In their writings, both Solzhenitsyn and Anatole Marchenko have given favorable pictures of these prisoners. To quote Marchenko:

False Charges

"Occasionally, newspapers bring reports on the crimes of religious fanatics and sectarians: ritual murder, cruelty to children, and the like. I find it difficult to believe such reports. I have met a lot of different sectarians in the camps, and none of them had murdered anybody."

He also wrote that "their fanaticism manifests itself only in that they firmly retain their personal religious convictions and habits. They are very peaceful and quiet people. Most of them are elderly men of 60 or over, but there are also young men. Their attitude to imprisonment is different from that of the other prisoners: they find consolation in suffering for their God and for their belief, and they patiently bear suffering and affliction."

The "initiative Baptists" are better known in the West than any other Church behind the Iron Curtain. The reason is that they have formed a council for the relatives of prisoners, both evangelical and Baptist, in the USSR. They have sent a number of letters to the Soviet authorities, and to international organizations. Thus, 1,453 women signed a letter to Soviet institutions complaining about children having been taken from their parents and placed in atheistic children's homes. Secretary General U

Thant has received several such letters, as has also the International Commission of Jurists, the World Council of Churches, and the Lutheran World Federation. The latest letter from the Council for Prisoners' relatives is dated Nov. 26th, 1971, that is just before Christmas, and was addressed to the Secretary-General of the Communist Party, L.I. Brezhnev.

It Concerns all of Us

Such letters make a strong appeal to fellow Christians the world over, but also to such others as regard freedom of speech and freedom of conscience as something of value. The fight put up for human rights by these Christians is therefore watched with a great deal of benevolent interest and there is just as much fellow feeling for the intrepid and authoritative words against oppression on the part of the intellectuals. We cannot but observe that a good many of them are loyal Soviet citizens; they are often good Socialists and they comply with their country's laws up to that limit which divides the rule of law from arbitrariness. According to the Soviet Press religion is not dead in the Soviet Union. On the contrary, press reports mention increasing interest, one of the reasons given being that "for many people it gives a reply to ethical problems."

We are extremely uneasy about reports that people, whose attitude to the regime is a loyal one although they do not share all the regime's prejudices, have been sent to mental hospitals, and have there been treated with drugs. Many people are therefore grateful the Foreign Minister is going to answer this question, which is worrying so many people in this country to day. The Norwegian State Church asks this question by means of the Assembly of Bishops, and also ordinary women and men are much preoccupied with it. Is there anything we can do which, without interfering with the sovereign right of a neighboring government with whom we have good relations, can contribute

towards the safeguarding of the individual's human rights?

Communism is Anti-Religious by its Nature

The vice-chairman of the Committee for Ecclesiastical and Educational Affairs, Lars Roar Langslet, Conservative, said that, as he saw it, there was a direct connection between Communist ideology and the persecution of Christians. He said:

Christianity gained adherents because it was persecuted. The early Christians were hunted down, tortured, and killed for their belief. The temporal powers saw in them a group of dangerous innovators. But it was the belief of these Christians that stood the test of time. The sacrifice paved the way for the final victory of the faith.

We who live in a liberal and humane society, where each of us is free to profess his faith, or lack of faith—we need to be constantly reminded that conditions are today very different in large parts of the world. In many countries, Christian religious communities have reverted to the conditions under which the early Christians lived: surveillance, oppression, and persecution. Such is the situation in dictatorships of all kinds of political hues. But oppression has been most thorough in the Communist part of the world.

There are today, also in this country, certain Christians who are beginning to look on Marxist ideology as a kind of supplement to Revelation. I can understand that they respond to the appeal for justice and equality of Marxism. But it is naive to overlook that, as an ideological system, Marxism is clearly and consistently atheistic. It was Marx himself who said that religion was the opium of the people, in other words a drug to make people forget their misery, and thus prevent the revolution, which must happen before the ideal society can be established,

Direct Connection

As I see it, there is an obvious connection between this

ideology and the anti-religious propaganda, which is a feature of all Communist regimes. The anti-religious attitude of the regime is a permanent characteristic of all societies that claim to have carried through a Marxist revolution. This is a fact which should be given due weight in evaluating the basic doctrines.

What, if anything, can we do on the political plane to make an impact?

What we can do, first and foremost, is to insist on the inviolability of human rights being a moral obligation of all civilized nations in all places of assembly, and on all occasions where it is suitable. To insist on this and to make clear one's disapproval of all documented violations of human rights, irrespective of whether these affect freedom of religion or other rights — that is not interference in the internal concerns of other governments.

