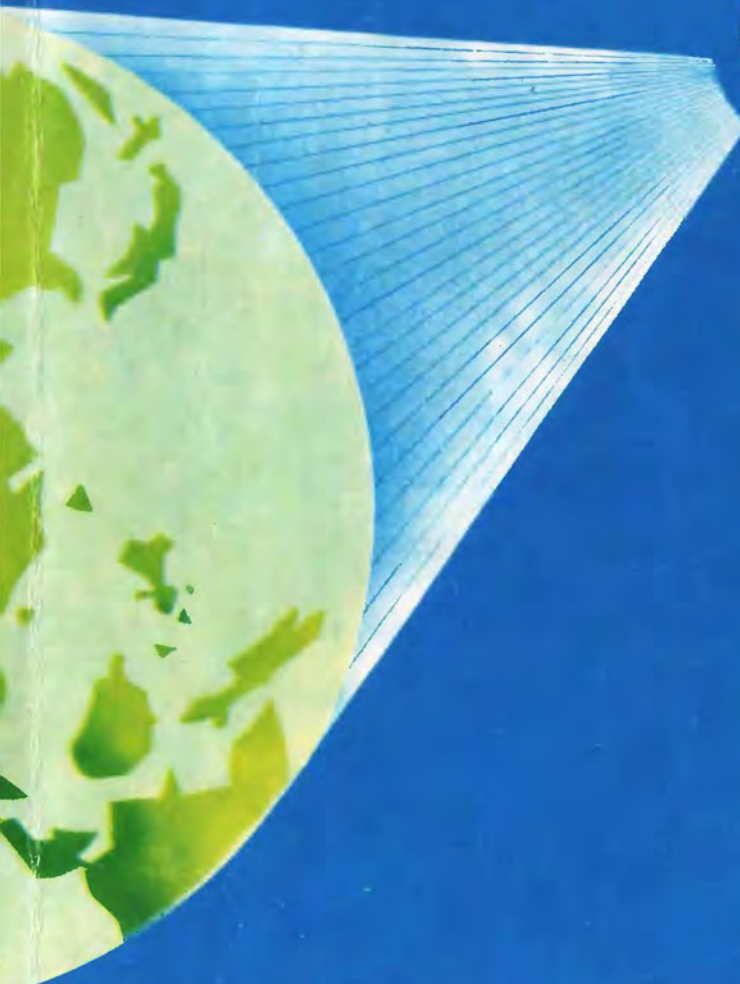


# The Way of the World

July 1973



The Holy Spirit Association for the  
Unification of World Christianity

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# THE WAY OF THE WORLD

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## Following the Word

There is much confusion within the Christian world as to whether the Bible is the infallible "Word of God" or not. Are we to take everything the Bible says literally, or are some parts meant to be taken metaphorically? To answer this question, let us consult the Bible itself to see what it says the "Word of God" is.

In John 1:1-3 it says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made."

This description of the Word reveals three things; The Word is God, was with God in the beginning, and created all things. If we say the Bible is the Word of God, that is the same as saying the Bible is God Himself, which is idolatry—worshipping a creation of paper and ink, not the living God and Creator. The Bible is the record of God's working with man, a guidebook to teach the truth of God. However, if all things were created through the Word, then God's Word is the truth of the whole universe, not just of the Bible. That is why we must integrate religion and science to get a complete understanding of God and his Word. Through science, we know that God is a God of order, law, and harmony. Seen in that context, much of the apocalyptic passages in the Bible must be seen to be metaphorical rather than literal. At the same time, however, the deep thread of meaning which flows throughout the Bible is revealed so much more clearly when it is seen in the context of the Principles of Creation. The primary lesson that the Bible teaches us, if we see it as a whole, is that God has predestined His providence to lead to the salvation of man and the restoration of the cosmos—but that much

depends upon man's portion of responsibility as co-creator and Lord of Creation. The Bible teaches that the road to Salvation has been one fraught with struggle, tragedy, and failure. We can never be so complacent as to sit back, as many Christians do, with the "faith" that they will get raptured up into heaven if they only believe, while the rest of the world goes to Hell. When the Judgement comes, it will fall most heavily on those Christians who have trusted only in the written word of the Bible, rather than in the Living Word of God, which is constantly growing and developing, revealing New Truth to man.

### In This Issue

The articles "The Neglected Utopia" by P.W. Kroll and "Crackpot World" by Arnold Toynbee complement one another in giving both the Biblical and the Socio-Historical view of the Kingdom of Heaven on Earth. Family members can get a lot of inspiration and useful information from these two articles.

A hearty "Mansei" to Glenda Moody. A newspaper feature about the track team she founded is found in the 'Report' section. It really demonstrates how the power of love and persistent effort can overcome obstacles which no one ever dreamed could be overcome.

By the time this issue reaches you, our Leader will have arrived back in the United States to begin preparation for his 21-city speaking tour. Let the prayers and support of all our Family all over the world be with him in this crucial period.

(Sermon)

## God's Grief

by Sun Myung Moon

My subject this morning is God's Sadness, God's Grief. People in general don't know exactly what kind of being He is. They don't even dream of God having grief. "If God be omnipotent and omniscient, how at all has God any grief?" This is the general idea of the people about what God is. We have been taught by the Divine Principle that anything must have an object in order to perform give and take between subject. Unless they do that, they don't have any joy or happiness. Therefore, if God is the subject and He loses His object, He will be grieved. God is grievous over the fact that man, due to the Fall, went away from Him; and in the course of restoration of man, His grievous heart is more saddened when people are disobedient to Him, and more than that, the very being of Satan is saddening His heart. God is the subject to the human mind and our mind is in the objective position to God as the subject.

When we are striving to come closer to God, we have to go through three points. We must have three points or three kinds of love, and that is: the love of parents, the love of husband and wife, and the love of children. Out of the three, what kind of love would come first? Love of parents would come before the other two. Then we can as well say that love begins from parental love. Then, what must be the source of parental love? We know that love was originated by God, in God. Then, we may say that love began in God as the Parent, and after His creation of man, male and female coming together in the position of parents to their children—and there came about parental love,

matrimonial love and children's love. Love begins from God, and then with man and woman put together, resembling God, they experience matrimonial love, and toward their children they feel parental love, while the children feel children's love toward their parents, and return their love to God and love revolves.

However, due to the human Fall, love started in Satan. Husband and wife were united in Satan, and they gave birth to Satanic children, and all the loves they enjoyed were Satanic ones. Therefore, without our denying the parental love under Satan, we cannot set up parental love under God. Without our denying the matrimonial love in the Satanic world we cannot set up the true love under God. Without our denying children's love in the Satanic world, we cannot set up children's love under God. Centered on true love, we may as well say that love on every level must have God as its ultimate subject. But, on the contrary, every type of love in the Satanic world is centered on Satan. That is not according to the Principle. Satan gets hold of parental love, matrimonial love and children's love. Those are dangling loose, but they still are in Satanic hands.

In order to restore those, we do it in the reverse order. You must grab away children's love first, next matrimonial love and then parental love. Not only take them away from Satan, but we must take those loves back into God's dominion. In doing that we must be able to separate those loves from Satanic dominion. By fostering that love under God, we must have wholesome children, fostered by God, marry each other, so that they can form the matrimonial love. If they are united into one as husband and wife, and love God as the subject to them as the object put together, then, in doing that alone they will have cut off Satanic love entirely. Unless all those things are done, you cannot say that you have quite cut off Satanic love.

Due to the Fall of Adam and Eve, how many loves did we lose? Parental love, matrimonial love and children's love—all

those were lost. Then we have to restore all those loves back to the original position of higher dimension than the Satanic standard. In restoring man we have to set up the standard of children's love, matrimonial and parental love only by having won back all those loves that would suit the standard of God's love alone. We must find a standard in a man as the children of God in the perfect love of God, as the couple under God in the perfect love of God, and as parents in the perfect love of God.

Why is it so? It is because, due to the Fall of Adam, both God and man lost three kinds of love at once. So, God is to restore those three types of love in the man He has located as His son. By having this person restore all those three loves alone, he can commence the Providence of Restoration in other people. This man is in the place of Adam. Having been perfected, he is the only restored man in the whole world. God will raise him up wholesomely, with a girl in the position of Eve, somewhere—just as, at the time of the Creation, He created Eve later. Those two, when they reach maturity, will be wed not of their own accord but by the will of God, in holy matrimony. When they come together, they will give birth to children and they stay in the position of True Parents.

Through so many thousands of years of human history, God has been locating that one person—and having fostered him, He would marry that man to his bride, and then He would set up the parenthood under them. That's what it is. Even if Jesus had married a bride and set up a family, if he had not been able to have children, he could not have reached quite the standard as the True Parent, and in that case he could not stand in the perfect objective position to God. God in a way, gave birth to Adam and Eve, and by having Adam and Eve give birth to their own children alone, the three levels of relationship of love will be perfect in its stand. In that case, God will be the internal True Parent to Adam and Eve, and Adam and Eve will be the external True Parents to their children. By internal, he means invisible, so when



we go to the spirit world after our death, God will not be visible. There, too, God will abide in you. You have a mind for sure, but can you see your mind? Mind is your subject, but you can never see it. In the spirit world, too, God is something like your mind, and Adam and Eve in the spirit world will be in the position of body to God. By interpreting this way alone can our understanding be enlightened.

We have been talking about how to restore big things: our family, nation and world—but the core of the whole thing is how to restore yourself. Establish and build the three levels of love in yourself by experiencing all those things. Then you may say what is the need of witnessing to the people? Why is it necessary? Unless you give birth to your own children, you don't realize the love of God in you. Anything in the whole world could be understood only by our experiencing it—going through those things. By witnessing to as many people as possible and bringing those people into our movement we are broadening our base to work on, and by that experience we can find that love is being exercised in us. By restoring yourselves, you can experience the true love of God in yourself, and then through matrimonial love your love is broadened or elevated to the next level or dimension. When you play the role of parents to your children, your love is still more elevated to the next dimension.

You must be very enthusiastic in finding those things and restoring them in yourselves. You must be able to really feel God as your loving Parent, abiding in you, illuminating you. In that case, your mind and your body must be united into harmonious oneness. Only then can you be loved by God. Have you ever experienced that kind of love? With your mind and body united into harmonious oneness, perfect oneness? If you are experiencing God's love on that level, you will be so grateful and intoxicated in God's love—we can say that even Adam and Eve could not experience such love; you would be drunken in His love, grateful

and happy. That's our desire on the first level. Would you want that? Has there ever been a man or woman who has experienced that kind of love on the individual level? The man would think, "I am the happiest man in the whole world. I am the only one who really resembles God and I am the only one who is loved by God in the truest sense." He would be the happiest man in the whole world. And if there be any such woman, she would be the happiest woman. When they reach maturity, God will be pleased with them and will be happy to bless them in holy matrimony, and there they can experience the love of God on a higher level. By their being put together they will feel the whole world is united into one around them. With the whole Creation around them, protecting them, they will feel vertical love, above them God loving them and below, their children loving them. Most of you here are in the prime of your lives, as I see you, and will expect to marry a girl or boy—but have you restored yourself in the perfect love of God? Only after having done that will you be really happy.

You may say to yourself; "Well, he says we must marry a spouse only with God's consent; what if that spouse of mine is ugly, according to the worldly standard?" At the time of Adam and Eve, did they have a wide choice? You can imagine, perhaps, that God created Eve as a beautiful girl, but there was always the possibility of her falling down—stumbling against something, getting scarred, with deformed eyes. What would Adam do? Even in the garden of Eden, if she weren't careful, she might get hurt and become scarred! If that happened, do you think Adam would ask God to create another woman for him? No, that could never happen. Whether she had a scarred nose, a twisted mouth, crippled legs, or had no limbs at all, that could not be done! Adam could not kick her out. She was the only one there, the image of the female essentiality of God, and he had to know to raise her, saying: "You are the beauty of all beauties and you are

here for the sake of all mankind and you represent half of God's essentiality and I love you." How about you? Could you do that? Be honest and answer me.

In the Western world they marry each other without their parent's consent. That's not lawful in God's sight. If you marry like that there are possibilities of getting a divorce. More than anything else, you must think that your marriage is for your lineage, for your descendants. The most important thing is to leave a pure lineage. Just think back—you are born out of the lineage of your fore-fathers. You don't belong to yourself. It is not initiated by you. Love is the source of lineage. Love being more than your life, the lineage must be more than your life. Matrimony must be done to keep the pure lineage, and through your matrimony, you have to leave that as the tradition to your descendants. When you leave, your future descendants, your lineage, will be left, seen by the people, but your love cannot be seen. Love is invisible, only abiding and working in you. But when you obtain a pure spouse of yours and come together with him or her, you can leave children. Having a spouse means you can put two lineages together and leave your descendants out of that new lineage.

In loving your spouse, you must be transcendent of the lineage between the two of you; putting the two lineages together into one, through that union, you can give birth to your descendants, out of one lineage. If and when you love your spouse, bear in mind that person is the fruit of the ancestry of past generations and the starting point or ancestor of future generations. You must put such vast value in your spouse. Love is something you inherit from your forefathers. In the Western world, do you really feel that you inherit love from your parents? When you marry, you are blessed by a minister, by a person you think is important or of high position. In that case, that person is in the position of the archangel. Originally, your parents must bless you in marriage. That's similar to God's blessing His children, Adam and Eve, when they reached maturity. In this case, your parents would

bless you, saying, "You are my life, you are my love, you are my everything! I am so happy that you have reached maturity. I am now blessing you to be man and wife. I want you to love each other as we, your parents, have done—and become one with each other, resembling us, give birth to wholesome children, multiplying your future generations." In that situation you must long to be like your father and long to be like your mother and long to have the love that they had. Such an event can only be imagined in a world without sin. In this movement, when you have been taught all of the Divine Principles, you will think that matrimony blessed in the outside world is nothing; you will scoff at those marriages.

Being in the position of children to your parents, would you like your parents to divorce each other? You would want harmony in the family. Would you like to fight against your parents? Not at all! Then, where does the harmonious tradition begin? From your parents, but your parents inherited that from God ultimately. The next level is from your grandparents, their parents, and their parents, etc. Children's love, matrimonial love and parents' love must be put together into one. You must have three levels of love, always. If you think of love centered around your grandparents: your grandparents, yourself and your spouse, and your children. There, with God in the center and above, you can always form the foundation of four positions.

Of the three levels of love, which one is closest to God? Parental love. If you have your grandparents, you must really be able to love those aged people as you would God. Age-wise you must unite those three loves together: love for the old, love for the middle-aged, and love for the young. You must be able to experience those three types of love. If your grandparents are in their deathbeds, both your parents and yourselves must be in the same degree of grief and sadness. That's in accordance with the Principle. For instance, if your parents were to pass away first,

both your grandparents and yourselves must be grievous over the death of your parents. Placing yourself in the center, the two other elements will always be in protection, in cooperation with you, as the central figure. In a situation where there is joy, too, if one out of the three has joy, the other two will be equally joyful. If the children are dead, both the grandparents and the parents will be equally sad over the death of the children.

Is it all right not to feel sad when your grandparents are dead, while your parents are so grievous? When you are old and ready to die, if your grandchildren are not sad over your death, would you be pleased? I want you girls to answer me. If you marry at all, would you like to marry a man whose parents are still alive and whose grandparents are living with him? If you like the contrary, your thinking is not wholesome. When you have your spouse you want to be all by yourselves. You don't like the idea of any other people, even your parents or grandparents, being around. Is that a wholesome idea? (No!) Then, are you ready to marry a man who lives with his parents and grandparents? That is the most desirable ideal, isn't it? If you don't like that, it means you don't like me—because on the vertical level, God is above as grandparent, the True Parents as parent, and you as children. Would you hate to live with the True Parents and God? That is the tradition; you must live with people of three levels of love—that's God's will. Therefore, I can safely say that those who hate to live with their parents and their grandparents cannot go to Heaven. They are not entitled to the kingdom of Heaven. Do you understand me? One act, one scene, is over.

