

# The Way of the World

January 1972



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

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(Editorial)

## Making Use of Time Makes Man

There is no recovering time gone by for ever and ever. Everlasting as it is regarded, there can be no earthen living out of the restricted one and it goes without saying for how to make use of it to make or break one's career. So is it to God.

How God has been watching over the fall of man, terrible death, miserable warfares, rebellions in frequency, deep starvations etc. since the creation is far beyond imagination.

Fortunately, however, through the Divine Principle we have come to touch some of His lonely, grievous, internal heart, particularly realized that His grief is much more than any other person's in misfortune.

Now that we can and should fulfill His earnest wish as well as our own, it is desirable for us to start the year 1972, being aware of sense of self-expansion—I'm a state and a state's I; I'm • the universe and the universe's I, I'm God and God's I.



(Sermon)

## Let us Protect the Unified Front!

Sun Myung Moon

This is our Leader's New Year Message of 1972 delivered at the Washington Unification Church on Jan. 1st, 1972.

It is my big honor to greet the New Year and God's Day here in America. Now I am praying for all the Unified Families throughout the world including in Korea. Last year we fought and made much progress in propagating God's Providence under the slogan "Let's insure the Unified Front!" For the watchword of this year, we made a choice of "Let us protect the Unified Front!" Looking over the current situation of the entire world, nobody can deny the fact that the democratic countries entrusted with the external mission of the Providence is at the crisis of destruction owing to the enveloped menace of Communist one. Of the democratic countries, all the religions, particularly Christianity has been to take charge of this external mission.

Then what is meant by it? It could be no other than subsidiary activities for the victory over Communism, enemy of all the religions and God. But unfortunately as not any of the established churches has been positive for the mission, the mission has been forced to be held concurrently to the group entrusted with internal mission and the group is namely our Unification Church. The group has come to appear for the protection of religions as well as for the fulfilling the purposes and missions of both democratic nations and religions based on the systematic theory far ahead of Communist one and has been preparing for the strengthened power against Communist menace.

In the Providential viewpoint, therefore, the Unification Church

is the final and unique fort of God. Consequently, I think it indispensable to protect it at all hazards for the survival of all the individuals, religions, democratic countries and you will be easy to find the reason why I made a choice of the catchwords mentioned above.

Meanwhile our Unification Church is also entrusted with internal mission—Providential and Pan-world historic ones. For my part, the completed internal mission unaccompanied by the completed external one can not make sure of the thorough fulfillment of the entire purpose.

Then which mission do you think is of more importance, the internal one or the external? Of course internal one, because the internal mission is for God whereas the external, for man. It was God's providence to make the foundation for the triumph over Satan through the individual connected with God internally, family coincided with the individual, society, nation connected with the race. As you know, however, due to the rebellion of the Israelite, the chosen people of God, His providence was nullified and forced to be postponed. So it is no doubt for us to reform such a foundation for triumph over Satan connected with recoming Messiah and to that direction our Unification Church has been stepping forward. So as to be accomplished, it is primarily required for each one of you to be far superior to Peter, Jacob and John in making you free of all the temptations of Satan for the basis of family, tribe, race and nation by which Jesus' and Recoming Messiah's family, tribe, race and nation could be protected.

From God's viewpoint, it is desirable for you to say that you became a member of the Unification Church rather so as to protect recoming Messiah than to be redeemed. So far have I been paving the way for your family, tribe, race and nation. From now conversely you have to take charge of making me protected and form the basis by means of the world-wide

activities. After my formation, forming the basis of all the blessed families will follow and when our basis is enlarged to a nation. The formation of world-wide national basis will be the question of time.

I have been persecuted by the race and the nation but now is the time for you to be prepared for the world persecution so that you can be protected by the nation. As you know, our Unification Church has been persecuted from families, societies, tribe, the established ones and nation, so we ourselves have to form the external basis that will protect us. Now in Korea it is rushing into the phase for our church and the established ones to make compromise in the relation between Abel and Cain. But in presumption of their refusal, I made Union Churches consisting of China, Japan and Korea, not for the destruction of the established churches but for their relief. And in expectation of rebellion, I am going to form the world-scale of churches. As I told you before, now is the time to accomplish the national restoration and unless we complete the national restoration, there is no restoring the entire world. This is the reason why I have been leading in Korea, the basis for the world restoration.