The Important Thing is to Help

On the depressing subject we are discussing today, I would say this: the main purpose of making our position clear must never be to demonstrate our own moral superiority. The main purpose is to help people who are suffering. And that is an obligation we cannot ever drop.

We Who are Socialists Have Kept Quiet too Long

Arne Kielland, Labor Party, who belongs to the left wing of the party said that, as atheist and socialist he wanted to dissociate himself from religious-persecution.

The Member who asked the question mentioned Lenin. I am going to quote another revolutionary, Rosa Luxemburg, for support in connection with this general problem. Rosa Luxemburg's much-quoted words in 1918 are these:

"Freedom for supporters of the government only, for the members of one party only, however many of them there may be, that is not freedom. Freedom always means freedom for those

who think differently. Not because of fanatic insistence on "righteousness," but because all that political freedom can give by way of education, curative and cleansing influence, all that depends on this important aspect, and because its effect will fail when "freedom" becomes a privilege."

Secondly, the conditions in some Communist countries which many of us have been criticizing, e.g. as regards freedom of religion, have for too long been taboo for Socialist and Radical critics in Western countries. As an atheist and Socialist I regret this.

Clear Circumstantial Evidence

Quite sufficient and strong circumstantial evidence and other evidence has been presented for making democrats, also in this country, wonder if something ought to be done about the problems which have been raised.

Some are going to say that this is an internal matter. I cannot accept this where fundamental human rights are concerned, and freedom of thought and freedom of organisation are such rights. To assert that matters belong within the limits of national policy, that is an unacceptable delimitation, irrespective whether it is the position of Negroes in the USA or in South Africa, or that of religious freedom in Communist countries. Any change whether it is a matter of a relatively unimportant sector, or a thorough revolution must be carried through by the people on the spot, but thought and contacts and criticism must always be allowed to move across political frontiers.

Use of Mental Institutions Most Sinister

Jakob Aano, Christian People's Party, thought that one of the most sinister aspects were the reports from the Soviet Union that opponants of the regime were placed in psychiatric hospitals and were treated with drugs that broke down their personalities.

Here we have perhaps the most sinister aspect of the reports reaching us from countries from the other side of the Iron Curtain, that is to say the committing to mental institutions of opponents of the Soviet regime. I quote what Solzhenitsyn has to say about this:

"This is how we live today: without warrant of arrest or medical certificate, four police officers and 2 doctors arrive at the home of a perfectly sound person, and the doctors immediately declare that he is suffering from mental illness. He is then committed to a mental institution. That could happen to any of us." And he adds: "It happened to Shores Medvediev. If only that had been the single instance! But it has become the fashion."

He then goes on: "Many of those so affected are widely known, but there are even more such people of whom nobody has heard."

Anti-Semitism

The primitive anti-semitism of Soviet propaganda is no less alarming, and a study group of the Socialist International prepared a report on this in 1970.

A similar appeal comes from many quarters on the other side of the Iron Curtain, and from elsewhere. Russian Orthodox bishops in exile concluded the Convocation which took place on June 28th 1971 in Frankfurt by releasing an indictment with an urgent appeal to world conscience. It says:

"Judge Communist crimes against humanity as you have judged Nazi crimes."

Bishop Alex Johnson took this up in an interview, saying: "It is strange that the Norwegian people, who reacted so strongly against Hitler's terror, seem to consider what is happening now as not very serious."

And to this, Mr. Speaker, I have nothing further to add today.

(Sent by Ingrid Schneider, Norway)

Dismissal of Ministers

(Excerpt from "Bildpost," Germany, September 3, 1972)

Numerous ministers of both denominations were concerned in these weeks by an event which was reminiscent of the year 1937. By the order of the regional government in North-Rhine-Westphalia they were forbidden to continue their religion classes in the schools. As under the Hitler regime and the communist countries, a bare slip of paper was sufficient to fire them from the schools. Officials say that here is no room to spare for subsidiary disciplines. The first paper of that kind was received by the ministers in the town of Gummersbach. Briefly they were informed: "At the beginning of the new school year it is planned to engage a few teams of public teachers. We, therefore, are obliged to give notice that the existing contract is terminated until...." Hereby the ministers giving religion classes were fired.

The dean of the council of Gummersbach could prove that the letters which were formerly sent under Hitler's regime had nearly the same wording.