Our subject is "God's Grief." What must be God's grief? Where does God's grief begin? In the path of true sensation of love, in the path of heart, either happiness or grief comes about. Everything starts from love. When love is created, there is happiness. When the loving heart is lost or trodden upon, there is grief. The loss of love made God grievous; nothing else could

have made Him sad. He did not want wealth, position, knowledge or any such things—but He wanted love and He wanted to exercise love. I have said the conclusion. If God can find love in you, find in you the love of God, God will be happy over this. But if He cannot find the love of God in you, He will be saddened, grievous. If he cannot find the love of God in parents, He will be grieved. Would you want to have God's love? How much do you want to have God's love? How much do you have God's love? You must be a dynamic object to God's love so that God's love may explode in you.

Have you ever experienced that love? Have you ever been so happy in the love of God that you had almost to weep from that love? That's not enough. You must be able to jump up and down the three levels of God's love. That love of God must connect man and the whole Creation and come back and forth between the three. When you weep, do you shed only tears? If you are really sad, three kinds of water will come out: tears, drool and sniffles. If you reach that point, God will be right there for sure. That's the only place where you meet God—when you are so sad, so grievous as to shed tears, to have a running nose and drool flowing out—there you can meet God.

If you cannot meet God at those two points, you can never say that there is a God at all. There is no other way for us to connect ourselves to God, except the way of the heart, and the way of love. It's very logical to say that we can meet God at those points.

Why is that so? When you shed tears, longing for God, you must go beyond the standard of love exercised in the Satanic world or else you will not meet God. Can you ever dream of God's loving you below the level of Satanic love? You must love each other as brothers and sisters more than they do in the Satanic world. You must love each other as husband and wife more

than they do in the Satanic world, and you must love each other as parents to your children more than they do in the Satanic world. That's what Principle teaches us.

How can you do it? Should you just stay home with folded hands, weeping and sobbing, without going out to the frontlines to witness? If you are really ready to meet God, you'll do that not just by missing Him in your mind. I told you that when you miss God as the subject in relationship to you as the object, and think of Him with a longing heart, you can reach Him. That is most desirable, but things are not that way. Due to the Fall there is the Satanic force as subject to you. God cannot reach you directly because the whole Satanic world is above you like this (pointing to the blackboard), so He cannot reach you by going through the direct channel. Why is it so? In loving, you must love each other both on the spiritual and physical levels. That means your mind and body must become one with each other.

The whole world of Creation is in the position of body to man as the subject or mind. So, He has to go through the Satanic world to reach you. If it weren't for the Fall, your mind could have become wholesome, so God's love could reach you immediately, but due to the Fall God has to go through the Satanic world... (pointing to the blackboard). This is myself; my truth element is here, mind, which is apt to belong to God. This part does belong to God, but we are more apt to belong to the Satanic world, since the minus elements, or our fleshly side, are stronger. Even though your mind is one with God, or tends to become one with God, your fleshly side is dragged back by the Satanic power, Satanic world. In comparison, the whole Satanic world is something like your body. Only if and when you restore your own flesh body will you meet God and be one with Him.

If you can restore your body on the family level, external

level, you can meet God there. If you restore your body on the tribal, national or worldwide levels, you'll meet God there. The world of body is the world of Satan. Do you think Satan, who did not obey God, would obey you? Satan was able to hit even the body of Jesus; so, if you are not greater than Jesus, he is apt to invade you. How could you be greater than Jesus?... You can, if you receive more love from God than he did. If we are supposed to receive God's love on a wider level, we must be able to restore our family in God's love and restore our clan and nation in God's love. You must make your mind a minus element or object to God as the subject, and you must be able to do this at least—to become entirely one with God. In that case you, yourself, cannot play the role of plus to other elements, to minus elements. If you become one with God, there will be, let's say, 500 horsepower of love on your side. If you have 500 horsepower of love, but in the Satanic world they have 501, can your power win over theirs? You must make this power stronger—perhaps 600 or 1,000 horsepower. The stronger the power is on your side, the easier it will be for your power to win over the Satanic power. In this case, too, man's mind belongs to God and his minus elements are here on all levels—but in order to save this man as a whole, God will come through the roundabout way to reach him or cover him, passing through the Satanic world. There is no other way for God to reach man.

In order to save one man as an individual, He has to go through the whole world, connecting everything to you. God is always ready to give you the whole world as your inheritance. By preparing the chosen nation of Israel and many things after that, He wanted you to inherit it. After inheriting everything and having your being connected with God in wholesome oneness, how much would you owe to God? God comes to save you as an individual—going through all those stages, covering the whole nation and the whole world to reach you. You must be very



grateful.

In order for God to reach an individual in Jesus' days, He had to prepare the chosen nation of the Israelites—leading that nation, which would inherit the next level of the family, governing all those things that God had in His possession. At the time of the Second Advent, God, or the Messiah, will do the same. Since you must inherit everything, He is prepared to reach you, but you must start your world and join Him, restoring everything while widening the level or scope. Thus mind and body together must join in perfect oneness with God—(pointing to blackboard). God must start from the top part to reach an individual, covering the whole world. I want you to know that very clearly. If you had a clear knowledge of this, you would not sit still waiting for Him to reach you, but would go out to the threshold to meet Him, out of your house, out of your station of life, returning hand-in-hand with other people to meet Him.

When the Messiah comes to you with 1,000 degrees of love, your heart of love must be the same as his. They will meet together and explode and make the whole world into one at an instant. The power of your love must be more dynamic, explosive and strong than any Satanic love, and then Satanic love will be defeated. When God's love and man's love are drawn together, like plus and minus in electricity, you can really defeat Satanic love and experience God's love covering the whole world. You will have created the climate of God's love, so that all surroundings will be in that atmosphere and know and experience God's love. All the people of the world will be swept into God's love.

God is grievous over the fact that man lost His love. Now, in order to reach you—as He intends to—He must go through those different stages. So, from your part, you must not stay still. You must work for the sake of God and the world, dashing out to meet Him from the other end. If the Satanic world did not exist, would God be grievous? So, the question is the existence of

the Satanic world, the enemy of God's love. Unless we can liquidate every Satanic love, smashing it into naught, God's grief will remain forever. That's the way to eradicate God's grief, and that's our desire.

How can we smash the satanic world? Because Satan knows too well that we, as children of God, are here to smash his world, he is preparing a fierce battle against us. You must know that. He won't bother with weak people, but will attack us. In order to avoid his power and win over him, we must go the reverse way. What is the reverse way like? Satan's characteristic is arrogance. In order for us to smash him, we must be humble. He would kill others in order to make himself survive, but we have to sacrifice our lives to save others. That's the reverse way we have to go. There is no other way.

We must repeat tens of thousands of times: "Those who want to lose their lives will gain their lives; and those who want to gain their will lose them." Satan will be afraid and will escape from us and we will survive. If you are not willing to die, Satan may be working within you and you are faced with death. If it is true that man fell in the beginning, don't you think that we have to go the reverse way in order to reach life? Our conclusion is only too natural. We must lead the kind of life, or place ourselves in the position, where Satan cannot attack us. Those who want to remove Satan from you, hold up your hands. When, where and how much later? Now? (NOW!) In what way can you remove Satanic power from you? By sitting here? Then, where can you do that? Yes, in the front-line where Satan is swarming. They are waiting for us in the front-line, to fight us, and in that case are you ready to win over them? What are our weapons to fight with and win over them? The weapon of truth; namely, the Divine Principle. More than that, truth alone cannot do that, but love. Truth is the stick, came that will be helpful when we are in search of love. Then, what again is our weapon? love? (LOVE!) God's love! Our weapon is love, higher than Satan's,

stronger than Satan's, stronger than that of Adam and Eve before the Fall...Love in perfection.

If we are really one with God, in the love of God to the 100% level, there Satan can never invade, because in the territory of God' love, there is no place for Satan. With your mind 100% united into one with God, you must be ready to sacrifice your body, which still belongs to the Satanic world. and, by using your body to fight against the Satanic power, can come back to God with mind and body united into wholesome oneness. With your mind put together with God, you want to go the reverse way. Only after you have won the people of the world, beginning with the individual, family and so on, can you really be qualified enough to return whatever you have won back to God; and only by doing that will you really have won God, on both the spiritual and physical level.

If you fight against Satan physically and win over his power, you will be perfectly one with God, standing in the position where no Satanic power can invade you. There, you'll meet God, and will find that He was already there, waiting and searching for you. That perfect oneness with God, both on the physical and spiritual level, will place you in the position of Adam and Eve before the Fall... in perfection.

Where is the point where we will meet God? In your room or in the front-line? (ON THE FRONT-LINE!) Then would you like to stay in your room or go to the front-line? In doing that are you going to do it reluctantly, tearfully or willingly? Would you do that most unwillingly or full of enthusiasm and zeal? That is our desire. Our desire is the unity of our minds with God, our bodies with our minds, our whole being with other people. Only by doing that can we restore ourselves on the individual, family, national and worldwide levels. Let's come back to the position where we miss God very, very much. When we miss any other individual, any family, clan, tribe, nation or the whole world—

to that extent or to that degree, God will be there and waiting for us at the other end, and we will meet Him for sure to the full extent. Would you not go that way? Therefore why is God grievous? More than anything else, God has been sad because there has been no single person who knew God's heart—who had this knowledge. There has been no single person like that, who could meet God in such a place; no one who was ready to fight and win over Satan that way. Because there has never been anyone who could understand God's heart and would be ready to go through all these trials and difficulties—however hard they might be—to meet Him, save the whole world and return everything to Him. Now you have that kind of person with you, you have been taught this knowledge, and you know how to attack Satan and win over him—how to win the whole and return it back to God's bosom; since you are ready to do that, you are most happy people. You must be most grateful to God, for this knowledge and for this readiness and zeal to fight. There are people of higher position, wealth, great knowledge in the world, but God has nothing to do with that world. Even though we may look miserable according to the worldly standard, we are the people whom God will think most highly of; we are ready to do what God would have us do.

So, God is now happy over the fact that we are here, ready to do His will; He is not grievous anymore. But in a way, He is still sad—and He is so impatient to have you fight and win over Satan. There are many, many elements and obstacles for you to have to go over and so, He is so impatient and so sad about that fact. We must tell Father in Heaven when we pray that we are here, saying: "We are all ready to go our and fight for Your sake and for the sake of the whole world. Don't worry about us. We will win at all costs and return the glory to You." Only in that way will we liberate Him from grief...so that He can realize His long-cherished hope of unity between God and man and unity

between every true element. God sets hope in us and we have our own hopes, like a flickering fire burning in us, but we have to multiply that fire and multiply that love power and destroy the whole world of Satan to return it to God. We have now only a flickering candlelight, but we want to shed light into the whole world. The light will be multiplied and the whole world will be illuminated in the heat of God's love. So, we are the soldiers for that cause and we want to be ready to liberate God from grief.

The more difficult time we have to go through, the nearer we will be to God, so at the height of difficulties and trials you must be able to thank God for them. Be no longer the person who would leave God in a grievous situation. Without Master, without you, God cannot win this world back to Himself. We are being used as His fighters, His warriors, to win against Satan. You must think about that. If you cannot realize this kind of world while our Master is on earth, you can never dream of realizing it after that.

We are placed in an awesome situation—dreadful situation in a way—our every act, every thought will influence the whole world, and whether or not God will succeed depends on us. So, let us be ready with all our being to fight against Satanic power for the sake of God and the whole world. You must want to resemble God. If you should shed tears, sweat, blood for the sake of the whole world, you will find God shedding tears, sweat and blood for you. You will become the victor for sure. I want you to be courageous soldiers in the front-line in attacking and winning over Satan. If you are ready to do that, will you hold up both hands in pledge before God...

(Pictorial)

## Pictures from Belvedere



Our Leader talking to Mobile Unit Commanders, State Representatives, and Church Leaders at Main Hall, Belvedere, July 4, 1973



International training session and conference, July 2, 1973



Our Leader signing copies of new English Divine Principle for OWC Commanders and State Representatives.



Rev. and Mrs. Moon in front seat, listening to brass band playing patriotic songs at the July 4th celebration at Belvedere, attended by 5,000 people.

(Reports)

## Our Leader Returns to Korea

by Lynne Doerfler



On July 22, 1973, at 11:10 a.m., the Korean Family formed a welcome line at Kimpo Airport, watched our Leader's children break away from the waiting area, trot down the receiving walkway, hesitate at the corner, look down the hall, and then burst into the fastest runs they could manage. It was obvious Father and Mother were finally home!

The long, lonely nine months faded immediately into the joy of clapping and welcoming bows as our Leader surrounded by his whole family walked between the waiting lines of Family members. Meanwhile, members throughout the whole country had gathered



at the Sootaek-Ri Training Center for a welcoming ceremony. Master and his party first stopped at Chungpadong Church for lunch and then joined the rest of the Family at Sootaek-Ri. In spite of the heat and humidity in the hall packed with two to three thousand people that caused one's glasses to fog, Master spoke for over three hours. His energy never fails him. Even the members who have known him for twenty years were surprised at his power.

Tears poured down faces as he reminded each one that the way to God is not just for Koreans, Japanese, or Americans. The whole world is our country, and everything is for God. All our happiness, and battles should be for God, to defeat Satan. The individual, family, and nation should be sacrificed for the world. If we have an individual problem, it is not really an individual problem; is God's problem. The greatest problem for all is to be able to follow God.

He said that on his way home from Japan, he thought very seriously to himself, "Why do you go this way? No one wants to go." Up until today, everybody has been against him, his family, his teachers, the leaders of Christianity, and the leaders of Korea. He could never have continued for himself, but since he was doing it for God, he could not give up as long as there was God. He reminded us that we are not following him, but rather God.

He spoke of America and how hard the Japanese members are working there. He said that sometimes they even fell asleep when walking. Such a sight makes him weep in his heart, but this is the way of God today; such a difficult path. He reminded us of our late president Eu, who couldn't even use one leg, yet at one time even though he had pneumonia, he lectured the Divine Principle ten hours a day while lying down. He said that older members should not feel self-satisfied, content to have heard the Divine Principle six or seven times; they must know the dispensation of heaven.

He reminded us that Adam and Eve were created by God, and He loved them so much, but they failed him. We are their descendents after many thousands of generations, and still God can not trust us. He can not believe us when we say we believe in Him. If we want God to believe us we must devote ourselves to him more than our first ancestors should have.

He spoke of the kind of love we should have in our Family. If we are old enough to be the parents of a man who is thirty years old, even in spite of our age and position we should love the younger man as we would Jesus. And if we are younger, we still should love those older as we would Jesus. In this love we would be a great Family. For our Family to fulfill its mission, it is not enough to bless couples, but all these couples must become one in heart. Likewise, in a seven year period, we should bring eighty-four people to God, but even that is not enough. We must help them to become one in heart with God and each other if we are to establish the Kingdom of Heaven.

After his talk there was time for dinner, while he went to Chung-Pyung Lake to pray. He returned around 8:30 that evening for fellowship and entertainment, provided by his children and members from throughout the country. Hyojin, his oldest son, played the violin, and Injin, his third child, amazed everyone with a fine piano solo. The children of the blessed couples who work at the Main Church and their mothers prepared special songs led by Hyojin, and traditional Korean dancing acts followed. The Western members presented a welcoming speech in Korean, a short comedy skit, and a song done together with some Japanese members.

It was wonderful to see our Leader relax and laugh even if only for a short time. Early the next morning he began meetings with people which continued until 4:00 a.m. the next day, thus beginning his schedule for the short month he will be in Korea. (He left Korea August 7th for America.)



Hyojin leads blessed children chorale at welcoming celebration.