In the providential viewpoint you are not Americans but one of the newly formed tribe. So until the national restoration in Korea is accomplished, you are to give positive support on it. And for the accomplishing the world restoration, everyone of the entire Unified Members can and should be united closely with one another. In other words, Cain's individual, family, tribe, nation can and should be for Abel's family, tribe and nation. It was the main reason of Jesus' failure to perform his mission for the Israelite to rely on Jesus without making their own effort. Same is the case in the blessed families. It is not permitted for each blessed family to be willing to be out of the system, because they are blessed for the defense of Abel's family centering around our Leader.

(New Year Messages)

## New Year Greetings From Overseas Families

**The world is large and dark and asleep.**

**But there is a light**

**Peter Koch  
Austria**



Mr. Peter Koch

conquer all darkness?

The past year has brought us a considerable increase in membership. Much energy has been put into the project of building our training center. The reward will come next year when many strong fighters for God will be trained there. The first training course will start right after God's Day. The objective of this course will be the training of the teachers for the coming training courses.

By constantly changing our methods of approaching the people especially on the university level we have gained much experience.

However, we still need many more highly qualified teachers. This is especillly true with regard to the anti-communist work. So it will be our aim during the coming year to reach more university professors and ministers. We are already working with some of them to draw them closer to a living relationship with the living God. We expect a much closer cooperation with them in the near future. With greetings from Austria to our True Parents and to all our brothers and sisters in Korea.

**The main emphasis in 1972 will be to find more members**

**Katherine Bell  
Canada**



**Miss Katherine Bell**

It is Sunday, today and our Master, Mother, Mrs. Choi, Mr. Kim and Mr. Ishii left Toronto yesterday for Washington, D.C. We were so happy to have them come to Canada and visit us. I had hoped that they would come, but I don't think I ever really believed that they would. I can't describe how happy and grateful I feel that they came to visit our center in Toronto and I know all of us here feel the same.

Our Master and his party stayed with us for 6 days.

When they first arrived we were all rather shy but that soon passed. Somehow you can't stay shy around those who love you so much. While they were in Toronto much of their time was spent in getting an American

visa, but there was also time for other activities.

On Tuesday, the Master and his party as well as all those who did not have to work or write exams drove down to Niagara Falls and spent the day. Other days there were trips to the department store or some sightseeing. In the evenings our Master talked with us. It was so wonderful to have him with us in person. There is so much about the Divine Principle that we still have to learn. I knew our knowledge was not very deep but realized more than ever just how hard we must work in order to understand the Principle and to share this understanding with others. Again and again both Mr. Kim and our Master both stressed the fact that we must study the Principle and that we must study for others not ourselves.

With the visit of our Master we are now much more aware of the need for the sharing of Principle with others. Our feelings and plan for the new year will be mainly along this line. We also wish to begin studying anti-Communist theory again so that we may have some knowledge of communism and have at least a foundation of the theory of communism to build upon when we have more members. A number of us have been exposed to the theory of communism (thanks to the American Family) but we have, I am sad to say, not done very much with this knowledge because of our lack of members and our ignorance. However, we must now find some way to overcome this.

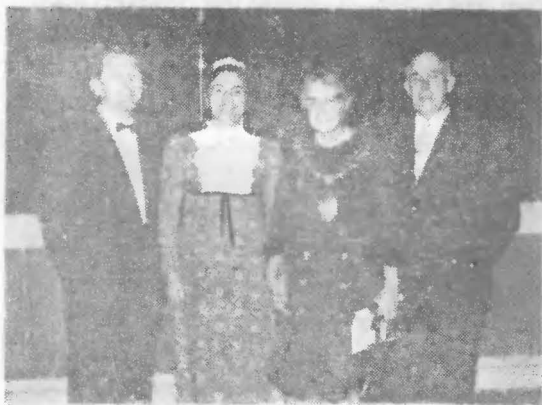
The main emphasis for the Canadian Family in 1972 will be to find more members. We would like to double our membership at least and if possible do even more. With more members we should be able to establish more centers—at least one possible two or three. Although we are a small country population wise (20 million) we have a very large area to cover.

I pray only that we may work very hard for our Master and Mother and establish a strong foundation so that our country can truly become God's country.