Some people admit that these letters, even if they are cold, are written in polite style. By contrast, the way in which the affairs in Bonn were handled was more rude. For example, four days after the beginning of the new school year in North-Rhine-Westphalia, the director of the Catholic St. Joseph School in Beul (near Bonn) received a telephone call from his school office saying that the minister of the St. Joseph Church could no longer give his religion classes and that, therefore, his contract could no longer be prolonged. The new chaplain, who had just started his office in the parish and also the minister who had

been announced by the director himself were simply not mentioned.

But not enough with these two cases, they also give contradictory arguments. When on one hand the school office argues that a larger number of new vacancies for teachers is the cause for making the ministers superfluous, the competent ministry of civilization in Düsseldorf argues on the contrary that the vacancies have become rather rare and that, therefore, there cannot be so many ministers engaged as part-time workers. Who is lying after all?

The fact is that the dismissal of all ministers holding religion classes concerns the whole country of North-Rhine-Westphalia. The answer is massive protest. Between the "red" county councils and the pulpits in North-Rhine-Westphalia there is an atmosphere of struggle between church and state.

In the region of Bonn 35 ministers wanted to test in how far the pretexts used by the ministry in Bonn are right. They declared that they are ready to hold religion classes free of charge. A chaplain named Achim Knopp of the main parish in Bonn informed the competent ministry of this decision and asked if he would be allowed to give catholic religion classes free of charge.

The failure of the policies of education, therefore, delivers an appreciated pretext to cut down the rights of the church piece by piece. Let us remember: the start was in Frankfurt with the decision to stop any prayer in the school (A similar judgement was recently made by the superior administrative court in Münster). After that came the partly tacit liquidation of the denominationally orientated schools. Now the attempt to remove the ministers from the schools.

The next step will be: the suppression of all theological disciplines at the new universities. There shall only be classes of scientifically oriented religious teaching. Instead of emphasizing

faith in God, there shall only be scientific analysis.

Besides the attempts to suppress the Christian principles and all reforms regarding youth protection, devotion etc. it is easy to recognize that it is the declared aim of the government to leave only a little room to the churches, i.e. the vestry. As far as public life is concerned, however, the church shall no longer have any influence at all and there shall only be one alternative for all Christians: to vote for the SPD party.

“The Church has Many Sects.”

by Helmut Pfitzner

From the “Kurier”, Aug. 3, 1972, published in Vienna, Austria.

“Those with the highest responsibility in the church will not allow these groups to endanger the unity of the church, to degrade it into sects which fight each other instead of speaking with one another.” With these words Cardinal Konig referred this weekend to the internal state of the church in Austria. He actually admitted that which he would have warded against, and which one hasn't until now heard mentioned with such clarity from the highest Catholic position, that the Church in Austria is no longer a monolithic block as in earlier years, but that there are many divisions in it, as there are in the nation. Divisions began to form in 1965-66. At that time the Council was at an end (1962 until '65), that set the start for internal Church reforms. From this point on, disputes in interpretation could evolve.

Today a number of groups have been formed inside the Austrian Church, two of which especially dominated the clergy, and oppose one another almost as sects:

- ✘ The Union of Active Christians, which the expressly progressive clergy has joined, especially the young chaplains. Their spiritual leader is the priest from Vienna-Breitensee, Schinner.
- ✘ The conservative movement, “Austria's Clergy Gathers Together” who collect around the priest from St. Rochus in Vienna, Hesse; and the former author of numerous school religion books, Klaus Schedl.

Violent Feuds

But besides these there are numerous organizations, groups and formless circles in which conservatives and progressives polarize inside the church: on the left side, for example, is a very active group around Chaplan Stebek from Kapfenberg; likewise the Innsbruck "Celler Children" fight violent feuds with Bishop Rusch especially around the topic of obscene literature.

On the right side, however, there is among others a "Movement Contra": a League for social hygiene that fights against "environmental Pollution in the spiritual area;" or there is an "Austria Catholica". Also the Rosary-Expiation-Crusade, one of the biggest catholic suborganizations in Austria, has become a fortress for conservatives.

Among the topics which are mostly fought over between the two camps, the liturgy is the most disputed: for example the modernized Lord's prayer and creed are simply not used in many a Church in Tyrol or also in other provinces. In many new parishes especially in industrial areas, young priests have put together "private liturgies" that have little in common with the old form of Sunday-Mass.