## Little Angels Leave on Eighth World Tour

Forty-six members of the Little Angels left Korea on July 6th on their eighth overseas performance tour of the United States, Canada, and Europe.

They will perform in Los Angeles (where they will have a record album made), Las Vegas (where they will perform with singer Bobby Darin at the Las Vegas Hilton Hotel), Washington, D.C., and other major cities in the U.S. and Canada.

In Celebration of the 50th anniversary of the Declaration of the Republic of Turkey, the troupe will give performances in Ankara Oct. 19-26 as a cultural mission of Seoul which maintains sisterhood ties with the Turkish capital.

Its European appearances will be in Great Britain, Germany, Austria, Switzerland, and the Netherlands. They will return home Dec. 31.

Meanwhile, a second team of the children's dancing group will start its performance tour of 60 cities of the United States and Canada Sept. 25.

## FLF Joins United States Youth Council

The Freedom Leadership Foundation was voted into the membership of the United States Youth Council at the Council's annual meeting on June 23. The Youth Council is composed of representatives from a variety of moderate youth-oriented organizations. The stated purposes of the Youth Council are: "To represent the interests and concerns of the youth of the United States to those of other nations through participation in international affairs and membership in the World Assembly of Youth... To serve as a medium through which the views of the member organizations on national and international issues of concern to youth may be jointly formulated and communicated nationally and ... To provide channels for the exchange of information and for cooperation on policies and programs among member organizations."

FLF President Neil Salonen was elected to the Selections Committee, which is responsible for choosing delegates to represent United States Youth in international programs.

At the outset of the meeting, Youth Council President David Dorn highlighted the Council's current concerns, including its role in voter registration programs and its technical assistance to West Africa. Mr. Dorn stressed the importance of U.S.-European affairs, stating that we are seeing the most significant realignment in Europe since World War II and pointing out the need for greater education among young people about the upcoming MBFR and SALT talks.

A recent delegation to Vietnam, India, Indonesia, and Bangladesh opened the meeting of the International Affairs Commission with reports and recommendations concerning possible Youth Council projects in East Asia. According to the delegates, prospects for

programs were most promising in Indonesia; they will draw up a proposal for programs there.

Also discussed at length was the Council's technical assistance program to West Africa. With the help of the African-American Labor Center, the Council is coordinating a five-year work-study program with several West Africa countries. The Council has been providing skilled agriculturalists, medical workers and journalists on a volunteer basis from several months up to a year.

Also discussed were the possibilities of an exchange program in South America and a series of seminars, given nationally, on international affairs. In the plans for 1973-74 are a seminar and tour in the U.S. for delegates of the German Youth Council and a U.S. study program to Europe. The study program, to be sponsored by Youth for Federal Union, will focus on U.S.-European-Soviet relations and youth organizations in Europe.

The United States Youth Council was founded in 1946, then becoming a vehicle for introducing German youth to democratic techniques. It is antitotalitarian, encouraging young people to participate in democratic institutions. FLF is anticipating active participation in the Council.

*From The Rising Tide*

## Love Keeps Glenda on Track

Family Member finds track team

by Kenneth Turan



Glenda Moody helps exhausted runner out of his shoes.

Washington—Into the back door of Eastern High School, into a jiving mass of black teenagers, comes Glenda Moody, a white tornado.

“Hey, cut that out,” she yells at two scuffling kids, pushing her way down the hall. “Hey, track teacher, hey track,” they yell back, and are immediately enveloped, as is everyone else in proximity, in a huge Moody hug, complete with back slaps, hand slaps, kisses and sass. Glenda Moody is at home.

Upstairs on the third floor, the Eastern track team is doing what it does on all rainy days, running down the endless figure eight halls, past the peeling walls, the grey lockers, the wooden doors, around and around, like trapped creatures trying to escape. In an unofficial capacity, Glenda Moody is there to help.

A dynamo, a force of nature, she roams the halls, exhorting, yelling, pushing, pushing. "C'mon you guys," she screams, pounding a bannister. "Let's get up here, c'mon, I see you, let's go, let's move. I wanna see your form, I wanna see how you're doing."

A laggard tries to sneak in, but Glenda grabs him, literally, twisting his sweatshirt and pushing him against a locker. "Where you been?" she asks. "Lifting weights" is the grinning reply. "Lifting weights, huh? You're jiving, shucking and jiving, that's what."

If there is a problem, Glenda wants to know about it. "There's something up you're not telling me. What's up, what's the deal? Is it something I should know?"

When it comes to timing sprints Glenda is there with a stopwatch, yelling, prodding, and, when it's over, smiling proudly. "Whoohoo," she says. "Not a bad time. Not a bad time at all."

When people are asked about Miss Moody, the first thing they do is take a deep breath. "One doesn't hardly know what to say about Glenda," says Charlie Stout, doyen of Washington track observers. She is so...overwhelming. Here is this very large white woman functioning as a track coach for young black men, and succeeding very well, thank you. Some people were...upset.

Even Glenda's most resolute supporters admit to being non-plussed the first time they saw her in action. "She rubbed me the wrong way," says Tracy Sundlun, who now handles the technical aspects of coaching for the D.C. Striders, the track club Glenda started and runs.

"When I first met her she bothered me. I didn't know which



direction she was coming from," says Maurice Peoples, who went on to be one of two Striders to go to the Olympic Games. "But that's just Glenda."

She came to Washington in 1967 at age 21 and went to work for the D.C. Department of Recreation. Her father was an All-America football player, her brothers are "God huge hunks, 6-foot-7, 230 pounds," and she herself threw the javelin, discus and shotput in college and claims a black belt in Bo Hoi, a Korean variety of karate. So turning to athletics seemed natural.

What seemed unnatural was that most of the District of Columbia's high-school-age runners had no organized competition, no place for them to go during the summer. Glenda Moody took it upon herself to end all that. With a puny nucleus of three runners she founded the D.C. Striders in 1968.

Today the membership is over 200. Says coach Brooks Johnson of Sports International, "this chick performs a fantastic service." She gets her team to major track meets across the country, gaining exposure for her runners and enhancing the chance that some college coach will like something he sees and come through with a scholarship offer. And to make sure they don't forget, Glenda sends information sheets on her boys to more than 1,000 coaches a year.

Her accomplishments include placing nine men on last year's All-America high school track team, taking the D.C. AAU meet title from the University of Maryland with a largely high school team, and, Miss Moody claims, placing 175 men into college on full, four-year athletic scholarships worth a total of close to \$1 million. All of which make her one of the most important women on the coaching side of American sports today.

Still and all, few laurels grace Glenda's door. "I'm resented very much in this city," she says. "Other coaches call me everything from slut to bitch to so and so. They have it in for me."

What do people have against Glenda? Some say it is her endless exuberance, which she does not keep hidden under a bushel, an exuberance that caused one coach to say, "she's big and obnoxious and loud in that order." Others point to her direct way of saying things, and Glenda admits "I lay things on the line, I come right to the point."

Then there are those who say she exaggerates, claims credit for runners others have influenced too, for college kids others have helped toward higher education. "Perhaps she leaps to accepting too much credit" says Tracy Sundlun, her fellow coach. "Perhaps she jumps a little overboard."

But these are quibbles, small carpings that one might think would fade away in the face of the sizable amount of good she accomplishes. Somehow, they do not.

For Glenda Moody has shaken things up good and proper. She has entered what was an exclusively black male preserve and done better than most of the regulars. She has become a kind of gadfly, reminding others what could be done. To use a phrase she applied to someone else, Glenda raises more hell than Carter has pills.

"You'll never find any of her troubles coming from the kids. Her troubles come from jealous coaches," says Sundlun. "They consider it a black world, and she isn't black. They think she's working on some kind of guilt complex or something. They can't understand it."

"It all depends on how one sees how a female should act," says Adrian Dixon who coaches the all-women D.C. Pioneers. "Very few people like to see a female curse and be outspoken. She's very boisterous, out there yelling and cursing. If a male does it it's okay. If a female does it, people look down on it."

But again, this is not the whole problem. There is yet another side to Glenda Moody, apart from the yelling, the screaming, the prodding.

The side that reads spiritualist Kahlil Gibran, the side that is intensely religious and causes Maurice Peoples to say, "I don't think of her like a coach; she's a beautiful person." For Glenda Moody runs a different kind of track club than most. "It sounds corny and everything," admits Sundlun, "but she runs the club pretty much on love." Some people have found that hard to stomach.

The impetus for it comes largely from the Unification Church, which Glenda joined in 1965. She moved to Washington at its request and now lives in a church community. A Judeo-Christian based interfaith movement, it was founded by a South Korean, Sun Myung Moon, in 1954.

It aims, say its members, to create an international family of man under the fatherhood of God, and it inspired Glenda to "deeply believe in love. I believe that man is the most important and precious thing. Each man and woman and child is responsible for mankind. If the world is going to be improved, it has to start somewhere, and it might as well be with me."

She turned to the black high school kids she coaches because "I saw that these men had a drive within them, an incentive. They wanted to express themselves, to build. I respected their drive so much." The athletes, however, were not too sure what was happening.

"My first year was very negative. I almost gave it up," Glenda says. "Being white, from an all-white area I made a lot of blunders, and the kids took it kind of hard. They weren't used to a white woman hugging and kissing them. Oh brother, that was taboo, they didn't know what to do, how to react. They thought I was a phony."

But Glenda persevered. "I was persistent. If was a test of sincerity. I would lend them money, buy them things. They couldn't believe it. They would make me cry, but I kept on. Because I started loving them more than I loved myself."

"Year after year, I never changed. And they saw that, God, she's really sincere about this thing. We had a meeting once, and I laid my feelings out on the line. 'If you can't stand me,' I said, 'get the hell out of the club. I've made a lot of mistakes, but you can't say I don't really love you.'"

Jim Rudasill, who ran for the Striders and is now one of the East's top sprinters as a sophomore at Brown, adds, "The psychology was either she's crazy or she's real. And she was sober and serious enough to prove she was concerned."

Glenda Moody is a great believer in community. Her life revolves around the Unification Church commune she lives in in one of two houses the group owns in Washington. She eats her meals in the communal dining area and has only a smallish, almost monastic room on the main floor to call her own.

Beside the Department of Recreation, she used to work as a telephone switchboard operator, but now she devotes all her time to the Striders. She works without salary, the club running on contributions. The church also helps out and is not overly demanding if Glenda is late with the rent.

She runs the club, she says, like a family. "I'm a mother to 'em, I hug' em, smile, fuss a little bit, raise hell," the idea being "to show them 'man, she's enthusiastic about me, she cares.' Because I'm a woman, I can get into guys, find you their insecurities." And she works at it all the time, sometimes even getting weepy-voiced calls in the middle of the night saying, "Oh, Miss Moody, do you think I'll ever make it?"

She doesn't coach women, she says, because usually "they're not willing to endure pain, to discipline mind and body." She is careful to be hard and professional while there is coaching and training to be done, but the softer, near-visionary side comes through when she wants it to.

Complaints crop up that her interest is too pervasive, even smothering, like a third parent. But, says sprinter Clarence

Musgrove, now at Catholic University in Washington: "It's not 'run track for me and then you go home.' She cared for me as a person" ...the latter a phrase used by every Glenda-coached runner contacted.

Olympic alternate Maurice Peoples, perhaps Glenda's most successful protege to date, calls her the largest influence in what he's accomplished. "I used to be scared of names," he said at last summer's track and field trials at Eugene, Ore. "I had no confidence during college. But Glenda tore me down and rebuilt my mental outlook on the race. Now I'm not nervous. I have a lot of confidence in myself. These guys are beatable. They're not superhuman."

"She loves you like a child, like family," he added some months later. "She's a square woman. I really trust her."

When Glenda hears things like that she beams all over. "It's so beautiful," she says, "so exciting. The track team is like a lover to me. It's given me so much. It's so deep, so personal, I can't explain it. It's a feeling, it's a power, it's just emotion. There's so much intensive love it's something that words can't describe. I think words would destroy the beauty. I just kind of love 'em."

There are those who sneer at these expressions of love. "She's often mistaken and misunderstood, her affection is often misjudged," says Sundlun angrily. "There are a lot of people running around Washington who only want to attack her, to cut her down, largely because she's a woman and because of her displays of emotion."

Reprinted from *"The Stars and Stripes"*

Originally from *"The Washington Post"*

## American Family

From "Directors' Newsletter," numbers 6 and 7.

The American Family is beginning to make preparations for our Leader's 21-city speaking tour beginning October 1. The list of cities are:

Atlanta, Ga.	Houston, Tex.	Philadelphia, Pa.
Baltimore, Md.	Kansas City, Mo.	San Francisco, Ca.
Berkeley, Calif.	Los Angeles, Calif.	Seattle, Wash.
Boston, Mass.	Minneapolis, Minn.	Tulsa, Okla.
Chicago, Ill.	New Orleans, La.	Washington, D.C.
Cleveland, Ohio	New York, N.Y.	Florida
Detroit, Mich.	Omaha, Neb.	(not yet determined)

The Day of Hope lecture tour will begin in the famous Carnegie Hall in New York. Our Leader announced his desire to have 1,000 members present for the opening, including European, Japanese, and U.S. national leaders and couples. Forty European and thirty Japanese members will arrive this month to be assigned to one of two task forces to prepare for the Day of Hope campaign.

The number of new members in America is rapidly multiplying. It was reported that the number of new members who joined to date this year is four times that for the same period last year. Satellite centers have sprouted up in more than twenty states. Over 60 members from 20 different states were recently sent out on mobile units.

### Financial Work

The American Family recently completed a candle selling

competition with the Japanese members which greatly expanded the limits of what was once thought possible. Many individuals averaged sales of between \$900 and \$1,000 per week. In Washington, D.C. the Family has been deeply involved in a flower selling campaign. Some healthy competition was introduced with prizes offered for outstanding individuals and centers. A daily news sheet called "Petal Pushers Progress" was printed during the week-long campaign to apprise everyone of the status quo. One issue carried this item: "Special recognition today goes to Isaiah Poole who found himself all out of flowers on Monday night. Instead of just sitting back and waiting to get picked up, he went out and sold his bucket!"

#### **5,000 Attend 4th of July Celebration at Belvedere.**

The following is from an article in the "Daily News" of Tarrytown, New York:

"More than 5,000 people attended the July 4th celebration at the International Unification Church Center at Belvedere, according to Pat Hannan, a church member.

'We expected about 1,000,' said Miss Hannan, 'and we were quite surprised at the turnout.'

Activities began with a traditional Fourth of July picnic at 5 p.m. followed by games, informal entertainment and guided tours of the 18-acre estate. Once the home of Samuel Bronfman, founder and president of Seagram's distilleries, Belvedere is a training center for the Holy Spirit Association for the Unification of World Christianity. Approximately 120 trainees live there now.

Miss Hannan said the celebration provided an opportunity for the community and the church to meet and get to know each other. 'Many people mentioned they wanted some more interaction between the community and the church,' she said, adding a number of guests said they would return to Belvedere.

Ten vans brought guests from the estate to several parking

lots being used for the day.

Fireworks at Belvedere began at 9:30. Miss Hannan said all guests were on their way home by 11:30 p.m."

### **May 4th Proclaimed "Unification Day" in New Orleans**

An open house was conducted at the New Orleans Center on May 4th by the Louisiana State Unification Church, along with 20 members of the Mid-South bus team from Europe, Asia, and America. In conjunction with the event, May 4th was proclaimed "Unification Day" in New Orleans by Mayor Moon Landrieu, with emphasis on unity in international, interracial and interfaith projects.

The official proclamation of Unification Day, signed by Mayor Landrieu with the seal of the city of New Orleans, mentioned "In these times of increasing conflict on every level of our society, the City of New Orleans can serve as an example to these United States and to the world by meeting the challenge of these times, by working to bridge the gap of separation..."