I wish everyone of Unified Family a most prosperous and successful New Year and many blessings from Father.

### Opening up the Dispensation in the British Isles in 1972:

**Dennis F. Orme  
England**



Mr. & Mrs. Dennis Orme and Honourable Mayor of Slough, Mrs. Henman & her husband (From left to right)

In the four years from 1968 the unification movement has established its base in the British Isles. Last year saw the H.S.A.-U.W.C. pass forty members with eight former members overseas who are now members of foreign families. In the last year we developed the capacity to put on shows and campaigns

involving a considerable member of people. In addition the movement took over Rowlane Farmhouse on the edge of Reading and this has given us an office for the first time together with proper facilities for workshop weekends. As a result we now have an office for the first time, a printing room and photographic room whilst having room to maintain to vehicles and construct furniture and boards. Rowlane members are even beginning a small agricultural policy.

Seemingly also we have acquired much equipment of an



electronical nature—tape-recorders, film projectors, photographic equipment that increases out capacity to reach out. All of this bodes well for the future. Twice in the last two years we have moved our main centre and this is always a major problem. Last year saw the closing of three centers and the opening of five new centers. At this moment of time we are looking for a further two, one of which we hope will be in central London.

Next year our main activity will naturally be our normal programme of witnessing, this is carried out daily. In addition we shall be augmenting our reaching out with shows-musical shows. A full programme for 1972 is booked beginning on January 8th at the Town Hall, Oxford.

As always with ever increasing numbers and talent within the Family it is a job to focus and deploy it to maximum advantage in overcoming Satan. Undoubtedly the key to success and failure is indemnity, and the entire family have been on various conditions from walking almost fifty miles per day to praying seven times a day for ten minutes each time. If we are to break Satan's grip on the nation then 1972 must see the stepping up of indemnity, a greater discipline within the Family to exert a concentrated spiritual force for good on these Islands. Each nation has perhaps its good points and areas where is extremely active. Therefore some of our campaigns may well seem to be peculiarly British in character but our endeavour is to pick the more clear cut issues to gain members and experience in combating the wiles of Satan. Gradually we have been building up experience and by the time we have 120 members we should be able to mount really constructive campaigns.

What does 1972 hold for us? from the Divine Principle we know that as the years go on the struggle between the forces of good and the forces of evil will greatly be intensified. The challenges of 1972 will therefore be greater than of the previous years. Next year will be harder than the previous years and

Satan's capacity to create misunderstandings and division will increase. Therefore outward growth must be matched by a corresponding inward growth, if we are to cope effectively with challenges of Satan. Last year saw horizons open to us that we had never dreamt of and no doubt in the forthcoming year this will certainly be the case again. We pray only that we may be equal to the tasks ahead, that we may be humble to Our Heavenly Father and allow His mighty love and majestic wisdom to hold sway in all that we do. As we go forth we pray also that we may develop those characteristics of heart that will enable us to be better instrument of Our Father, perseverance, quietness of spirit, determination, patience, courage and an openness in heart that alone will enable us to forge a lasting unity of heart across the world. We pray that the next year will be a year when we deepen our understanding of Divine Principle, increase our vitality and bring a greater joy to our True Parents.

**May the year 1972 be the greatest awakening of Christians**

**Reiner Vincenz  
France**



Mr. Reiner Vincenz

Beloved Family,  
Korea; our homeland, how precious you are! In size you are small, but you the Lightbearer for the world.

Korea, the chosen country by our Heavenly Father, how much you are in danger. Evil forces just want to swallow you up. But you have born the Saviour for the world.

Korea, the land of the morning

calm, you are the trumpet proclaiming true life and happiness. You are the hope for the world.

Oh, brothers and sisters in Korea how grateful we are to you. you are giving your blood, your tears, your sweat for many years already in order to lay the foundation of the new world. Your sacrifices, your sufferings are so big. We bow before you and pray deep from our heart for your protection, your health and success. May the year 1972 be the greatest awakening of Christians and may they follow our True Parents.

The French Family wants to fight hard with you against the evil forces, winning hearts and land for a strong foundation.

Dear brothers and sisters throughout the world, let us come closer together and build a unified front for the victory and glory of our Heavenly Father. Monsay for 1972!