More serious for the stability of Catholicism in Austria are the differences in the questions on Bible interpretation and the Annunciation, as Cardinal König named it in his speech. The greater freedom in the publication of theological theories—also a success of the Council—lead to the fact that today also risky hypotheses (which were always present) are known by larger public circles. Not these theories, but often their partial reproduction in Sunday sermons, is that which leads to crises in the clergy: not long ago in a Lower-Austrian pilgrimage town a (conservative) priest gave a sermon in which he reproached the "Progressives" for trying to wickedly destroy the Church with their ideas.

More intensive Activity

Exactly that—when one faction denies the good will of the other—is the point where the internal Church differences gnaw on the fundamental principles of the Church itself. The balance of strength between “Left” and “Right” in the Austrian Church seems to be about equal at the present. Until now the fewer Progressives have balanced out their minority with more intensive activity. It was just in the last years that their opponents collected themselves. Today, at least, it appears as though the conservatives have at least forced the radical Progressives in the defensive position.

Majority in the Middle

In spite of it all: activists are only a narrow tract of the huge Catholic complex in Austria—also when one only considers those who are actual church goers. The greater majority of the congregation is rated by experts of the internal Church as “conservative, but silent.” The greater majority of the clergy is in the middle and concerns itself with evening out the differences between these conservative Church members and the progressive theology.

(Sent by John Brady, Austria)

The Crisis of Our Culture: Progress Strangles Us

What has gone wrong with life in our Western society? How may we find our way back to a truly human existence? Tom Harpur, Religion Editor of the Toronto Star, suggests that people must be prepared to reject the values of technological society in the search for quality of life. From the Toronto Star, June 30, 1972.

“The whole myth of progress—the idea that a city must keep growing or that property must be developed is insane. Most of us are now aware that this kind of thinking will strangle us.”

It's Pierre Berton talking about the quality of life—or, rather, its lack of quality today.

Like so many other men of our time, Berton is concerned about the social malaise, the crisis of culture and the destruction of the environment that have afflicted the industrialized world. I talked to him recently about his views of possible solutions.

“Can human values and the quality of life be given true priority once again in this decade?” I asked him.

Berton, who is famous for his best-selling books and his popular television program, replied that he agreed with Alvin Toffler's opinion, expressed in his book, *Future Shock*, that with the constant acceleration of change and persistent hurry we will all go crazy unless someone has the guts to cry: “Stop; let's freeze it for a while.”

“Take the Arctic,” said Berton, whose first books were about the Yukon and the far north. “It has an extremely fragile environmental balance, but nobody says: ‘Halt, until we know what the hell we're doing with all our schemes and projects.’”

There ought to be a two year delay on any development there until a full-scale study is made of what should really be happening."

"The politicians aren't after human goals and quality of life," he said. "They're caught in a trap and can't see more than a day ahead. Most are so exhausted by the pressures that they're up against the wall and can see only one brick at a time. Since they have so little time to think, things just pile up on them and they give shorthand answers to complex issues.

"This is why we get piecemeal solutions in all the key areas for example, housing and environment. The only hope for us all is for thoughtful ordinary people to become concerned and prod the politicians whenever they can."

Berton says he has found quality of life—a fully human existence—by living out of the city and by getting paid for his hobbies, the things he enjoys doing most.

"When I first came to Toronto in 1947 I lived above a drugstore at Spadina Ave. and Bloor St. It was noisy and hot, but at the centre. Then I bought a piece of land with \$1,000 of Victory bonds at Kleinburg and built part of a house. We had no proper doors or windows for years, no kitchen cupboards; I wrote my first three books using orange-crates for a desk.

"I love Toronto; it's a stimulating, exciting place, but I would go insane if I didn't have a country place to go home at night. For me, being human is being alive in closeness to nature. I like to write a couple of paragraphs and then walk around my garden, look at the trees, the lilypads in the pond—and just putter about.

"People need a chance to recharge their batteries, but in our society it's almost forbidden to lie on your back and just look at the sky. We have the stupid notion that each moment must be productive; yet most of man's great discoveries come in moments of reflection."

Berton argues that all the talk about daily toil being ennobling is nonsense. "A lot of it is degrading, demeaning and midless; we should get machines to do it. It is ironic that the people in our society who get the really big money—hockey players, movie stars, TV personalities—get it for doing what they really want to do. Those who do the hateful jobs should really get the most—like garbage men."

Rev. Gregory Baum, Canada's best known Roman Catholic theologian, has just completed two years of sociological studies in New York. He defined being truly human as "being open to the truth—children of light, as Jesus said."