## **Andorran Family**

**by Daniel Leverche**

Andorra is situated in the heart of the Pyrenees Mountains, between France and Spain, and governed by two co-princes: The President of the Republic of France, and the Bishop of Urgel. Tourism is the main industry in this nation of Andorra.

From the beginning I was faced with the language problem. Because I do not speak Spanish or Catalan, the communication with the people was difficult. I contacted a young Spanish priest Ramon who has promised to give me some lessons in Catalan.

I tried hard to find work, and after many obstacles, I finally



got an administrative job in a restaurant.

I want to advance the restoration of Andorra as quickly as possible, so I have been making conditions for this nation, and as I have to work long hours especially week ends and holidays I could not sleep for more than two and a half or three hours a day. This experience was necessary for the restoration of Andorra. This has helped me to understand the sad and superficial life of the Andorrans. Surrounded by an atmosphere of agitation, impatience, and confusion, I could feel the great power of D.P. and the great sadness of God, our Father.

I was guided to a sister and a priest who introduced me to one of the few Christian groups, searching for new solutions of the world's problems. I was immediately taken in by this group. A young couple took interest in me, and did their best for my well being. Several people now know our movement in a very general way. Also, I have the responsibility of looking after a group of Andorrans. They are young, 15 to 16-year-olds, but already conscious of today's situation. Here, everyone knows about their neighbours, as everything first develops along horizontal lines. I am determined to work quickly so that Andorra can take part in the new history of mankind.

## **Australian Family**

**by Carl Redmond**

Mansei! We are fighting on here for Father's Kingdom and though it's somewhat tough going at times we are making headway. Many people are viewing the Principle positively and have heard right through. One interesting recent event was a candle-light lecture (is this a first?) at the Theosophist Society: the night we were due to speak the lights fused. The reaction

nevertheless was most positive. Also we have been able to contact a new age group, "New Age Frontier," which has lots of give and take with other similar groups. The head of the group came to hear Chapter One and was most inspired. This is the thing: people are so taken by the directness and the forthrightness of the Principle; it explains things in a very clear and realistic way. Even the Theosophists said this, how complete it was (this only at Chapter One). We have some lectures coming up shortly beginning on the 25th of this month.

Our public speaking is continuing and we are getting regular crowds. I would say the activity around the speakers is warming up somewhat, particularly now that people are realizing we mean business. A religion that is both meaningful and realistic is naturally a magnet for those who are really searching. We are really enjoying our Sunday broadcasting now and take our turns in teaching, witnessing and supporting. Just like in London!

We each one are trying to bring in new people. I'm sure the way will open.

## British Family

by Dennis Orme

As always to report the movement one cannot really portray each month without reporting the same thing. Week after week, day after day the campaign teams leave their centres to sell, to witness and later to follow up contacts. Each day this daily indemnity forms the backbone of the raising of a nation. Each booklet sold increases the spirit of the nation.

We have to raise the public to the position that they can understand how God is working. Consequently it is a slow but steady process. Last year we sold upwards of 700,000 booklets

# SCOTTISH CORNER

A WEE BIT O' FUN  
FROM O'ER THE BORDER..



I Met a little lady  
Full of brim and cheer!  
She didn't have  
a Penney  
To give a pamphleteer!

Och Aye Son  
ill gie ye a  
Donation!  
Can ye gie Me  
Change O' A Penney

~ What she gave was a pair  
of Socks..

The colour of brown and Gold..

"Tae keep yer Taes Warm Me Son ~  
AWA' Frae the Scottish Cold!!"  
(Actually happened)



Refrain heard on  
Leaving a Scottish Town  
AT The end of a good  
days Campaign

WILL YE NO COME BACK AGAIN

Edinburgh is known FOR ITS GENTLE  
SPRINGTIME  
BREEZES



From the British "Family News"

and this year we hope to top 2,000,000. That in a nutshell is the British Family.

On the other side we have now launched several projects. The ginseng has been going well under the direction of Ken Kumagi. Our training scheme for Belvedere, University students has occupied a great deal of time. Here we work in the face of persecution from the Christian Union and Communists. In some universities our posters have been repeatedly torn down only to be replaced and torn down and so it goes on. However we have been greatly encouraged by the response.

This summer we launched three weekends for Parents and this has been one of the best things that we have done. We are trying to broaden the scope of the movement.

We have just sent ten more members to the U.S. plus one more trainee for the 100 day training session.

Last month a new One World Crusade Mobile Unit appeared in Ireland. Called The Cathedral after the stained glass in its side this mobile unit is an all Irish affair. Irish members having trained on Samson here in the U.K. So far we have good reports of this team.

We have committed our resources to the battle, to bringing in the students and fighting spiritually for Ireland. We have no spectacular thing to report. We pray only that we may be victorious in the future.

## Cypriot Family

by George Robertson

I support the centre by working as a part-time English teacher in a Greek school and also I take private pupils. This is a very good base for Father's work since teachers are a well respected

class of people in Cyprus and retain a high level of dignity. Many classes have surreptitiously been taught Chapter One under cover of Comprehension and Precis and Miss Kim's speech to the American Christian Union was well received by the 4th Year Language Class. These young people are very open and receptive and we discussed Principle (under cover) at quite a deep level.

Before being sent on this mission Mr. and Mrs. Orme gave me, I spent quite a time in the Plymouth Centre where I was mostly alone (physically). Now in retrospect, I can see how Father was preparing me for solitary principled soldiering in foreign lands through this invaluable experience. Do not be sympathetic, for I believe it can be more difficult at times learning to love brothers and sisters in the Family than when alone. When you are alone you just start praying and don't stop.

Father protects you so much in these circumstances and quickly you grow much closer and learn to have real faith. So I learned very much to pray, not one hour a day but every second! I have learned that prayer does not have to be verbal—we learn to keep a perpetual silent and almost subliminal awareness of Father's presence in every action, thought and word. I thought to myself, why didn't I pray more in England? Because Satan likes to string you along in a foggy zone, separating you from true mind, true centre, so I started making conditions to pray one hour per day at least, and many wonderful days of heart were passed in early encounters with the people of Nicosia.

So often I thought of Abraham when he raised his arm, knife in hand. Do I have that faith? I asked...When we reach that obedience, loyalty and trust in Father, then truly we are in Principle. After all, it's easy to give your own life to God, but your son's life involves absolute faith. Again I thought very much about the incredible perseverance of Moses. When you face the reality of sand, heat, sweat and the frustration of 600,000 people, there must be solid heart. Also you are Jesus, you

might be saying, come and walk with me, I'll make you "a fisher of men" or perhaps heavenly business man is more appropriate today.

One last point which I would like to mention is the growth of one's awareness of our Family, as a world-wide Family; not isolated pockets of activity but a totally interwoven bond of love from nation to nation. Every smile evoked in Turkey brings the sun out in Cork which sets eyes sparkling in Washington and so on. Our prayers must expand to encompass world affairs and peace. When I cannot witness Principle directly I talk about the necessity of unity among free nations. Anticommunism and American and European foreign policy—our positive and public spirited thoughts, I'm sure, will allow many forces to work in the world. The results of prayers for this Island's Government have been a purification of the church by Macarios and several bold statements of peace which the Archbishop (President) has made recently; of this I am sure.

## **German Family**

**by Annemarie Manke**

Doesn't it fascinate you to see things grow? Hasn't the growth of a simple seed to a fragrant flower ever captured your attention? Surely some kitten or puppy has won your heart as you watched his first clumsy efforts to walk and play?

I doubt if anyone could give a negative retort to such questions. Birth, growth, any sort of creation is not to be viewed objectively. It is part of us and we of it. The greatness of life and movement fills our lungs and makes the blood speed through our veins. It can be almost an intoxicating experience.

In our Unified Family the marvels of birth and growth

(spiritually) reveal themselves constantly in our younger brothers and sisters.

Joining the Family may seem to some the conclusion of a long search and they may want to rest contentedly in the shade of their accomplishments. The fallacy of this stance is cleared as the awareness of his new spiritual surrounding grows. He must learn to speak the new language free of the old concepts and phraseology. One can't fake anything or at least it would be senseless—who would we trying to fool; God? We are all in the same boat battling against a turbulent ocean. It's no use pretending to be an admiral when everyone can see that you can barely hold a paddle to keep on course. In these circumstances it is better to accept the aid of the not so cultured "sea-man" next to you, at least he knows the ropes.

For many it's baffling that they can at last put down their defences. Whole days at a time we may succeed in disarming them with love and kindness, but if the wind takes an unexpected turn the barricade is right up again. The ingrained manner of 20-30 years doesn't vanish over night. It's like a bad varnish which is polished off in the Family to reveal clean new wood.

So many varieties of people find themselves jumbled together in the Principle Family. Suddenly it doesn't matter who they are but how they are. These spiritual babies learn very quickly. At first they think that all the same apologies are required to explain an overweight figure or a simple education. It astonishes them to find that their worth is not judged superficially. Their positive qualities are noticed and this simultaneously gives relief to major or minor blemishes of character. Trust and a good portion of love and understanding is the best remedy for a complex-ridden nature. The actual cure for all ills is devotion to and activity for God. The life of spirit is most beautiful and means true freedom for man.

A young girl who was here for training experienced the reality of the spiritual world quite unexpectedly one day. She is a

very shy person and lacked a good deal of self-confidence. As it was, she met a young girl while witnessing in the streets who was quite adamant that she wanted to hear the principle from her only. It didn't matter if she wasn't an expert teacher. Our girl was in a conflict situation. She went for counsel to the group leader asking if she should take the risk after all...anyone else could explain much more in one hour and she might leave something out and then the language etc...! She returned an hour later and was barely able to contain herself for joy. "You know," she babbled, "it wasn't me at all! I never could have formed those words. Sentence after sentence poured out of me—I could really give her the answers she needed!" She felt her cheeks with both hands; her eyes were most shiny as she said "I guess God is Universal Energy!" Then quite seriously she added: "Is it always like that?" As she was answered in the affirmative she formed a barely audible "Oh..." Anyone attuned to her at that moment could feel that an endless horizon of new worlds was opening to her. As she walked away to continue witnessing she was different perhaps only a little but self-confidence was beginning to grow. It wasn't the old self which was blooming out. It was the new self that the spirit of God put in her.

God must take great pleasure to see his children grow considering that he was so long deprived of this joy. Here in our Family it is easy to feel and partake of his hopes and fears for every individual. He is so anxious for us to grow up. He meets every hazard on the trail back home with us and is eagerly waiting to fold us full in his arms never to let us go again.

## Guyanese Family

by Derryck Griffith

Here in Guyana the Divine Principle teachings are really



making headway. Many people are responding daily, and are accepting. Many more people who have heard chapter 12 and are studying the deeper aspects spend weekends with us. We are hoping to have a bigger centre that they could all move in.

A young writer from the Ministry of Information in Guyana is now living permanently with us, and has promised to dedicate his life to the movement. "Mansei"!

World Day celebrations were held on Sunday 3rd June. After saying the pledge the Family went to the Holy Ground, and there each one experienced some spiritual phenomena. What we saw clearly showed us how the Spirit World is working overtime to convince us how important a time we are in, and the urgency of it all.

On arrival back to the centre we prepared for our usual Sunday morning service, which helps us quite a lot in winning people to our movement. After the service we commenced our celebrations which continued throughout the day. Several dishes were served including our beloved pulgogi and kimchi, etc. Our Family entertained with singing, community games, skits and chapter competition.

On 11th June, the Family started a forty days condition of prayer for God to protect our Families the world over, especially our brothers and sisters in America, also for the protection of the righteous seed, hoping that soon we will be able to win them over to Father. This condition is also for the Nation of Guyana, which is now preparing for General Elections. All our prayers are for peace, harmony and for the protection of the righteous seed throughout the world.

Sheila Trotman, a solicitor and non-resident member of our Family, and financial secretary of the movement has been very active in spreading the message. She has brought in many people. One is Edna Denny, a medium who is giving good testimony to our movement. Sheila gave a talk on Radio G.B.S. "Everybody's

"Talking", which was greatly appreciated. Many who heard the talk were greatly stimulated.

Presently nine of us are on a special fast indemnity for a new centre that we are in the process of bargaining for and for those who have just heard all twelve chapters.

## **Iranian Family**

**by Norbert and Rosi Boland**

We are so thankful that our Heavenly Father gave us the task of restoring the world. It is so great to see how everything is going on; every day we are coming a step further to the ideal world. Also here in Iran, after a long investigation, the police told us that we may stay as long as we want. This is quite something, because here there isn't religious freedom. A deep joy and happiness filled our hearts and we know God likes the people here very much. It was a big victory of God over Satan. The people here have a spiritual background and we hope that soon somebody will accept the Divine Principles and work for Father's Family.

## **Israeli Family**

**by Neal Drucker**

Father's work in the world is very strong now, as we can see the reports from our Family in many nations. It is so inspiring for us little nations to read of the progress made by the nations with important missions, and our thoughts are directed in their way. We also realize that the sooner the key nations are restored,

then it won't be long before this world is Father's again! It is so good to see how fast things change in the Principles, our Movement being the inner guiding force, the world, being the outer result, must change quickly also.

Feli and I leave soon for Holland for the European Conference. Feli's little sister has heard everything and will go with us to Holland. She is only 14, and she really needs give and take with those her own age. We pray that this experience will give her the "Principles" in reality and that she will be able to help us in Father's work here in Israel.

Also there is a man who has heard six chapters and really feels that this is a revelation from God. He is doing translating work here in Jerusalem and he can be very useful. We are in expectation to bring him to the conference also.

Feli and I once gave the conclusion in one of the hotel rooms to an American girl who works for a magazine. There was a real judgement taking place within her. She stayed with us one day before she left. She just hasn't made a complete break from the old world yet. However, she may write about us, and of course she'll see us in many other countries.

We thank Father for this wonderful privilege, of knowing His Heart and Will, and to be able to see so many brothers and sisters who have really left the old world to bring the true world to birth.

## **Lebanese Family**

**by Remi and Corry Blanchard**

Again one month has been passed and many things have happened in Father's Family.

During this month we had a conference every week, in total 16 persons came. Every time the atmosphere was very good. We

found out that the people came from different nations: Americans, Egyptians, Syrians and from all kinds of religions.

We have been concentrating to have a week-end study session this month. We are thankful to the Father that two boys finished the D.P. completely this week-end. Both recognized the conclusion and they want to study more and deeper.

We meet many Christians to whom we ask many questions, in order to reach a personal contact with them. But as yet, we found hearts satisfied and full with the answers of the Bible.

More and more we feel a great change is taking place in the people. Magazines are writing more about religions, philosophy, new ways of thinking etc.

## Monacan Family

by Jacques Jouret



The Principality of Monaco is very rich in history and in spite of the very satanic aspects of today, there remains a favorable spiritual foundation. Geographically, the Principality is located in the south of France between Nice and Menton. It is a very small territory but autonomous having its own system of government, according to which it is said, Prince Rainier III of Monaco, is the only sovereign after God.

Here in Monaco, Catholicism is the state religion and the priests are very influential. The only way to be able to speak about Divine Principle is to gain the confidence of the Christians with the love of a true Abel for Cain. So it has been

that after many experiences and much searching, my actions have been directed towards a prayer group thus giving introduction to an influential priest. It is also through this group that I shall meet shortly with a religious writer.

It is only with our heart in a relationship of confidence in God in letting Him guide us, that I could encounter a certain number of people. Priests, practicing Catholics, a group of young Christians who manifest their beliefs in practice of the Gospels, influential government people, three police people belonging to the public security guard, and others. All of these people will be important for the mission because it is necessary to work with prudence in this country where there is one great fear which exists, Communism. Every manifestation or conference is controlled and investigated. And if it seems to be the least bit revolutionary, even for God, one risks expulsion.

Therefore, it is necessary to work with prudence as the Heavenly Serpent. By doing many conditions with faith in God and in our Leader, we will build here a world of love and truth.