**The Providenc of God will quickly become a part  
of every day speech for people**

**Herman ten Bokkel Huinink  
Greece**



Mr. Huinink

Four years have passed since our True Perents initiated God's Day. We expect that upon the foundation of these four years, the Providence of God will quickly become a part of every day speech for all people. In how many heartshas the love for our True Parents been anchored? In how many countries is the many Truth of Divine Principle taught? And in how many languages? Our True Parents are living examples for the whole of mankind. Only by becoming their

extention, that is, their branches or extremities, can the true life be inherited and expressed; So that all people may participate in the blessings of God. Under God's love 1972 will be a fruitful year. We will work towards that end.

**Deeper love and brotherhood in a more  
profound understanding!**

**Barbara Burrowes  
Guyana,**

Those of us who usher in the New Year 1972, from within the fold of the True Family, guided by the True Parents centered on our Heavenly Father are truly blessed. But for us to be truly worthy of this privilege we must reach the point of total commitment.

We cannot but look back at 1971 with the view of examining our errors and failures, taking stock of everyting accomplished and unaccomplished, so that 1972 will find us on anupward climb and not in staticity or decline.

1972 must be a deeper love and brotherhood in a more profound understanding of the Divine Principle. We must find ourselves living a more principled life and so, more prepared to accomplished both individual and collective missions.

I have set many goals within my heart, such as the amount of members I would like to have in the Guyana mission by the end of 1972, the number of centers and the setting up of some kind of business enterprise. I would also like one of the younger members to experience center life abroad during the Summer and here in Guyana to have public meetings and a few seminars.

Many a New Year resolution as had to go the way of unfulilment, many a new hope has ended in despair but I know

that zeal, perseverance and true dedication will bring us all within sight of our goals.

Greetings to Leaders and Families all over the world. I wish you all a fruitful and happy 1972.

Greetings to Master and Mother and may 1972 bring them more joy and happiness. May their children grow in health and strength.

On behalf of the Family in Guyana I would like to express our sincerest gratitude for all that our True Parents have given us. Mansei for all in 1972!

### **Working on the base of victory founded by our Master**

**Robert Brandner  
Luxembourg**



Mr. Robert Brandner

Speaking about our country I want to mention some points which seem to be important. As one of the smallest nations midst of large nations (Germany, France, and Belgium), Luxembourg had to be peaceful since a long time in history. In spite of occupation by different countries, it could survive because of strong patriotism. Turning from agriculture to industry, financial business and tourism, it learned to profit from the problems of other nations. Relations between people are closer and no extreme thinking is demanded. Because of the strong Catholic tradition, spiritual life is very limited and immovable. Therefore youth is unsatisfied and is looking for new ways.

Searching in different groups we stated, that they are mostly concerned to social problems. On the other hand, this type of religious education made them really helpless in fundamental questions. Even adult people are afraid of a new thinking and need more preparation.

In the passed year it was possible to find some open people through personal contact. We also could establish a larger flat as a center for our Principle work. The next step will be a strong family base and the registration of our movement. As people in Luxembourg are very concerned to money we want to use this strong point for some economical project. Satan knows that we can do much with a few strong members.

Working on the base of victory founded by our Master, we want to support Unification Church with our strongest engagement. We wish True Parents and all Family members richest blessings from our Heavenly Father.

### **We shall intensify our work at University**

**Ingrid Schneider  
Norway**



Miss Ingrid Schneider

Another year has passed with work for Father's Kingdom. We were greatly blessed with a big new Center and new members and there was made progress towards our common goal. Yet much remains to be done and time is getting short.

It is our deep longing and our earnest prayer that all the plans Heavenly Father and our True Parents are having for next year might be accomplished after schedule, and that we here in Norway

might cooperate in the best possible way. We want to reach many qualified people and touch their hearts, so that they, too, will become members of the Unified Family.

One of our first goals will be that each one of us finds three new good people in order to strengthen the fundment and to establish new Center in other Norwegian towns. We want to make every effort to be better instruments in Father's hand, so that He can use us as efficient tools to be victorious over Communism and to build the new world where peace and happiness will reign.

We shall intensify our work at the University so that finally a strong and influential student group can be estbalished.

We shall then by all means try to find enough capacity to have an impact formation of opinion in this country. Toreach this, we have to contact many, many people, take part in the newspaper discussions to a certain extent, print some material (witno-material), and start with bigger campaigns.