In an interview, he expanded: "This means being open, sensitive to others, ready to share in a life greater than my own which has its roots in God. Humanity is not simply something we are given; it has to be grown into. We are called to it in Jesus and have to decide to move towards it with others."

While he believes our culture is in crisis and that technology has "flattened out" life, Baum warns against over-simple solutions.

He explained: "We need technology to feel the world, for example. And most of us enjoy using the telephone or the television set. What is needed is not to renounce technology but to adopt a new self discipline in using it. We need urgently a new critical awareness of its dangers, using it as simply and as sparingly as possible. The new popularity of bicycles among students today is a sign in this direction. A bike is technological but very simple—it doesn't pollute, it requires personal effort and therefore has a human dimension. We really need a new kind of consciousness as to what is ultimately important to us."

Baum is critical, however, of Charles Reich's argument in the best-seller, *The Greening of America*—that a new kind of consciousness has already arrived with youth's insistence on values such as love, peace, and personal relationships.

"Reich is far too idealistic and optimistic, as numerous crit-

ics have already indicated. To change human consciousness deeply you have to change the institutions that govern their lives: political, educational, religious etc.—and these are still resisting strongly.”

Nevertheless, Baum himself looks at the future with a measure of hope. “I believe the ordinary guy can become aware of the full nature of society’s malaise and of his part in the rat-race and yet not break down completely under it. If he faces the situation critically, with his eyes open, and believes that in God the future is always fresh with possibility, he can begin to find quality of life as he deepens his relationships with family and friends; he will find it is worth the cost to open up, bear the burden and find a new way.”

George Grant, professor of religion at McMaster University, says he is torn between the two emotions of hope and despair as he looks at the current scene.

“The West today is a terrible and dangerous place but also a wonderful place at the same time,” he commented in an interview. “I’ve Just had a terrible accident from which I could have been crippled for life. Thanks to modern medical know-how I’m up and around again. As the father of six children I’m glad of penicillin when they’re sick; yet, there is the threat of the bomb, of pollution and all the rest. If you swim in Lake Erie you come out covered with sewage. We are caught between these two aspects of life and those who don’t see both are childish.”

Like Berton he sees the weakness of simply trusting the political system to provide quality of life.

Still, he insists, we are not totally impotent. “On immediate smaller issues people power can assert itself, as in the case of Pollution Probe or the Stop Spadina campaign. If we can’t always get the good we may still be able to prevent the bad from happening.”

"I see many people in the suburb where I live, for example, finding their way towards quality of life—depth of living—even in this incredibly difficult time. Life could easily become a shallow wasteland, but in God every man's future is open and you can find meaning and purpose if you are determined to do so."

Jacques Ellul, the former French resistance fighter and today a leading analyst of Western society—the spokesman with whom this series began—is at once the most pessimistic and the most hopeful of the experts consulted.

While he believes there is every evidence that a society resembling "one vast concentration camp" is coming into being—"if each one of us abdicates his responsibilities with regard to values; if each of us limits himself to leading a trivial existence with greater adaptation and increasing success as his sole objectives; if we do not consider even the possibility of making a stand then everything will happen as I have described"—he still believes there is yet time to act.

The way out is for man to "pull himself together and assert himself" against the forces that threaten to rob him of happiness and meaning. To do that means knowing fully what these forces or "necessities" are.

For Ellul, the very fact of recognizing and analyzing the way in which society today robs us of freedom and humanity is a revolutionary act, full of hope. The first act of a free man, he claims, is to see how bound and enslaved he really is—only then can he rise above his condition.

What he and other leading thinkers today are saying, in essence, is that the decision for quality of life and for human rather than materialistic values in every area of existence is our own.

Technology and the society that flows from it, after all, is a human creation for which all of us in part bear some respon-

sibility.

Or, to put it in the words of the well-known cartoon character, Pogo: "We have found the enemy, and they is us."

The main obstacles we as Canadians will have to overcome are smugness and complacency.

When Prime Minister Trudeau told a Toronto audience on March 2 that Canadians have achieved a quality of life that is the "envy of the rest of the world," he struck a very responsive cord. This is what we like to believe.

And there is some basis for it. Canada is, as he said, a "blessed place"—unless you happen to be unemployed or a member of one of our smaller minorities, the Indians, Metis or Eskimos. The problem is that Trudeau made this judgment on the basis of contrasts drawn with more extreme conditions in other parts of the globe. The question as to whether or not we are truly happy or enjoying the fullest possible quality of human life was never raised.

In this sense it was a bit like a patient in a cancer ward rejoicing because he is not as sick as the person in the next bed.