## Moroccan Family

by Alban A. Alaoui



The contacts in a Moslem country are different from those in other countries. Morocco today is essentially Moslem and very attached to the king, who, at the same time is the religious leader. Islam is the religion of the state and the propagation of all other religions among the citizens is forbidden, especially in public. There is little influence from the Left as there are few Communists. Moroc-

co is situated much more in the democratic world, although much depends on France and the Occidental world because of their great influence in this nation.

Here in Morocco the traditional religious teaching from the Koran is very deeply rooted in the people, even among the young. For example, one speaks about the sacrifice of Ishmael and not of Isaac. Also, that Jesus was not crucified but someone else resembling him who took his place. Also that Jesus would have been raised up physically in order to return at the end of the world. Because of this way of thinking which is very prevalent among Moslem people, in teaching Principle, one cannot refer very much to the Bible at the beginning, but must rather rely on the understanding of the person in showing and demonstrating the logical side of Principle. The personal testimony and the atmosphere which is necessary to create also helps.

The people here believe in God, even if it is in the manner of Moslems, this is to say they believe in God but not as a Father. But this obstacle is overcome at the beginning of Principle study of the life and mission of Jesus. Moslems are also very attached to Mohammed, but with a deeper understanding of Principle this too will be overcome, and especially among the youth who search and are interested by our teaching.

The spirit world is also understood and admitted here. However, the necessity of the Messiah is not so clear, but in explaining the need of True Parents for mankind, the problem changes.

Many people by their ignorance of Christianity, think that our teaching is like that of traditional churches. The personal testimony that I can give, being myself of Moslem origin, allows correction of this error.

After reaching the conclusion, a much more thorough study of the Old and New Testaments is necessary in order to better understand the plan of God in restoration and our time.

This is rather a general and exterior view but the points which I have mentioned seem to me to be the points which every missionary in a Moslem country must encounter and overcome.

During these first 40 days, spirit world has been very active as this is a period truly important for restoration in separating good from evil in order to quickly make a very solid foundation in this nation.

The principle objective now is to form this foundation in finding those persons who will take it upon themselves to realize the establishment of the Kingdom of Heaven on earth, in this nation, by the will of God.

## Norwegian Family

### The Awakening of Mankind

by Ingrid Schneider



L. to R. : Anthony Brooke, Ingrid Schneider, Greta Ahlberg.

Anthony Brooke (England) and Greta Ahlberg (Finland) were travelling through the countries of Northern Europe and giving talks on the awakening of mankind.

Our missionary in Reykjavik (Iceland), Miss Ulimoen, went to such a lecture in the hope of finding some openminded and searching people among the listeners whom she could witness to. She was surprised to learn that Mr. Brooke was an "old friend of the Family" and that he was repeating again in his conversations with different people after the lecture a message he receives from "the spiritual realms". The content of this message was simply, "Watch Korea!"

The next day Mr. Brooke was on his way to the different embassies in town to inform the ambassadors about the "urgency of the present moment" and giving them his speech which he had delivered the previous evening. It was then that Miss Ulimoen happened to meet him again and they started talking and she gave him our address in Oslo.

When we met Mr. Brooke in Oslo he said that he had had little or no contact with the Family for quite a while, but now he was told in messages, that he should make contact again. He said that in his work he was not stressing the teaching of how to bring about the "brotherhood of Mankind" but that he was more dwelling on the fact that we live in an age of transition and that mankind had to awake to a new consciousness. He was also mentioning the UFO-activity and the "Space Brothers" who were sending out telepathic communications to many people around the world today.

When our members talked with some of the people present later on, that information had made many to believe that the "space brothers" were just people from the spirit world.

When he was referring to other telepathic communications Greta Ahlberg and he received, he said that they were speaking about a big and sudden change in human consciousness, in the



not too far future. If mankind were not prepared enough for this change, then terrible confusion and chaos would be the result. There was a possibility that this change would come about by some "energy explosion" not necessarily atom energy. He was also talking about telepathic messages which would reach people directly in that situation and the "Commander in Chief" who would send out these telepathic messages as the main sender would be Sun Myung Moon.

In the open lecture Anthony Brooke introduced our group in a very nice way, and he asked the members present to raise themselves so that other people could contact us later on if they wished to. And what was more important, he was mentioning our Master several times and was giving Him very good publicity.

Mr. Brooke gave examples for his obedience to the messages from the "space brothers" and it is our prayer and our sincere wish for him that our Heavenly Father might guide him one way or the other to the completion of his mission. May he obey this guidance unconditionally!

## Swedish Family

by Friedhilde Bächle

As most of the people are occupied with their plans and preparations for vacations, the interest in spiritual talks has decreased. In spite of that fact we could contact some well-prepared people during the last few weeks, especially through writing letters to students interested in religion.

We are now well-known characters in the street where we witness, together with different leftist groups who try to sell their magazines with the help of Communist phrases showing their aim. And also there are Christian groups proclaiming salvation by the crucified Jesus with inspiring songs and speeches. We are so

grateful knowing now the way of true salvation and being able to help others to find this way, too.

As even students are not specially interested in philosophy and many of them are not willing to read the whole book (Divine Principle) we translated and printed some good articles among others by Mr. Sang Ik Choi. With their help we can get them more interested in studying the whole.

On Sundays we sometimes go out to one of those countless lakes in the vicinity of Stockholm. Every time we feel so much joy about the beauty of the pure nature created by the Father for all of His children. Especially there, surrounded by this purity we feel His presence and His hope for the whole world intensively. For these hours of recovery and study we are all thankful.

Last week a young Korean couple and their little son, from the Korean trade center in Stockholm came to see us. Next month they shall return to Seoul. They were really surprised that we all are directed to "Mr. Moon" and to their homeland Korea. With great enthusiasm they sang together with us some Korean songs. We were so proud to tell them about some activities of our Master-and of Unified Family in the whole world.

## **Finnish Family**

**Ellen Kocher**

This month was full of excitement. We had many visitors in all three centers, nearly 100. Ten of these have heard the Principles all the way through, one is already witnessing together with us, and more will probably accept.

We have here two very hard fronts: the Christians on one side, the Communists on the other. It is said that 25% of the students are leftists. There must also be at least 25% who are active Christians. They are admiring us for our activity, because

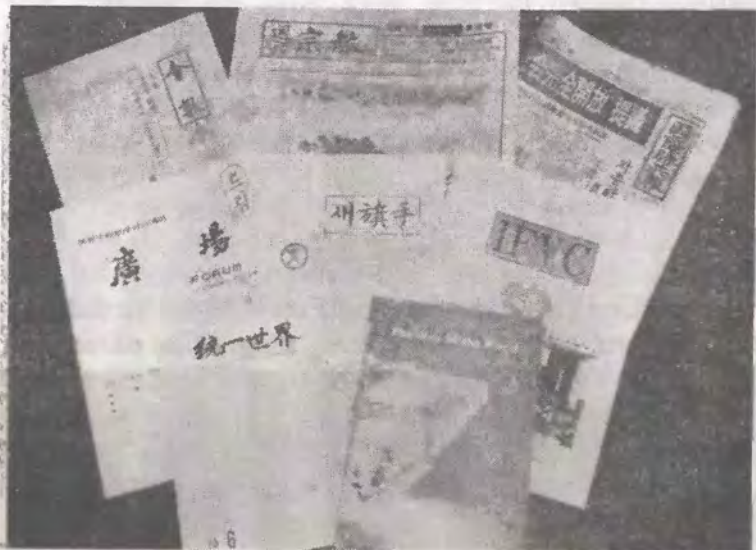
they see that they should be as active but cannot. In the beginning we study the Bible with the Christians and give them the Principle explanation, so that they really get a good basis of knowledge.

To talk with the Communists is wasted time at the moment, because they do not want to think about anything else but their philosophy. The third group of people has somehow a Christian base, but is rather egoistic and does not take over responsibility easily.

Generally everything looks fine and bright. The older members are growing quickly and are individually very strong.

(Special Feature)

## Korean Family Publications



Korean Family publications, 1. to r.: Headquarters Bulletin, Weekly Religion, V.O.C. News, "Forum," New Banner Guard, IFVC Bulletin, Tongil Segye, Way of the World.

As the body of our movement expands, communication between the various organs and members comes to have increasing importance to keep the whole body functioning smoothly. In any movement, including our own, publications help to fulfill this vital function. The Korean Family, being the most advanced in terms of organization and ideology, serves as a model for the rest of our movement around the world. In this 'Special Feature' we will examine the Korean Family's extensive publications network and

the people involved in its operation.

### **The Beginning—Sungwha Monthly**

The first publication of the Unification Church was a one-sheet newspaper called "Sungwha" (which means "building harmony") Monthly, founded in 1954 along with the Sungwha Student's Association. In those days it was of very poor quality, but the members out in the field were always glad to receive it. In 1968 its format was changed to a magazine form, and in 1970 its name was changed to "Tongil Segye" (Unified World), and Mr. Choi Yoon-ki became the editor.

### **Tongil Segye**

Mr. Choi (30) came into the Family in 1967, and is one of the 777 blessed couples. Before being assigned as editor of Tongil



L. to r. : Mr. Choi Yoon-ki, Miss Park Chong-sook, staff of Tongil Segye.

Segye, he worked in several different provinces as a pioneer and church leader.

The assistant editor, Miss Park Chong-sook (23) joined the Family 3 years ago, along with her physical family, who all joined together.

The purpose of Tongil Segye, according to Mr. Choi, is to be the official organizational publication of the Korean Church, to promote Family culture and character, and to report about Family activities. It has about 100 pages, booklet style like Way of the World, and has a very attractive inside format with good artwork and fancy titles. In the front of each issue is a fold-out pictorial, showing photos of Family activities in Korea and around the world. Tongil Segye and Way of the World often exchange photos, and share the same office together.

To give an example of the contents of Tongil Segye, the June issue carried an editorial by Dr. Sang Hun Lee criticizing the rapid industrialization in Korea and its bad effect on the environment; one of our Leader's sermons; some poems by Family members; a letter from an overseas reader; and articles from two professors, CARP advisors, on Descarte's "Philosophy of Method" and Rheinhold Niehbur's "Theology of Justice." Also included were reports of Korean Family activities, testimonies, an interview with an outstanding Family member, and a simplified D.P. lecture by Mr. Chang Young-tyang. Material for Tongil Segye is sent in by members from all over the country.

### Weekly Religion

While Tongil Segye is the main "internal" publication of the Korean Family, Weekly Religion is the "external." Our Leader initiated Weekly Religion to support the unification of religions in Korea, and to lay the foundation for a journalistic system capable of putting out a daily newspaper in the future. It was founded in July 4, 1971, with Mr. Lee Jae-suk as president and Mr. Chang as editor.

## Background of Pres. Lee Jee-suk

Pres. Lee joined the Family in 1956 while still a junior in law school. The next year he dropped out to become a pioneer for the Church, and became the church leader in Chonnam and then Incheon Church. While leading the Incheon Church he continued his law studies, graduating in 1958, and then went on to become church leader in Iri and Taejon. In 1962 he came to Seoul to become training director of the Main Church's D.P training sessions. In 1966, our Leader told him to organize the "Christian Ecumenical Movement Headquarters", which was formed to



Pres. Lee Jae-suk

organize church leaders for Christian Unity. For this purpose Mr. Lee organized a seminar for Christian Dialogue. In 1969, Mr. Lee sponsored a lecture by Mr. Suh Nam-dong, Dean of Divinity at Yonsei University, at which Dr. Suh gave a treatise on his study of the Divine Principle. Dr. Suh's remarks were very favorable to the Principle and our movement, and caused quite a stir among Christians, most of whom bitterly opposed our movement at that time. As a result, Dr. Suh himself was criticized and accused by many of the established church leaders. With his wide experience working with Christians in the ecumenical movement, Pres. Lee was well suited to become the president of our new ecumenical newspaper.

### The Purpose of Weekly Religion

The slogan of Weekly Religion is "To lead the World Spiritual

Revolution; to realize the Unity of Religions; and to establish the World Welfare Society."

To date there are Protestant, Catholic, and Buddhist publications in Korea, but Weekly Religion is the first interreligious newspaper in Korea. At the start, Weekly Religion faced persecution; the established churches boycotted the publication, and even managed to have Weekly Religion evicted from its first offices in the Korean Christian Center Building in Seoul. Pres. Lee said "They persecuted us through their publications in the past, so they are afraid we'll do the same to them through Weekly Religion. However, ever since the Weekly Religion was published, we have never criticized any other denomination, or publicized our own Church."

In spite of the boycott and persecution, the Weekly Religion continues to expand, and now has a circulation of 20,000. It has a fulltime staff of 24 reporters and editors working to publish the 16-page weekly. The reporters are very active collecting news from all over the country, and they also receive international religious news from Family correspondents around. In July of 1972, an eight-page Japanese edition of Weekly Religion began to be published, and now has a circulation of 5,000 in Japan.

Because of its uniqueness, people have a great deal of interest in Weekly Religion, and it does a great service for the sects and denominations in Korea. There are 110 sects and 13 major denominations in Korea, but only a few can afford their own publications. Weekly Religion provides representation for those groups which cannot afford their own newspapers. For example, there are 18 denominations of Buddhism in Korea, but only one has its own newspaper. Weekly religion can provide a forum for the other seventeen.

Another valuable service of The Weekly Religion is in its newly published Pan-Religious Annual, a compendium of all the religious groups in Korea. (See Feb. issue of WW.) This too is



being boycotted by the established churches, but is slowly finding its way into the libraries of many denominations.



The Weekly Religion Office. Many of the workers are out on reporting assignments.

### Testimony of Mr. Chang Young-tyang

Mr. Chang (52) is the mainstay of Korean Family publications, being involved with journalism all his life, and being instrumental in forming the Family's publications network since the beginning. He is now the editor of *Weekly Religion*, *Soonkong Bo* (V.O.C. News), and manages a poetry magazine called "Grass and Star."

He studied English Literature at Nippon U. in Japan before World War II, returning home shortly before the Liberation in 1945. He worked as an interpreter for the military government, and then as an interpreter in the Korean Industrial Bank in Iri City, where he became editor of the Bank's in-house newspaper.



Mr. Chang talks with staff members at an editorial conference.

During the Korean War, he returned to Seoul where he became a Korean correspondent for *The Reader's Digest* and *The Army Times*. After the Armistice, he became a journalist for *Hankook Ilbo* (*Korea Times*).

Mr. Chang joined the Unification Church in 1956, and published the first book about the Family, an account of his experiences in his first month in the Unification Church. These experiences included visions of spiritual light, receiving spiritual fire or heat, and receiving a poem about Heaven through automatic writing. Shortly thereafter he quit his job at the paper and devoted his life to the Church.

Ho became church leader in his hometown of Kimjae in Cholla Buk-Do in 1959, where he served for four years. Then he returned to Seoul to work with late President Eu Hyo-won in editing the "Discourse on the Divine Principle," which he then translated into Japanese. Both Mr. Eu and Mr. Chang suffered diseases during

and after the publication of the books, and Mr. Chang was bedridden for a year. While he was still in bed, our Leader came to him and told him to begin work on a new English-language monthly, *The Way of the World*. The first issue came out in Sept. 1969, and became authorized by the Government in January, 1970.

### **The Way of the World**

At first Mr. Chang, Mrs. Choi Won-pok, and Mr. Kang Eun-hyung, as translator, worked on *The Way of the World*. Long-time readers of *WW* can appreciate the difficulties experienced at first with many typographical errors and lack of experience in Western techniques and English diction. Because of the inexperienced typeset-ters, the proofs used to come back from the printers with hundreds of mistakes on one page, so that proofreading was a time-consuming process, and the proofs would soon become unreadable for the profusion of red-inked proofreader's marks.



The staff of *The Way of the World*, l. to r.: Hal McKenzie, Cha Han-joo, Miss Kim Ok-gi, Chang Young-tyang, Lynne Doerfler, John Price.