Yet I know that the growth and success of our movement in this country will to a great extent depend on the growth of each member. It is therefore my hope that we will be children whom Heavenly Father can be pround of, that we will be good and absolutely obedient sons and daughters to our Beloved True Parents, and that we will be men and women whom the future generation will love and respect for their service to this country and all mankind. May Heaven grant us the courage, the wisdom and the strength to live up to that!



**Here in South Africa we are searching for  
spiritual children**

**Wouter van der Stok  
South Africa**



Mr. W. van der Stok

We thank you for your letter of Dec. 2 and all the good wishes. Please thank our True Parents and all our brothers and sisters in Korea for the great work and strenuous effort completed during this old year of 1971 for Korea and the whole world. May the New Year bring much success both spiritually and physically and many blessings from God for our True Parents, their children and the whole Unification Church. We trust that our Master's overseas travel will bring much of blessings and the spiritual revival in the many centers throughout the world will receive new power.

We feel that the next three years are of tremendous importance to the world, which is now standing at the crossroads, and pray that the Heavenly Kingdom will soon start also in the many countries where there are as yet no missionaries.

Here in South Africa Susan and I are still searching for spiritual children and we might soon have two: one European and one coloured person, while the Principles are being translated in the first of about eight African languages: Xhosa. Over six chapters have since been translated and the first chapter was recently printed and had much success initially. As much indemnity has been and is still being paid by the various non-European

peoples of Southern Africa in terms of poverty and humility, we feel that more people should soon start to come in.

We send our deepest love and prayers to our True Parents, and all the Korean family members from this southern point of the world.

### **We shall try to get more influence**

**Friedhilde Bächle  
Sweden**



**Miss Friedhilde Bächle**

This last year, two girls accepted the Divine Principle and they want to follow our True Parents.

The Swedish people don't like it if you talk to them in the street. It is difficult for them to make contact and the problem of loneliness is very big. Because of this we have the best success with invitation letters. Nearly everybody has a telephone at home. They usually call then, and we have a good conversation and they promise to come to the Center.

The general interest in religion, the sense of life and life after death is growing, but many are afraid of religious influence. They have had bad experiences with the free churches, who often use nearly force in order to convert the listeners.

We also have contact with some new religious movements who await the return of Christ very soon. They are quite prepared for the Second Coming, even if they are intolerant. The leader of the Philadelphia-Church (Pentacostals) says that he will not die

before Jesus returns. He is already quite old.

Nearly everybody talks about the "Charismatic Revival Movement" which goes around the world, and which does not only embrace Christianity, but also other religions and spiritualistic movements as well.

In the new year we shall try to get more influence in smaller Bible study groups and prayer groups.

My contact to leading personalities inside the Methodist Church, the Liberal Catholic Church and the Spiritualistic Church is very positive, and I went to work more with them. The Spiritualistic Church offered me that I could sometimes hold the service in their church.

I have also good contact to an Anti-Communist movement. Their president participated in the WACL-Conference in Manila. I shall also try to work more intensively with them.

We shall try out many plans in order to be most effective for a victory for God and our True Parents.

**Let us unite into one**

**David S.C. Kim**

The United Faith Mission in the U.S.A.



Mr. David S.C. Kim

Once an anonymous philosopher in the Orient stated the plain truth of the concept of Time and Mankind. Yet most of us do not seem to understand the point he made. He said that time passes by according to a certain predestined course set for the world and for the destiny of mankind. In this course, mankind, like actors on a dramatic stage, perform certain roles as might be

assigned to them in the script of a play. He stated that mankind is just a moment of the infinite time cycle and only a tiny part of the universe. Further he stressed that mankind cannot stop or even change this predestined course. We can only adjust, adapt and co-operate with the course predestined in the cycle of time.

How true this philosopher's statements are when I see the year of 1971 fade into eternity with respect to myself and the Principle work and in relation to the Principle Family throughout the world. His statements are especially significant when I look at our Master in the course of His Heavenly missions and at our True Parents with our invisible Heavenly Father. Heavenly Father created Adam and Eve, all things and the universe, and then lost His actual, objective positions of first Son and Daughter in the Garden of Eden. Entirely alone through long centuries, Heavenly Father endured incredible suffering and heartache to restore His dead children and give them His absolute love. In 1960 our True Parents fulfilled the first positions of True Son and Daughter. In that year the age of the restored Garden of Eden actually began centering in our Master, the Lord of the Second Coming, and our True Parents. In 1960 both the Heavenly direction of the world history and the destiny of all mankind in and through God's Restoration Providence were laid out clearly, officially and unchangeably before the whole world.