My research and numerous interviews here, in the U.S. and in several countries in Europe, indicates that the malaise affecting others is as rampant here as anywhere else. Canadian young people, for example, are just as much involved in the current quest for meaning and are just as disillusioned with many of the present goals of society as their counterparts in other places.

The myth that a rising Gross National Product is somehow good for everybody—even though experts agree it has little or nothing to do with actual quality of life or human well-being—is just as popular here as it is across the border. And just as dangerous.

In the light of pollution, population explosion, technological progress and "development," an ancient question carries a strange new relevance: "What does it profit a man if he gain the whole

world and (in the process) lose his own soul?"

Postscript: In the course of the many interviews involved in preparing this series I met a number of people, from all walks of life, who are obviously happy and have managed to achieve a high quality of living, in spite of all pressures to the contrary.

On reflection, they shared in varying degrees the following characteristics: 1. Without exception they were working at what they most enjoyed—as the poet Robert Frost says, they had struggled to make their vocation and their avocation (hobbies) one. 2. They were marked by a deep reverence for all living things. 3. They were possessed by an insatiable curiosity or desire to go on learning. 4. They viewed service to other people as the highest source of meaning for living. 5. They were committed to the view (ultimately religious) that the clue to human purpose and human values lies in the spirit of man and that this spirit is grounded outside man himself in what all the great religions have traditionally termed "God."

(Sent by Karen Dyck, Canada)

(Letters)

We Won the Battle for Two New Sisters

Helsinki, Aug. 31, 1972

Dear. Mr. Kim,

This has been a very happy month for the Finnish Family and I am glad to tell you that we won the battle for two new sisters.

It was really a battle in which the whole family shared. As we lost two of our new babies in the end of the last month, we promised to repair this lack at once. As we had good new contacts we fasted as much as we could afford, seven days, three days or many single days. Everybody at the utmost prayed very hard one hour every evening all together, regardless of how late it was or how few hours we could sleep.

Indeed as our Father has been with us we could bring him two new sisters who are much better and stronger than the last ones. They both already spent a fortnight in the German center—it seems that this becomes a custom to all Finnish Family members—and are now together with us and fighting for the Kingdom of Heaven!

The fighting spirit here is very high and we plan to bring many children back by the end of this year.

Please give all our best wishes to our beloved Parents, their children, Mrs. Choi and the whole Family and many greetings to you of course.

In the Name of our True Parents,

Ellen Kocher

**The people are very prepared and interested
in religion**

July 3, 1972

Dear Mr. Kim,

This month has been a special month for the Finnish family, as three of our members could share the training-courses in the German team. I myself spent half of the month in the team, too, and will stay until the European conference in July.

This time we can spend in Germany is very useful for bringing up our young Finnish members. They take part in especially established English lectures for Principles and are going to the street together with the team-members. So they get a higher consciousness of their mission, more courage to speak to people and are also trained in all practical things of daily life.

In the meanwhile those who stayed at home in Finland found some new sisters who accepted the Principles.

One thousand of the first chapter have been printed in the printing shop in Germany and so we are now equipped with enough material when we go back to Finland.

We are using this time in Germany to learn much and to be more efficient in our country. The people there are very prepared and interested in religion so that they come easily to the center to listen to the principles.

We are decided to go on quickly with our work to be extremely successful for our Father.

Please give all our love and greetings to Father, Mother, the children, Mrs. Choi and all the family.

In the Name of our True Parents.

Ellen Kocher

Through the English Family and the Dutch Family working together we could see a real unity in these young members.

Amsterdam, July 30, 1972

Dear True Parents,

This weekend is the end of our 40-days-action to make money by selling Booklets on the street. There were 12 fulltime workers on the street and all others were also active after their daily work and on Saturday all day. We were able to bring in 21,200 guilders. We will use this money only for the project of the new centre. We feel it was a big success and plan in the next 40 days to double that amount.

We have set another 40-days-action to loan out at least 30 books per month per person and to get 100 new members to join the Family in this 40 days period, so we can fulfill your command to send 100 people to the U.S.A. as soon as possible. We will make condition through prayer and fasting and much action in this 40 days. With the Heavenly Father's Love, Power and Wisdom we can fulfill these conditions.

Every day 6 or 7 members preach on the Dam Rock, you saw while you were in the centre of Amsterdam. There are thousands of young people from all over the world, who sit on this rock every day. Our members preach, wearing the white shirts with the red symbol. Anywhere from 200 to 300 young people listen to them. At first there were bad reactions. But at the end of the week they were much better and even gave us 10 guilders for our work. We will do this daily even if there are no visible results. The people are coming in contact with the Family and see the symbol.