To alleviate that situation, in May 1972, Hal McKenzie, Lynne Doerfler, and John Price came to Korea to work on Family publications.

Mr. Cha Han-joo has been working on WW since January 1971. He joined the Family in 1961 in Pusan. Before hearing the Principle, he had spent long hours meditating in the mountains, where he received that Korea would be a great nation. After he heard the Principle, he was indescribably happy. He became a pioneer and served in several provinces before being drafted into the Army in 1965. While he was in the Army, he taught himself English, because he received that he should learn English in order to help Western Family members. After leaving the Army, he became cultural director of Pusan Church, then church leader of Namhae Island, and in 1971 came to Seoul to work on Way of the World. He did most of the editing work until Nov. 1972, when Hal McKenzie became chief editor of WW.

Miss Kim Ok-gi has been involved with the Family since 1957, when she was a nine-year old schoolgirl in Taegu. One day in the market, where her mother used to sell dry goods, she met an old "halmoni" (grandmother) who used to chant Christian songs while selling flowers and paintings for the Family. The halmoni invited her to the Taegu Unification Church Sunday School, and Miss Kim enjoyed it so much that she kept on attending for three years, even though she did not understand the Principle. In 1960 our Leader visited nearby Kyongju, and she saw him for the first time. She had often dreamed about a wonderful wise man with a long beard, and when she met our Leader, she was sure that he was the one of whom she'd dreamed, though he didn't have a beard.

Afterwards she became a dedicated student member, and was very active in the Sungwha Students Association. While in high school she had many spiritual experiences which confirmed her

faith in the Principle. After graduating from High School, she studied English Literature for two years, and came to work at the Way of the World in May, 1971.

Lynne Doerfler was invited to Korea along with Hal McKenzie to be a secretary for international missions. Lately she has been hard at work with John Price editing Dr. Lee Sang-hun's V.O.C. and Unification Thought books. She met the Family in March, 1969, while in Appleton, Wisconsin, and moved to the Washington D.C. Center in January 1971.

John Price joined the English Family in September, 1969. He originally came to Korea as part of the 25-member International Students for Victory Over Communism tour in May 1972, but our Leader appointed him to stay on and help the Seoul Western Center. In addition to editing work, he witnesses successfully on the Army bases and embassies.

Also contributing to WW is David Carlson from Colorado, who joined the Family six months ago while in the army, and has since left the army and is working as a missionary for the Unification Church in Korea; and David Charnow, who met the Family in New York in 1968, and came to Korea to work for the U.S. Peace Corps. Although very busy with Peace Corps work, he helped edit WW before Lynne and Hal came to Korea.

Finally Hal McKenzie met the Family in Philadelphia in October 1968, and after serving the Family in New Haven, Connecticut, and working for FLF in Washington, D.C., was invited by our Leader to Korea to edit The Way of the World, and lead the Seoul Western Center.

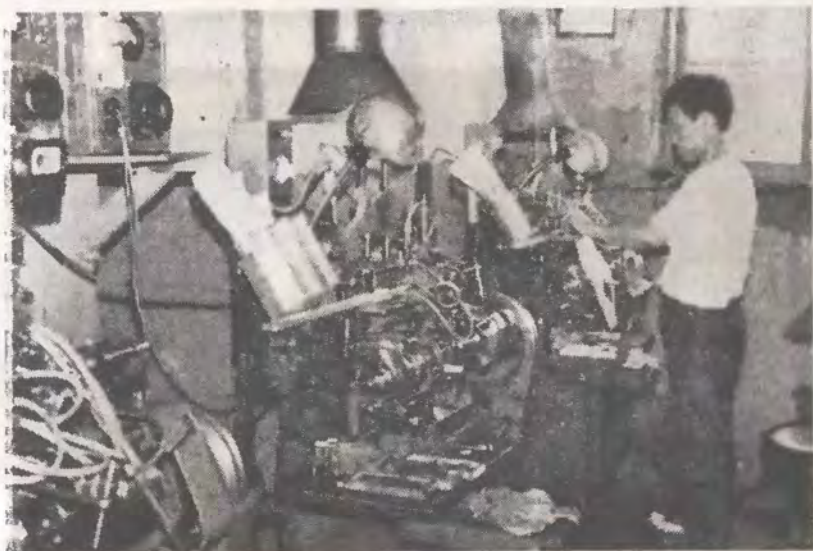
### **The Family Printing Plant at Sootaek-Ri**

Practically all of the publishing that the Korean Family does is at the large printing plant at Sootaek-Ri (pronounced "Sootaeng-ni"), which is in the same building as Tongil Industries. Some of the printing presses and other machines were manufactured by

Tongil Industries, copying from foreign models. The machines and facilities are not up-to-date by Western standards; they use the type-setting process and all of the type-setting and composition is done by hand. Nevertheless, the 43 hard-working, Family workers at the plant manage to put out between six and seven weekly, monthly, and yearly publications, in addition to witnessing material and a few outside jobs.

Recently the printing shop underwent some expansion and modernization. Some new type-making machines were bought, and the printing plant area expanded. Also new type-setters skilled in setting English type were hired so that Way of the World and other English Language publications could be more easily published there.

### Printing Facilities



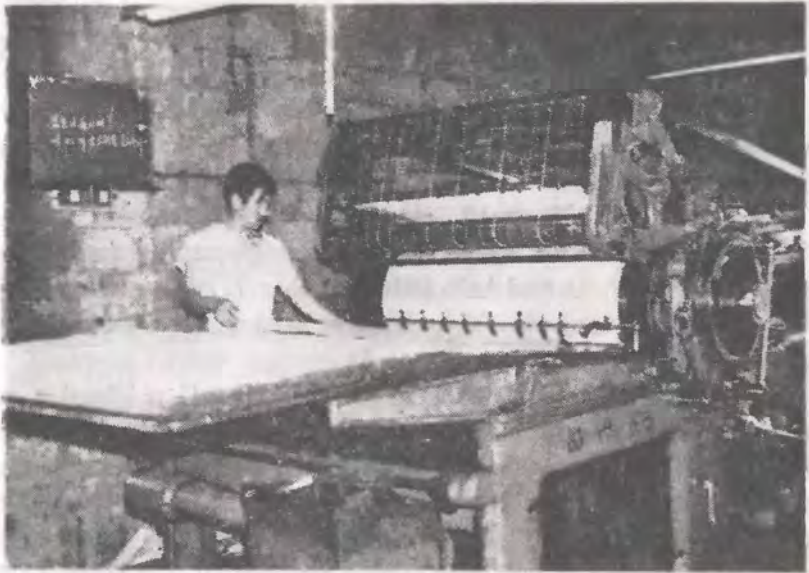
Newly purchased type-making machines.



Type-collectors collect type for the type-setters.



The type-setters arranging type on wooden forms for printing.



Printing The Weekly Religion on a Family-manufactured printing machine.

### Other Publications

As our movement has expanded new publications have been added to fulfill various needs of different branches of the Family. Below is a list of other publications printed by our Korean Family:

1. Forum—This is the official publication of the Professor's World Peace Academy, formed by our Family just this May (See May '73 issue of WW). It publishes scholarly papers written by the professor members, as well as news and reports of activities.

2. New Banner Guard—the official publication of CARP, it publishes news, articles and reports dealing with the work of CARP.

3. Soongkong-Bo (V.O.C. News)—This is an eight-page newspaper published by IFVC for politicians, National Assembly members, and alumni of IFVC training sessions. It has a circulation of about



5,000.

4. IFVC Bulletin—An English Language magazine published by IFVC for its foreign branches around the world.

5. Headquarters Bulletin—This ten-page monthly is put out by the HSA-UWC Headquarters to inform members and staff about news and developments dealing with the operation of the Church.

6. Rainbow—This small magazine is put quarterly by the 777 Blessed Couples Association, an organization formed to promote unity and mutual help between the 777 blessed couples. It gives helpful and inspiring articles about family life and character.

7. Grass and Star—This is another “external” publication of our church. Its purpose is to promote the development of national poetry and literature, and provide a forum for new poets and writers. It has a circulation of about 4,000. The editor is Mr. Kim Young-mok, a non-Family member hired for this purpose by the church. He is the only non-Family member in the publications staff.

### **In the Future**

Future plans for the Korean Family Publications system is to expand the facilities at Sootaek-Ri still further to begin printing Divine Principle books in English and other languages for Family members all over the world. The introduction of offset-printing techniques has been discussed, but is still a goal far in the future.

We hope this ‘Special Feature’ has given you some inspiration in seeing how broadly our Family can develop. We pray that we can soon flood the world with heavenly literature!

(Articles)

## The European Communist Party

by Otto Habsburg

Recently an event took place in Italy which passed nearly unnoticed by the mass media, but which will be of great importance for the future. The leader of the French Communists, Georges Marchais, met his Italian colleague, Berlinguer. At the end of these talks it was announced that both parties agreed on a close cooperation in European politics. It was also announced, unofficially, that this was the first step towards a union of the two organisations, a starting point for a future European Communist Party. After his return to Paris Marchais said that his talks had been of far reaching historical importance. And he might very well be right.

The resolution of the two strongest Communist parties in the West reminds us of a similar step taken this year. When on January 1st Mr. Mansholt had to resign as president of the EEC, he had announced that from then onwards he would devote himself to organizing a European Socialist Party. It is well known that since then he has been working indefatigably towards this aim and that he can already show certain results. A difference should be made however, between a party as he plans it and the Social Democracy which played an important historical role in this part of the earth. Mr. Mansholt stands for a neo-totalitarian way of thinking. There is no room in his program for the concept of a liberal constitutional state. Furthermore his two most important collaborators—Mitterrand and Olaf Palme—are open or tacit allies of the Communists. This shows that there is already a link existing between the bureaucratic and the revolutionary totalitarianism.

This arises from the logic of development. The plans made by the founders of the so-called European Socialist Party can only be carried out if they can count on the support of the Communists. The Communists are powerful in France and Italy. In both countries taken together they number between one fourth and one third of the electors. In Europe as a whole their number is less important since they have relatively few followers in Germany and in Great Britain. The Communists by themselves are weak but they are decisive when in union with the European Socialists.

Knowing this it is characteristic that—according to well-informed sources—Brezhnev has, one could say, demanded this union of the French and Italian Communist Parties. To this was added the direction to further the formation of a popular front the aim of which should be to gain a decisive influence in the European organizations. This is in agreement with Soviet Politics. In the beginning the USSR was anxious to prevent any union of this part of the world since it would be against Russian interests. Now that the USSR recognizes that this is impossible, the second best solution is to weaken the organizations from within or to change them into a revolutionary instrument. Obviously the Kremlin has given up the hope to torpedo Europe, after England has joined the Community; this is the explanation for changing over to the second tactic.

It is therefore worth reporting that the European Communists have, of late, largely increased their means. The wild-cat strikes in England and the financial support given to IRA terrorists prove this. In a time when the press in general faces difficulties, a new daily paper is born in the German Communist Party.

This paper hasn't got the necessary number of readers to justify it economically. Likewise the number of papers for young people and for workers has been multiplied. In France and Italy, too, the left wing totalitarian parties have a lot of money to spend. Experts have calculated that the French Communist Party

has spent for the elections this spring, one third more than all the other parties taken together.

All this points to the fact that a large political action by the Communists is starting in Western Europe. If we combine these facts with the union between the French and the Italians, a most significant picture appears. In a time of a general relaxation in the West, the political pressure from within is also to be increased. To reach this the conquest of the European organizations is important because they are the most dangerous.

The non-Communist and non-totalitarian majority still don't understand what is going on, which is most deplorable. They don't see that the defence can only be successful if it is planned in common. It is impossible to meet an assault of the whole of Europe, without collaboration on a larger scale. The different countries can no longer defend themselves with success on a narrow national basis. It is high time for the liberal forces to unite, before it is too late, and to form a movement capable of fighting the enemy with equal weapons.

From the "*Luxemburger Wort*," Luxembourg

## The Neglected Utopia

by Paul William Kroll

The very word utopia implies some idealistic but impossible idea of civilization.

The dictionary definition calls any idea of utopia "an impractical scheme of social regeneration." Anyone who believes in or writes about any kind of utopia, millennium or perfect society is looked upon as an idealistic but naive individual. But why? The answer is found in the way our world is set up.

### What Utopia Would Be Like

To make the contrast plain, imagine that some form of idealistic or "perfect" society had spread throughout the earth. Here are some of the changes we would see in our social fabric:

\*There are no mental institutions or suicide prevention centers.

\*All war departments have been abolished the world over. The armaments industry has disappeared, and there are no more armed forces. There are no more international conflicts or disputes that flare out of control.

\*Police, if there are any, do not wear pistols or carry clubs because there are no criminals trying to hide from the law. Imprisonment, as a form of punishment, is unheard of.

\*There are almost no broken homes. Stable family units are the basis of society. Orphanages have been phased out.

\*All conflicting economic, religious and political ideologies have disappeared. All people voluntarily subscribe to a new and singular standard to guide their lives, and this standard promotes peace and tranquility.

\*There is no pollution problem. World citizens have clear air to breathe, sparkling water to drink and a beautiful landscape to enjoy.

\*Ghettos and decaying rural towns no longer exist. Grinding poverty has disappeared. Cities and rural areas thrive with financial health and personal vitality.

\*Starvation and hunger have been terminated. Bountiful crops are enjoyed by all peoples.

\*There is no cancer, no heart disease, no arthritis, no blindness, no deafness and no crippling disease. All medical centers and hospitals that care for these tragedies have disappeared.

In a perfect world, the institutions and problems we take for granted would disappear one after another. Utopia would be so utterly different from the world we now know that hardly any of the familiar, major institutions we can name would exist.

For example, suppose crime were nonexistent. Most security-device manufacturers would go out of business. The lock and key industry would be hard hit. Tens of thousands of security guards would lose their jobs. Police departments would shrink dramatically.

This is a superficial analysis of only one aspect of such an altered society. Add up all the drastic renovations that would occur, and you have a new world!

Such a utopian world would require a total reevaluation of the structure of our society, our macro and micro-economic theories, our political systems and the very social fabric of our world.

It is no wonder that simply thinking about the possibility of a perfect, utopian society seems like idle and foolish speculation. Could we think any differently?

### Thinking About the Unthinkable

Still, from time immemorial, philosophers and writers have been constructing utopias. The ancient Greeks were fond of this

exercise.

Aristophanes, in his play, *The Birds*, outlined a utopian city in the sky. This play was a political satire directed against corrupt Athens. Plato rigorously described his idea of a scientifically constructed cooperative community. In *The Republic*, he assumed that the perfect state would be composed of three kinds of people: wise philosophers to rule, warriors to keep order and huge masses of workers to produce.

Just at the end of the Middle Ages in 1516, Thomas More wrote his *Utopia*, the name of which has come to label any work attempting to depict an ideal society. His utopia, existing on an island, contained fifty-four planned cities. Population was kept constant; agriculture was regulated. The products of the state were given directly to the public in community markets.

Religious allegories were also popular. Augustine wrote his *City of God*, Bunyan his *Pilgrim's Progress*, and Tommaso Campanella his *City of the Sun*. Campanella's book advocated rule by a priest-king. The theme of the Middle Ages was to find salvation, either individual or collective, as the way to a happy society.

Then the Renaissance came. In Francis Bacon's *New Atlantis* (1627), nature had been brought under the control of man's bidding. In the early 1880's, utopian literature took a more practical turn. Men like Robert Owen and Charles Fourier actually established model utopian communities. Owen's New Harmony, Indiana, experiment is well known.

In 1872, Samuel Butler's *Erewhon* appeared. (Spelled backward, Erewhon resembles "nowhere.") The book was a satire designed to contrast and contradict Victorian English standards.