Personally I and the West Coast Family in 1971 followed the above direction by adjusting, adapting and cooperating with the primary dispensational projects of our Master for the continent of America. When we did our parts to our best ability within the framework His spiritual plans, our work succeeded tremendously. I deeply believe that the same pattern should succeed practically as well as spiritually for every overseas family and in all Unification Church Movements outside the Land of Korea. The primary key for complete success in a specific project has been and will

be that the individual, family, church and nation in the respective countries in the Principle Movement all quickly find and take responsible parts within the over-all plans given by our Great Commander-in-Chief rather than just snap-judging, criticizing and blaming others with one's own depraved natures such as jealousy, arrogance, pride and hot-bloodedness on the basis of knowledge and experience accumulated in the world of Satan. Knowledge and social experiences in the world of Satan is nothing but a grain of sand lost in the vast ocean beach when compared to our Master's understanding of life and to the example of the True Parents and further when compared with the infinite true points of view of our Father, God. Do not think that I flatly ignore all scientific and social knowledge and experience. Understand instead that this knowledge is indeed valuable only when clarified by the Principle and applied in life to serve God and the True Parents by advancing the restoration of this world to the Heavenly Kingdom of God on earth.

In the year of 1971, many individuals, families, churches and nations in the Principle work did not seem to understand the point stated above: that we must adjust, adapt, cooperate and finally unite with the course of God's dispensation, through totally following our Master. Consequently their lack of understanding of this Heavenly Law brought deep pain and turmoil spiritually and physically to the movement as a whole. A long time passed until our fellow members came back to the original track from which they had temporarily derailed. Our work, our church and our life are the prime targets of Satan and his agents at this time. They are constantly watching and waiting for us to lose faith in God, the Principles and our Master; and then to attack and destroy us; and thereby hinder God's Restoration Providence. Here I want to emphasize that with faith, obedience and heavenly wisdom we must unite and cooperate with the Heavenly Laws and with our Master's dispensational programs on

the individual, family, church and national levels in our respective countries. Only by living in this manner on a daily basis can we realize and fully manifest the absolute value of the Principles and our desire to be restored children of God.

Recently centering in the Land of Korea, tremendous accomplishments are being made especially in academic and intellectual circles as well as in the religious circle:

(1) The Korean Unification Church is holding public seminars on the Principle message and inviting to them all renowned scholars, deans and professors of the main universities and colleges throughout the Land of Korea. Consequently new insights into the Principle message are being offered by many scholars of various scientific, philosophical and religious disciplines. They are not only fascinated with the message of the Principle, but also they are witnessing of it to the whole nation.

(2) All ministers of established Christian churches in Korea have been invited to the public lectures on the Principle. Many of them have found new stimulus and zeal for the revival of their own churches after they studied this message. Now the ministers are forming a great revival of spiritually dying churches.

(3) Because all high-ranking officials in the national government as well as high-ranking military personnel have received training in the Victory-Over-Communism message, our nation of Korea can be ready now to meet all ideological wars with Communism on all fronts under the Victory-Over-Communism Movement.

(4) Recent developments to unite existing Christian denominations and other religions in Korea such as Buddhism, Hinduism, Mohammedanism and Confucianism and so forth are progressing beautifully. Since the "Korea Religious Council", a gathering of delegates of various religions in Korea, was established a few years ago, this same movement has been making tremendous strides in uniting all religious leaders and individuals of different faiths to lead to **One God, One Christ** and then to the **United World**.

Further in the year of 1971, the publication of the "Religion Weekly" newspaper in the Korean language is really gathering and uniting the forces of all Christian denominations and other main religions in Korea.