We are going on with the public lectures each week. We felt it is important to have a public place for people to come

and hear the Divine Principles through.

We are also still out on the road with 3 to 4 members every week, 6 days a week contacting the people in many cities in Holland. We find the people in different cities to be very different from each other. We are getting to know the many different types of Dutch People. We will go on with this as we feel it is awakening the people to our Father's time period.

Our C.A.R.P. work is at a stand-still now that all schools are on vacation. But for the month of September there is a lecture to be given to all new students at the Amsterdam University. Also we can have a stand with information about the Unified Family. We look forward to the schools opening so we can start with the student lectures again.

The Holland family was so overjoyed and received much of the Father's blessing when the European Conference was here the 15-16-17th. Mostly National leaders and blessed couples came. Because 12 members came from England many of the Holland members were able to come to the conference and to make close friends with the English Family. They all spent one day at the beach witnessing and selling D.P. material, and one day in Amsterdam witnessing and preaching together. The public was impressed with the young spirit they all had.

Through the English Family and the Dutch Family working together we could see a real Unity in these young members. Thank you, Our Dear True Parents for making it possible to become one Family all over the world.

Love and Prayers to you and the great world mission,

Your Dutch Family

Father's symbol is well known all over the country

Bielefeld, July 3, 1972

Dear Mr. Kim,

We are grateful for the help and guidance Father has given us during this month. Every day was packed with activities.

We are sending this report from the city of Bielefeld, where we are staying with the team at present.

Both teams are working very intensively all across Germany, going from city to city. Thousands of people are being contacted and supplied with literature of the Divine Principle. Father's symbol is well known all over the country. We meet many people who remember being contacted by persons wearing this symbol in other cities or countries.

Many priests and ministers are being contacted by a team-member especially assigned for this service in each city. Some of the ministers are very positive and quite a number of books were given out to the clergy.

People are very impressed by the activities of the teams, their persistence and enthusiasm. Many times high-paying jobs are offered to them by businessmen, who recognize their potential. Everybody is struggling hard to fulfill Father's expectation.

We are very thankful for our new centers. They have a very good start as our teams are also working in these cities. Since these missionaries start out with a small furnished room we place at least two caravans in front of the center in the evening to accommodate the visitors, and the team-members take turns in lecturing to them. This method has worked out very well.

In our printing shop our members are very busy producing the necessary material.

Some members from Finland and Norway and also German members who are on vacation, joined our teams to be trained. Although the team-work is very strenuous they enjoy their stay.

We have set up seven districts in Germany, and last weekend we had district meetings all over the country to bring the members of the cities, belonging to a certain district, closer together, to discuss new strategic plans etc. We ourselves managed to visit four districts travelling a total of 2,500 km over the weekend. It was quite a fruitful and uplifting experience for everybody.

We have found quite a number of new members, most of them boys, and hope, that they will grow strong.

We pray, that Father may protect our homeland, especially in this phase of developments, and turn all the sacrifices of our brothers and sisters into blessings.

Please give all our love to Father, Mother, the Children, Mrs. Choi and to all the family.

In the Name of our True Parents,

Paul and Christie Werner

The work together with priests is quite fruitful

Vienna, September 1, 1972

Dear, Mr. Chang,

Our Father has guided the work in Austria during the last month, providing for growth in the hearts of the family.

The month began with preparations for the Mobile Team's visit in Vienna: fasting and praying, and twelve marches around the outskirts of the city.

Much indemnity was paid all over Austria for the following weeks. The Team remained seven days in Vienna and sold numerous first chapters of Divine Principle.

We utilized the opportunity to make many new contacts; we held lectures every evening and reactivated our contact with many priests. Our centers in the two next biggest cities of Austria: Graz and Linz hosted simultaneously a part of the Team for the following seven days.

Otherwise our relationships with interested religious groups have become deeper, and the work together with priests is quite fruitful.

Our work goes on with witnessing and accordingly paying indemnity. Father longs for the hearts of mankind: we are ever searching for open hearts, and leading them to our Father.

We feel the trust and hopes of our True Parents. We send our love to them, and to the entire world family.

In our True Parents,

John Brady

We will be moving to the center of Cape Town

Bellville, September 16, 1972

Dear Mr. Chang,

We enclose again some newspaper cuttings of religious articles and other interesting items which you might perhaps use for the Weekly Religion or the Way of the World, which we find always very good in remaining aware of progress made in other countries. We also send you a photo of the posters we put up in central Cape Town, inviting people to come to week-end lectures, and one of the blackboards being used.