Many other even more recent utopian works, some taking a chimerical and foreboding look at society, were produced. They include: *Looking Backward* by Edward Bellamy (1888). The hero is transplanted to the Boston, Massachusetts, of A.D. 2001.

The Time Machine by H. G. Wells (1895). The earth is

divided between master race and resentful serfs.

Brave New World by Aldous Huxley (1932). Social stability is maintained by rigid population control. Marriage is not allowed. There are five possible castes in society.

Lost Horizon by James Hilton (1933). A valley is miraculously cut off from severe Himalayan winters. Society is based on benevolence.

Nineteen Eighty-four by George Orwell (1949). Life is lived under an all-seeing despot called Big Brother.

Walden Two by B. F. Skinner (1948). A utopian community is described which improves itself by application of biological engineering.

There has been a literal flood of utopian writing in the 20th century. But in all this literary and philosophical outpouring, one utopian system has generally been neglected by scholars. That is the Messianic utopian system discussed by the Old Testament prophets.

### **The Neglected Utopia**

It is tragic that the Old Testament system has been neglected—for the mechanics of the system deal most realistically with the problems humanity faces today. In essence, the system presented by the prophets describes a unique idea! Earth's population is seen in possession of a new and higher sense of values. The system of divine law employed is simple; but through a new method of judicial interpretation and application. It reaches into all aspects of human life.

In this Messianic utopia, peoples are free from the fears of crime, disease, and starvation. War has been abolished. Family life is strong. The rulers of this utopian system have control over nature so that agricultural output is abundant worldwide. Because of a just and equitable distribution system, there is no reason



for poverty. Racial bias no longer exists, and there is no class structure as it is known today. There is no system of taxation as such. The population is assessed only 10 percent of its income for all the normal administrative, governmental and educational needs.

Perhaps the most graphic way to describe the workings of this neglected system would be to take our "hero", as in Bellamy's *Looking Backward*, and transport him into, say A. D. 2000. At this time, let's imagine the Old Testament Messianic utopia as having come to pass and occupying the known world.

(Appropriate Old Testament scriptures are placed in boldface type at key points in the following conversation.)

### **Describing the Messianic Utopia**

To become completely involved in the plot of the story, imagine yourself as the traveler to this different society. Your name is Franklin Jones. As you are walking down the concrete pavement of today's city, the helter-skelter of careening automobiles assaults your ears. The familiar smell of industrial man, coupled with dirty air, clogs your nostrils. You're hot, you're tired, and the irritating city-scape shocks your nervous system.

Then suddenly it happens. By some strange quirk, you are in tomorrow's world of the 21st century. You're walking down a peaceful country road. The clean smell of the forest, the bright blue sky and the peaceful chirping of birds give you a positive uplift. Farther down the road, you see corn or maize, literally as high as an elephant's eye.

Rounding the bend, you come face to face with a surprising township. The buildings are neat and modern. Smiling, energetic people fill the streets of this village. You're obviously curious about this new world. What are its people like? Its customs?

Working your way down the road and into the town itself,

you come to what looks like your world's counterpart to the sidewalk cafe. You decide to sit next to a pleasant-looking stranger. As you sit down, you are about to ask him a question when he says, "Hi, you must be new around here. My name is Dan James. I'm a teacher at our town's small college. What's your name?"

"Uh, ah... Franklin Jones. And I am new here. Can I ask some questions about your town? This seems like a real nice place."

"Sure, Frank, what would you like to know?"

"Don't be offended, Dan, but uh, what's the crime rate like? I mean, is this a safe place to live?"

"Crime rate...?"

"Yeah, you know. Do you have to worry about people stealing things? How many murders—killings are there? How many robberies?"

"Why, none. No killing. No stealing. Don't you know that it is against the law to kill or steal?"

**"Thou shalt not kill... Thou shalt not steal"**

**(Exodus 20:13, 15)**

Say, where are you from anyway?"

"Let's just say I don't live in your part of the world, Dan."

"Oh, are you from a part we haven't reached yet?"

"Uh, yeah, right Dan, you say it's against the law to kill or steal. I know it's against the law. It's also against the law in my world. But do people here really obey the law?"

"Of course, they do. It's all in the mind you know."

**"After those days, saith the Lord, I will put my  
law in their inward parts, and write it in their hearts"**  
**(Jeremiah 31:33)**

"No, Dan, I'm not sure I understand. But let me ask you another question."

"Sure, go ahead."

"What's the latest hot spot on the globe?"

"Hot spot?"

"Yeah, you know, war—like Vietnam, the Middle East."

"Stranger, those happened a long time ago in another world. There's no war here. The world's at peace. Ever since He returned we've had peace……"

**"And he shall judge the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4)**

"May I ask a stupid question, Dan? Who's 'He'?"

"Are you joking?"

"No."

"Oh, I forgot. You're not living under our system. But how did you get here?"

"It doesn't matter for now. Please tell me who 'He' is."

"'He' is the Messiah. Haven't you heard of Him?"

"Messiah? Oh yeah, sure I have."

"He rules with a firm but loving hand. People who want to live in peace, He loves. But nations that wanted war paid the consequences. They were squashed, and I mean squashed. No one wants to fight now……"

**"He shall not judge after the sight of his eyes; neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isaiah 11:3,4)**

"Wow, that could be dangerous. I mean, that's a lot of power. You know they talk about world government and increasing the power of this thing called the United Nations, back in the 1970's. But you know, no one really meant it."

"I know what you mean—Hitler, Stalin. But the Messiah is different. He's just and merciful. Wait, let me read it from our Book, since you're obviously unfamiliar with it."

You watch as Dan pulls out a Bible from behind the counter. "Hey, we have those things in our world," you think to yourself. "But we don't really believe that stuff. I mean, who reads the Bible for information? It's great literature, but wow...this guy is really serious."

"Okay, Frank, let me go through some of the words of the prophets. I'll explain what I need to, but most of it is self-explanatory. So here, let me give you a picture of our beautiful world as it was foreseen millennia ago by the prophets of God:

### **A World of Happiness**

"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets...the streets of the city shall be full of boys and girls playing in the streets thereof" (Zechariah 8:4,5).

### **A World of Total Peace**

"They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

### **A World Free From Oppression**

"My princes shall no more oppress my people." (Ezekiel 45:8).

### **A World of Plenty**

"They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd:

and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together" (Jeremiah 31:12-13).

## **A World Free From Sickness and Disease**

"He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isaiah 35:4,5).

"...Those are some of the characteristics of our new world, Franklin."

"Dan, this really is utopia. Why, you have everything people have ever hoped for, that philosophers have dreamed about. How does one become a...uh, member of this world of yours?"

"Well, Frank, that will shock you too. You don't become a member by being here physically. You become one by having a new mind to complement a new world..."

**"I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh"**  
(Ezekiel 11:19)

"A new mind? I don't get it? What are you driving at?"

"Well, let's see if I can get it across. There is a nonphysical component in the human mind. It's added to the physical brain. Animals don't have it. This is called the 'human spirit.' There is another spirit, also nonphysical. It's called the 'Spirit of God.' The Messiah puts that spirit into a person's mind. And since the Messiah obeyed His Father when He first came to earth in the days of Herod, and since He still obeys the basic law governing human conduct, this basic law—the Ten Commandments—will be kept by the individuals who have His Spirit. It's as simple as

that."

You are, of course, tremendously impressed by these unusual concepts—and this beautiful world. But you feel the urge to move on. So you thank your friend and leave the town.

As you round the bend, the world tomorrow evaporates before your eyes, as though a movie editor had used a scene dissolver. Suddenly, you're smelling polluted air and being audibly assaulted by the clamor and confusion. You try to cough away the dirty air. Walking down the street, you pass a newsstand. The local paper catches your eye. The headlines are filled with news of killing, strife, robbery and disease.

### **The Cry of Humanity**

Then your eyes fill with tears; your mind sees the panorama of millions of humans behind these headlines of horror. You hear the collective voices of humanity, as it were, young and old, black, yellow and white, male and female, crying through those headlines of war, sickness and death:

"Our yoke is hard and our burden is heavy. We have wandered the world in search of someone to ease our pain. But always disappointment has been our close companion.

"One told us there would be peace in our time; but tens of thousands of us were killed in a war that did not end all wars. Others of us believed we would get peace, bread and land. But our rulers starved us, our enemies killed us and the state stole our land.

"We worked hard in a nation dominated by other tribes. Our reward was to have our wives raped, our children torn in half and our tribe nearly exterminated.

"We are the untold millions of Hitler's concentration camps, of Stalin's U.S.S.R., of the southern Sudan, of Vietnam, of all the wars of all times. We are Americans killed in Guadalcanal

and the Japanese who burned in Hiroshima. We are the British whose blood seeped into the sand at Dunkirk and the Germans whose flesh fused with the stone of fire-bombed Hamburg.

"Please, please find a way to stop war and suffering forever."

Then suddenly, a blaring auto horn wrenches your thoughts from the within to the around. For an atom of time you think, "Wouldn't it be wonderful if today's world could be transformed and traded in, as it were, for that better deal the Messiah offers?"

From *Plain Truth Magazine*

## Crack-pot World Needs a New Ethic

by Arnold Toynbee

Human beings have two problems to deal with: our relations with each other and our relations with the non-human constituents of our habitat—the “biosphere” that coats our planet. Like other living creatures we have to draw on the biosphere’s limited resources for winning our material livelihood, and we have far surpassed every other species in compelling the biosphere to yield to us what we want from it.

Human technology is brilliant, and its efficiency is increasing at an accelerating pace. But technology is dependent on sociality. Even the most primitive of our human tools could not ever have been invented and operated by a solitary Robinson Crusoe. The effectiveness of our human technology is limited by the degree of our human society’s success; and, unhappily, the brilliance of our technological record presents an ever greater contrast to our dismal social failure.

The social insects’ history has been the reverse of ours. The individual bee, ant or termite has a built-in dedication to the service of its community, and this social instinct has enabled these species to maintain themselves for hundreds of years—in contrast to the couple of million years for which recognisable hominoids have been in existence to date.

Mankind needs to achieve a social harmony of the social insects’ standard, but this task is harder for us than it has been for them. Our human sociality is not built into human nature, unlike the social insects. We have a certain amount of freedom of choice, and we can, and often do, use our freedom to behave antisocially. In the atomic age into which our accelerating technological advance has now carried us, a persistence in antisocial conduct spells, for



mankind, the self-extinction of our species. Our present form of human society is morally delinquent. Mankind's most urgent business today is to discover and establish an alternative form of society that will close our present scandalous and perilous "morality gap" or, short of closing it, will at least reduce it drastically.

The alternatives that we are being offered today are shams. The ideological and religious differences that politicians exploit for arousing mass emotions are superficial. Beneath these specious labels there is today only one single global society. Present-day society is global because present-day technology is. The potency of this global technology requires a society of human beings who are morally fit to handle poisonous tools and lethal weapons. This problem touches the quick, and no current ideology or religion is probing down to it, though there are some private groups of pioneers who are looking for a new way.

The balance sheet of the latest 100 years of human history shows the need for change. On the credit side we have an increase of wealth and health. Even the still indigent two-thirds of mankind are possibly wealthier, and are certainly healthier, than they were 100 years ago. But these gains have been bought at the price of heavy spiritual as well as material losses. The chronic growth of mankind's "gross product" is robbing still unborn generations of their patrimony by polluting the biosphere and using up its material resources. We hold our command of these resources in trust for posterity. We are betraying this trust, and, in committing this and other moral misdemeanours, we are making ourselves profoundly unhappy.

Our increasing material affluence is leaving us unsatisfied, strained, restless and haunted by a fear of being released by death from a life that we do not enjoy or, for the Hindu and Buddhist majority of mankind, by a more logical fear of being reincarnated. Violence is mounting (two world wars in one lifetime, genocide,

the forcible eviction of people from their homes, and private crimes of violence for economic gain or out of animosity, or even for fun). There is an increase in dishonesty and in the decline of our standard of workmanship. "Permissiveness" and sexual promiscuity are undermining family life—the indispensable psychological and moral setting for children.

Our children are repudiating the society into which they are growing up. This society has been made what it now is partly by the adolescents' precocious selves, as well as by their elders and by their predecessors in previous generations. But the young perceive only their elders' responsibility, and this has created a generation gap of reciprocal misunderstanding and hostility.

Our present form of society is truly repulsive. It condemns both individuals and communities to run a "rat race" in which success and failure are measured by the percentage of mankind's gross product that a community or an individual succeeds in appropriating by ruthless competition.

Human beings used to be ashamed of the greed in which they indulged, until Adam Smith suggested that the self-seeking of individuals is beneficial for society. We have eagerly adopted his doctrine, without paying attention to his reservations, because in 1776—the year in which this book "The Wealth of Nations" was published—a great spurt in the advance of technology was giving us the tools for making our greedy self-seeking pay unprecedentedly high dividends to an adroit or lucky minority.

The formidable fundamental question now is: what is life for? Assuredly every human being ought to try to achieve something in his lifetime, but personal achievement need not, and ought not, to be found in self-seeking; it can and should be found in activities that benefit other human beings, including posterity.

This is the professional objective of doctors—according to the Hippocratic Oath—and of nurses, probation officers, teachers and ministers of religion. Their profession must incidentally win a

livelihood for their families, but this is incidental to their service for humanity. If and when they make material profit the paramount objective of their work, they are no longer being true to their professional ideals. This is the right standard for all of us.

An alternative society? Here are a few of the questions that we need to ask and answer in exploring alternative social possibilities. Ought we to love all our fellow human beings equally, as Jesus taught? Or should there be gradations in our affection and concern, as was held by Confucius and by Mencius?

What kind of family life offers the best start for children? How are we to deal with sex? Nature has made us sexual animals, but something has made us also human beings. We need to harmonise the necessity of sexual procreation with our human dignity and happiness, which are not compatible with an unregulated indulgence of our built-in sexual appetite.

The reduction of the death rate calls, in our limited biosphere, for an artificial limitation on the size of the planet's human population. The optimum size of population is the size that offers the most promising spiritual and material possibilities for every child that is born. The estimate is difficult to calculate, but it is not impossible, and it must be done: it is indispensable.

Technology has now knit together, into a single society, all human beings all around the globe, but the maximum size of a community whose members can know each other personally is small —not more than a few hundreds. How can we combine the global community, which we need for preventing war, pollution and depletion of resources, with a vast number of small local communities confined to neighbours whose relations with each other can be direct and personal?

How are we to face death? A human being is unique among living creatures in knowing in advance that he is going to die. The Pharaonic Egyptians knew how, and so did the believers in Judaism, Christianity, and Islam. How are we to face re-birth, if

we believe (as a majority of human beings do) in the reality of this?

Hindus and Buddhists know how. In order to face either death or re-birth, we need to be in touch with, and in harmony with, the ultimate spiritual reality that is in and behind and beyond these phenomena. For others it is a suprapersonal spirit; but in whatever form we conceive of it, it is a reality for every human being, including those who fancy that they do not believe in its existence.

We shall not win an alternative society without winning an alternative religion; for religion is society's rock bottom basis. Our present religion is a consecration of egoism. Our present ultimate objective is the anti-social pursuit of material gain, both individual and collective. Since this is an abominable religion, it is not surprising that we are making ourselves miserable and are jeopardising mankind's survival. Fortunately there are people in most countries who are aware of our plight and are trying to work out practical proposals for bringing an alternative society to birth. These pioneers deserve support. The sands are running out.

From *The Cape Times Magazine* S. A.

## Mind Can Control the Universe, Says an Apollo Astronaut

Uri Geller, an intent young Israeli, has confounded scientists with his apparently mysterious powers, by bending keys and forks using no discernible physical force, and accurately describing hidden objects.

Ingo Swann, a 40-year-old New York artist, has also staggered scientists at California's high-prestige Stanford Research Institute by apparently controlling with his mind a well-shielded magnetic field.