The above are just a few among many accomplishments in the Restoration in the year 1971 in Korea alone. The Korean Unification Church has set the pattern for dispensational projects under the guidance of our Master. You should follow their example in your home cities, states and nations wherever you have been assigned for this glorious work. These projects have succeeded in the Land of Korea, Fatherland of all mankind. Therefore there is a definite guarantee that these projects will work in overseas missions. Again I wish to emphasize clearly this point: If we adjust, adapt, cooperate and unite with our Master's dispensational projects with our complete faith, we shall realize and see the victory for God, Master and ourselves. Each moment of the Heavenly time is so precious to God. The year 1971 is gone eternally. It will never return. If we really love and believe in both and our Master we really cannot afford or bear to waste this time with fruitless, self-centered action. I sincerely hope we have learned this lesson in the year of 1971. Further I sincerely want each of you to be an indispensable part of our Master's projects not a fence-sitter, nor a person who is just blindly enjoying the seeming privilege and luxury of criticism in nations free from obvious and urgent spiritual and political threats. This age is the time of practice in action both spiritually and physically in the positions of Heavenly front-line commanders, not the age for just talking, irresponsible argument and debate.

According to expert observers' diagnoses of the world situation, scientific, technological, political and diplomatic approaches to solve crises in both free and Communist nations undeniably have reached a deadlock. This obvious impasse in life on all levels is the herald of the coming of the Last Days. Often our Master



has said that the time in which confusions after confusions appear in the world is very much the time of the Consummation of Human History. The time of God's Intervention is near. This dwelling of God into man will be accomplished only through our Master and through His dispensation and Principle Movement throughout the whole world. Fortunately, we know the way, God's only way to save both free nations and communist nations who are equally in trouble. Through this Principle, we know how God has been restoring mankind from the slave of slave in the dungeon of hell to the original state of God's children in the world of eternal peace centering in One God, One Christ, and the United World of "Common-living, Common-prosperity and Common-justice." We, as true children of God, shall wipe all tears of sorrow from the earth. This movement is the very "New Jerusalem Coming Down from Heaven," as spoken of in the Book of Revelation. As faithful workers of our Unification Church, we are all part of the Heavenly Dispensation. We must feel very much honored for this privilege. We should be proud of ourselves as children of God in all ways and at all times. Finally we must be determined to fulfill our missions as Heavenly Soldiers centering our Great Master and True Parents.

Good luck to all of you in the Principle Movement throughout the whole world in the coming year 1972.

Let us unite into one. (Hanaro Moongchise)

**In Holland, a spiritual revolution will take place in 1972.**

**Teddy Verheyen  
Holland**



**Mr. Teddy Verheyen**

As till now there are 7 centers in Holland — Amsterdam, Utrecht, Den Haag, Groningen, Nymegen, Maastricht and Tilburg. Each of the cities gave a holy ground and strong members who are leading those centers.

Holland established the 4 position at a world-wide scale having the child nations Greece, South Africa and Israel to take care of as the parent nation.

We had this past year a good cooperation with all the families and members in Holland, Europe and world and want to continue this unity in 1972 as one family under our True Parents.

In the Springtime of 1972 the first 7 year course in Holland will be over and we expect that many children will join the family, much more than before.

In Feb. 28, 1972 we will be blessed 3 years and we also have given out pamphlets continuously for 3 years.

We feel that Holland is now ripe for a spiritual revolution to take place and we pray that it will happen in 1972.

The Tong-il Trade Company, I.F.V.C. Movement and C.A.R.P. Movement will be expanded considerably in 1972.

We are meeting more and more. The people who have heard the Principles in other countries are confronted again here in Holland with Principles. So soon the world will be one. The Unified

Family will have made great strides all over the world in 1972.

We will continue to lead this nation of Holland as one of true representatives of our True Parents, under His direct guidance.

Further we want to thank you for your kind cooperation you have shown in 1971 which will be continued in 1972.

We are wishing a good year for our family in Korea and all over the world.

Let us protect the Unified Front!

(Report)

## The Celebration of God's Day

There was held the celebration of the 5th God's Day on the first day of January, 1972. On the New Year Eve, over 400 Seoul family gathered at the Headquarters Church located at Chongpa-Dong, Yongsan-Ku, Seoul, Korea to greet the very



Mr. Hwang pronounces the slogan of 1972.

beginning of hopeful and most meaningful year of 1972. On the Eve, Rev. Kang, who is one of the established churches in Korea, testified his feelings of Public Hearing of Divine Principles saying that he could find out the Unification Church is not a heretic but a new church that shows a new dimension of God's Providence. Mr. Choi Yong-sok, IFVC reported his recent

activities at the Graduate School of National Defence. At 0 o'clock of the New Year, Mr. Lee, Jae-hi, leader of Headquarters Church, began to preside over with praying to welcome 1972. At the presence of senior blessed families the worship service presided by Mr. Kim Won-pil was given at 3:00 a.m. in the upstairs. At 4:00 a.m. Mr. Hwang Won-jin, Director of General Affairs, pronounced the slogan of 1972, "Let us protect the Unified Front", given by Master who is staying in the United States of America.