Some more people heard the full twelve chapters and Conclusion, amongst them a young student from Rhodesia, and we are still concentrating on Cape Town university students.

Our house in Bellville has now finally been sold after more than a year, and by the end of November we will be moving to the center of Cape Town so that it will be easier for people to come to our lectures. Please give our love to the Korean Family and our prayers are with you all every day.

In the Name of Our True Parents,

Wouter van der Stok

(Testimony)

The Father was my Liberator

By Jaap van Rossum

Jaap van Rossum is a 19 year-old member of the Unification Church of Holland, who has known the family for two years. He was chosen to come to Korea as a student for the World Anti-communist Rally in May this year.

My father has taken good care of me since I was a little child. In those years the holidays were the peak points in life. We always visited a beautiful lonesome island, where the climate was rough and I started to be a dreamer. I wandered around alone and enjoyed the creation so deeply. I felt behind everything a great presence of a certain Love and a great hope in my life. I didn't have much trouble believing in God. When my parents didn't visit the church anymore I continued to do this out of my own free will. I was seven years old, when my father died. When I was nine I started to be quite lonely. I had my mother, grandmother, sisters, aunts and only one brother who always beat me. I felt a little rejected, although my dreams and expectations of life were always positive.

In 1968 in January there was the Pueblo affair with North Korea. It was the first day in my life that I read in a newspaper and this was the great news of that day. From that moment on I became politically interested and as a real idealist I supported communism, fighting the corrupt decaying culture of the capitalist world. It was on an evening in spring of that year that a friend's brother told me about Cuba and within one hour I burned for Fidel Casto. All my free time went into

politics. Reading, discussing etc. I saw the dawn of a new future in which I could be most useful. I was proud of my conviction. In the conservative surroundings where I grew up, I really liked to provoke them. I wore rough boots and a red cap and a badge with the head of Mao tse Tung. I was very fanatic; I rejected those who didn't agree with my conviction. I discussed long hours and sometimes cried out that there was such evil in man that he could not build an ideal world.

I was so certain that I could not be mistaken. But... I was lonely, I became more and more aware of the emptiness, the spiritual deadness of the world. I wrote romantic poems and longed for true love. After a couple of years I was more and more disappointed in the leftist people around me and their inconsequence but I found a woman who was as a mother for me, stimulated me in writing poems, expressing spirit, and studying more and more in philosophies and myths instead of political things.



Jaap with Korean middle school students during his stay in Korea.

Then in 1970 in my holidays I was working in a factory and met a blond boy, who was just as romantic as I was, but who told me that he had left the whole world for a new religious ideal. I was most fascinated, I was so deeply lonely and longed so much for a great change in the world and in my own life. Besides that, I had fought so deep with questions about God to whom I had cried, even as a communist, to liberate me out of my loneliness. When the boy answered my first question with great wisdom, I had actually accepted him. He taught me the Divine principle and in January 1971 I had totally accepted the D.P. As a seventeen-year old boy I ran away from my mother, friends, school and dead city and I knew for sure that it would be for good. I felt that the Father to whom I had called for many years was my liberator and I would serve Him with greatest joy. /

This year I met the True Parents for the first time. I thanked God so much to confront me with the Leader of the Greatest Revolution, and I love my True Parents. I have even had the privilege to visit our homeland to participate in victory over communism activities, which fascinate me still the most. After these experiences I am ambitious to do really great things for the Father and I know that wherever I might be sent, in the deepest hell even, I will never leave my True Parents. I want to be their soldier in the Heavenly Army.

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

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

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

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

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

Within a few years he had founded two new churches: one in Pusan and one in Taegu.

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

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

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

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

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

From April 11, 1960 until the present there have been annual joint-weddings. Groups of couples had their wedding ceremonies, called "Blessings," performed at the same time in order to symbolize the unification of families into one Church and the unification of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

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

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in the case of a long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and helped each other to a better understanding of God's willing friendship. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The Church dispatched missionaries to Japan and to the United States between 1958-61. Then in 1965, Mr. Moon made a series of visits to 40 countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "Holy Grounds." At these places members may visit, gather, and pray.

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late Presi-

dent Eu Hyo-won. There were "blessings" of 43 couples consisting of 9 races, a step towards the realization of a unified universal family society.

At present Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president.

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—