'What we are establishing', says Dr. Edger Mitchell, the former astronaut, 'Is that the mind controls the universe.'

More than two years ago the 44-year-old retired U.S. Navy captain agreed to conduct telepathy experiments from outer space when he was the lunar module pilot on the Apollo 14 mission.

'I'm convinced psychic forces are real,' he says. 'What I want now is an explanation.'

Dr. Mitchell founded an institute at Stanford a few months ago with the aim of investigating psychic phenomena.

The Stanford work has been carried out amid some controversy. Time magazine wrote an unfavourable story in March about Geller, implying he was a fake whose feats could be duplicated by skilled stage magicians.

However, the Stanford Institute is one of America's best known 'think tanks', carrying out research for both the Government and private industry, and the two researchers assigned to the psychic project, Dr. Harold Puthoff and Russell Targ, are both recognised scientists and laser specialists.

In a recent presentation to physicists at New York's Columbia

University, the Stanford researchers said of Geller and Swann: 'We do not claim either of these men have psychic powers. We draw no sweeping conclusions as to the nature of these phenomena or the need to call them psychical.

'We have observed certain phenomena with the subjects for which we have no scientific explanation. All we can say at this point is that further investigation is clearly warranted.'

Dr. Mitchell said the researchers were 'taking an ultraconservative point of view.' And of the Time story, he exclaimed vehemently: 'Geller is not a fraud.'

Geller himself says he is merely the instrument of an intelligent energy with a purpose of its own. He believes the power comes from outside the galaxy.

The Stanford scientists rejected Geller's bending powers as 'inconclusive' because he was permitted to touch the objects.

They said any experiment where Geller and Swann could have used trickery was discounted.

But they admitted they had no explanation for the following: Geller correctly guessed the orientation of dice shaken in a box eight out of eight times. The odds against this are about a million to one.

Geller was able to tell which of 10 identical cans contained an object. He did this 12 times without error, against odds of one in a trillion. He declined to answer twice, being 'stumped' by a paperwrapped ball-bearing and a sugar cube.

Geller passed his hands over a sensitive laboratory balance, covered with a bell jar, and caused it to deflect with a force up to 100 times of what would be caused by striking the jar or jumping up sealed in a safe.—Sapa-Reuter.

## Epochal Event: What God Did in Korea

All over Korea during May and early June, farmers were busy transplanting rice seedlings. On the Christian calendar, however, it was harvest time. The nation was penetrated by the Gospel as few—if any—countries ever have been. The spring spiritual effort was climaxed in Seoul May 30—June 3 when Billy Graham preached to more people in five days than he had ever confronted in any crusade of any length before. It was also apparently the largest gathering in Church history.

Using a system of pre-marked sections that allowed for about three square feet per person, Korean organizers of the Seoul crusade estimated that 3.2 million came to the five meetings, including 1.1 million at the closing Sunday-afternoon rally. (Police estimates were about 50 per cent less.) Crusade totals thus surpassed by more than 900,000 the total attendance at Graham's 1957 New York City meeting, which lasted sixteen weeks. Also falling was the record established at Glasgow, Scotland, during six weeks in 1955, when the cumulative total was 2,647,356.

The crusade was backed by virtually all the 1,600 Protestant churches in Seoul; Catholics, Buddhists, and Confucianists were in the enthusiastic crowds by the thousands.

"I seriously doubt if we will ever see meetings like this again in my ministry," the evangelist said at the end of the series. What he had seen were the fruits of some ninety years of evangelical missionary work plus unprecedented cooperation among the churches in recent months of preparation. Graham often publicly acknowledged the contributions of both the missionaries and the churches, and in his final statement he declared, "Those

of us who had the privilege of participating in it will never forget what God did in Korea."

What Graham saw in Seoul, six of his associate evangelists saw in six provincial cities (Taegu, Taejon, Pusan, Chunchon, Kwangju, Chonju). They each conducted week-long crusades and spoke in a variety of auxiliary meetings. (For example, Grady Wilson on one occasion addressed 60,000 students in Pusan.) Cumulative attendance at their crusade was estimated at 1,177,300 while approximately 135,000 heard them in other meetings (such as in schools, military bases, and businesses). Few of the team members had ever before had larger audiences.

After the associates concluded their crusades, they came to Seoul to take on additional meeting engagements. Other members of the Graham team also spoke extensively in the capital area. In nearly every meeting, opportunities were given for public profession of faith in Christ. In the two weeks preceding the crusade, nearly 40,000 Christians from 6,142 churches distributed Christian literature to every home in Seoul (population: 6.6 million).

Statistics on responses to the invitations were difficult to obtain, since many of the meetings were held in close quarters and there was no possibility of getting inquirers to "come forward." Some of the Korean leaders expressed the opinion that for every decision card received in Crusade headquarters there were three other unrecorded decisions.

The number on record the last day of the crusade, however, was over 75,000 (including the inquirers in other cities and meetings).

Christian leaders in Korea saw the spring evangelistic effort as a landmark in the nation's history.

"It is a new epoch in the history of the Korean church and a new beginning for Christian unity and cooperation in our church," commented the Reverend Kyung Chik Han, chairman of the crusade executive committee and pastor emeritus of the



internationally known Young Nak Presbyterian Church—the world's largest Presbyterian church.

The impact will be felt beyond Korea's border's and throughout Asia, according to an assessment by Presbyterian seminary professor Samuel H. Mofett of Seoul, a second-generation missionary who believes the event was "a history-making turning point in the history of Christianity in Asia."

He also said the crusade brought a new spirit of Christian unity to South Korea's splintered Protestantism and lifted the morale of the believers, conscious of their minority-status in a land that is 90 per cent non-Christian.

Moffett's father was the first Protestant clergyman to enter Korea as a missionary. He came ashore at Seoul about a mile down river from Yoido, the island on which the crusade was held. "Never in his wildest dreams would he have imagined rivers of people steaming across that river to hear the Gospel," the son said of his father.

Night after night they did stream across the bridges, most of them on foot. Some walked two hours or more each way. One widow was reported to have saved for a month to buy a ticket for an hour-long train ride. Few came in cars, and most of those who did drive had to leave the vehicles on the other side of the bridge and walk over since there was virtually no parking space. Hundreds of buses drove across the bridge and discharged their capacity crowds and then went back into the city to pick up more passengers.

Besides the seats for platform guests, the choir, and a few special guests, the only seating available was the pavement of a former runway now used as a military parade ground. Some people brought straw mats or scraps of plastic, but many sat on pieces of newspaper or nothing at all. A decades-long curfew was lifted, allowing a number to stay overnight.

There was no protection from the elements, and on the first

three nights the weather was unseasonably cool, with stiff winds blowing. For the final rally, an afternoon event, the sun bore down on the crowd. More than 6,000 sang in the choir in Seoul. There were other thousands in the choirs in the provincial cities. Counselor training was virtually unknown before the meeting, but thousands took the course and helped in the crusade. In one of the satellite cities, few older Christians took the course, so nearly all the counselors were young students. Many of the ushers were women dressed in their traditional costumes.

Assistants came from nearly all missions operating in Korea. Pan-church organizations that work in the nation were deeply involved, too.

One of the groups helping out and observing at close range was Campus Crusade for Christ, which plans to hold Explo '74 in Korea next year (300,000 expected). Many of the international organization's leaders were on hand. Campus Crusade has developed such a following in Korea that it uses an eighteen-story building in Seoul for a training program. Graham plugged Explo from the platform.

He also repeatedly spoke of the spiritual power in Korea and suggested that from a base in Korea Asia could become a "gravitational center" of Christianity. He said, "I urge church and theological leaders, especially in Europe and America, to come and study the Korean church. I believe the secret of the power and strength of the Korean church is that they believe and proclaim the Bible. They have a strong evangelistic and missionary interest. They couple all of this with a great social concern."

The Korean church has been growing at a rate four times that of the population growth. It has been doubling every decade. Graham said that it was "the fastest-growing church in the world."

One part of Asia that looked somewhat askance at what was happening below Korea's demilitarized zone was the Communist-

controlled sector. In violation of the agreement under which talks had been going on for several months between North and South Korea, the Communist radio attacked the crusade and accused the government in the South of forcing a large attendance. The embarrassment for the North was especially acute, since more than half of the executive committee in Seoul is made up of refugees from the North. They were unmoved by the broadcast claims that the government had brought in Graham to chase away "evil spirits" and to oversee a "gambling" attraction. The reaction was expected from the Communists, they say.

Many at the crusade's closing meeting chanted, "Fifty million for Christ!" The slogan had clear overtones. That figure is the combined population of both Koreas.

Nobody, however, had expected the degree of response to the crusade all over the nation. Nobody, that is, except the thousands of Christians who prayed, some for many hours early in the morning day after day.

from *Christianity Today*

## Let's Speak Korean! (2)

In case any Family members would like to study further, below is a list of books on the Korean Language which we have found to be most useful. Unfortunately most of these books seem to be only available in Korea, so you would have to order them through the following address:

Hal McKenzie  
1308 Nakwon Building  
284-6 Nakwon-Dong, Jongro-Ku  
Seoul, Korea

### **Korean Language Books**

#### Speak Korean With Me, M.E. Song

This is probably the best Korean phrase book available. It is handy to carry around, and has 1,500 simple sentences that can be used in many situations, as well as some simple examples of commonly used sentence patterns. The text provides romanization of Korean words and phrases as well as Hangul.

Cost: \$1.25. Including airmail postage, \$2.10 to America, \$2.70 to Europe.

#### New English-Korean Conversation Dictionary, M.E. Song

This is a good companion to the book above; used together, we have found that we could begin constructing simple Korean sentences and making our desires known using these two books alone. This is not only a concise dictionary, with romanization and Hangul, but in the front of the book it has a very comprehensive overview of Korean grammar. This book also is small and easy to carry around, but it is packed with very helpful information.

Cost: \$2.00. With airmail postage, \$3.05 to U.S., \$3.45 to

Europe.

Myongdo's-Korean '68, Anthony V. Vandesande, Francis Y.T. Park

This is by far the most authoritative text on the Korean Language for the serious student. Originally written by the Myongdo Institute in Seoul for Catholic missionaries, it is also the standard text for the U.S. Peace Corps. It has dialogues, drills, and very detailed and scientific explanations of structural patterns, as well as some cultural information. It is designed to be taught in the classroom with a native Korean instructor, ideally on a four-day teaching cycle of five forty-minute sessions a day. If this schedule is impossible for Family members, we have found that one can make do with any reasonably well-educated Korean as an instructor, spending 1½ hours per day. Using this book diligently, one can gain a basic command of the language within a year with the first two volumes. There is also a four-volume series, Intermediate Korean '71, for more advanced study, and a series of booklets introducing Chinese characters.

Cost: Vol. 1, \$4.10, Vol. 11, \$4.60 by surface mail.

For further information, you can contact the Myongdo Institute at this address:

Franciscan Fathers  
17 Jeong-Dong, Seo-Dae-Mun Ku,  
Seoul, Korea

Korean in a Hurry, Samuel E. Martin. Published by Charles E. Tuttle Co.

This is a handy book for getting some of the essentials in Korean grammar. However, its main drawback is that it uses only romanized Korean, and does not use Hangul. It would be unwise to study Korean without a knowledge of the alphabet, so this book alone isn't of much use, we've found. However, it can be a useful supplement, and has the advantage of being readily available in the West. For European Family, you can order this book from "Boxerbooks, Inc.", Zurich; or in England, "Prentice-

Hall International, Inc.", London. These are the European representatives of Charles E. Tuttle Co. This book costs \$1.00.

A word of warning for U.S. Family members: do not use the Korean language booklets published by the U.S. government for use of servicemen. We have found to our embarrassment that some of the phrases taught are okay between G.I.'s, but are not suitable for polite Korean society.

### KOREAN WORDS AND PHRASES

Family or Family member: *Shik-ku*. 식구  
(lit., "he (they) who eat together).

Korean	Family	: <i>Han-guk shik-ku</i> . 한국식구
American	ㄴ	: <i>Mi-guk</i> ..... 미국.....
Japanese	ㄴ	: <i>Il-bon</i> ..... 일본.....
English	ㄴ	: <i>Yong-kuk</i> ..... 영국.....
German	ㄴ	: <i>Tog-il</i> ..... 독일.....
French	ㄴ	: <i>P'u-rang-suh</i> .....프랑스.....

(Other nationalities are pronounced about the same as in English.)

Are you an English Family member? (*Tang-sin-un*) *Yong-kuk shik-ku ip-ni-kka?* (당신은) 영국 식구입니까?

Yes, I am an English Family member: *Nae, (cho-nun) Yong-kuk shik-ku ip-ni-da.* 네, (저는) 영국 식구입니다.

No, I am a German Family member: *Ani-yo, (Cho-nun) To-gil shik-ku ip-ni-da.* 아니요, (저는) 독일 식구입니다.

(To say "Englishman, Frenchman," etc. use the word *saram* 사람 (person) in place of 식구).

I am very glad to meet you: *Dae-dan-hi pan-kap-sup-ni-da.*  
대단히 반갑습니다.

Thank you: *Kam-sa-hap-ni-da* 감사합니다 ;  
or *ko-map-sup-ni-da* 고맙습니다.

Goodby (to guest, lit. go in peace): *An-yong-hi ka-sip-si-o*  
안녕히 가십시오.

Goodbye (to host, lit. stay in peace); *An-young-hi kye-si p-si-o*

안녕히 계십시오.

### Dongsanae Norae (Song of the Garden)

Chu-nim cha-gi dong-san-ae o-shyot-nae,  
Ku cho-hun hyang-gi chin-dong-hae,  
Baek hap-wha pon-song-hae, baek hap-wha pon-song-hae,  
Ko-ruk han-un-hae so-nak-pi, chu-nim-i nae-ryo chu-si-ni,  
Choog-un-ja ta-si sa-nae, choog-un-ja ta-si sa-nae.

Ka-mul o so mae-ma-run i-ddang-ae,  
Sin-son han saem mul-dae chu-sa,  
Ok-to-ga tae-ot-nae, ok-to-ga tae-ot-nae,  
Chu-nim-i won-su i-gi-sa, i sae-sang got-pat hwa-ha-go,  
Han-na-ra i-ru-ot-nae, han-na-ra i-ru-ot-nae.

Chu-rul min-nun hyong-chae ja-mae-yo,  
I-bok-dwaen mal-sum du-ru-ra,  
Im dui-rul da-ru-sae, im dui-rul da-ru sae,  
Yo-gi-so si-ryon go-tong-i, Cho-gi-so pog-i twae-ri-ra,  
Pon-hyang-ae i-ru-ru-myon, pon-hyang-ae i-ru-ru-myon.

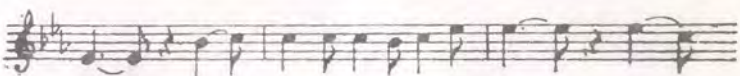
## 동산의 노래



주님 자기 동산에 오셨네 그 좋은 향기 끈 동  
가 물에서 마시니 양이 신선이 한 섬을 큰 대  
죽을 밍는 향 제자 매이 북이 된 샘을



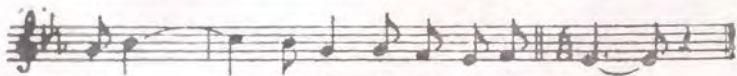
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라 의 되 를 따 르세 의 되 를 따 르



해 거 특 한 은 혜 소 낙 바 주  
네 주 님 아 윗 수 이 기 사 이  
새 여 기 서 시 련 고 흥 이 저



님 이 내 러 주 시 니 죽 은 자 다 시  
세 상 꽃 받 화 하 고 한 나 라 이  
기 서 북 이 되 리 라 본 향 에 이 르



사 네 죽 은 자 다 시 사 네  
였 네 죽 은 자 다 시 사  
르 면 본 향 에 이 르면



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—