Meanwhile, at the Washington Unification Church, U.S.A., in the presence of Master and his party, there was a celebration of God's Day. Master delivered his New Year Message to the American Family.

## **The 5th Principle Seminar for Professors**

Under the auspices of the Nation-wide Collegiate Association for the Research of Principles, the 5th Principle seminar was held for two days from January 10th to January 11th at the Christian Academy House located in Sooyoo-Ri, Seoul. The lectures were given to 77 professors from 25 colleges and universities across the country by Mr. Lee Jae-suk and Mr. Ahn Chang-sung.

After the lectures were over, most of the professors spoke very highly of the Divine Principles. Especially Dr. Park No-shik from Kyonghee University gave a great deal of interest announcing his study on the Principles entitled "Cosmology of Principles in view point of geographical history." In his announcement he said, "As far as my one-year study on the Principles goes, I dare to say that the Principle is a new Bible for the unification of religions in the 20th century in view of geographical history and



Mr. Lee is giving lecture to professors.

science of religion. The Principle of Creation explains well the formation of the earth in scientific and logical ways."

## **Victory Over Communism Convention in Japan**

The National Convention for Victory over Communism was held in Pudokukan Hall, Tokyo, Japan, on December 14th, 1971 under the auspices of the International Federation for Victory over Communism, Japan. In the presence of representatives from Southeast Asian countries including the Republic of Korea and the Republic of China, the convention was proceeded suc-

cessfully with the presence of over 3,000 participators under the chairmanship of Mr. Yoshinatsu and Mr. Oyamata.

Mr. Kajikuri, the Secretary-General of IFVC, Japan, proclaimed that the ideological conflict against Communism was begun in public. He also emphasized the only way to save Japan from the ideological chaos and whirlpool is the expansion of Victory over Communism Movement. After the meeting there was a mass demonstration.



Victory Over Communism Convention, Tokyo

How many people were killed in the shadow of Communism?



## **Report of the visitation of the True Parents**

**December 11 & 12, 1971**

**By Jack Korthuis**

Leader of Los Angeles Unification Church

About twenty minutes before 4 a.m. on December 11th, I was awakened with a telephone call from Mr. Oyamata, Vice President of HSA-UWC Japan, informing me that our Leader and his party would be arriving in Los Angeles at 6:55 p.m. that day on Pan American Airlines flight # 2. I hung up the phone, turned out the light and went back to bed. Then Gladys said, "Don't you think we should do some planning?" I immediately realized the content of the conversation that had just taken place and assembled the key members in the Los Angeles region to make preparations for our Leader's visit. We began to plan the next sixteen hours which was the time of preparation before our Leader's arrival.

All family members went to greet our Leader. We brought with us songs, flags and flowers, and excited hearts. With us were four men from the San Francisco area; David Kim, Mr. Chee, John Schmidlee and Steve Mudgett. We sang the Korean National Anthem, Arirang, and Tongil as we awaited the physical and spiritual presence of our True Parents. When they arrived, we greeted them with flowers and love, and our Leader shook hands with many of our members. We then stopped in the restaurant for a few moments while preparations were made for their flight to Toronto, Canada on December 12th. After this matter was taken care of, we proceeded to the main center. Our Leader and his party went to their rooms and freshened up from

their long journey from Japan to the United States. Then our Leader called all those who were of blessed marriages to his room. We greeted him in the traditional way, after which he came into our meeting chamber to address the family.

His first speech was a speech of greeting, and he talked very much about America and world-wide political problems. Then he had a question and answer period. All the people at that meeting had heard all the principle, so he felt free to speak openly. He began speaking about 10:30 p.m. and concluded about 2:30 a.m. December 12th. It was a charged atmosphere of excitement as he addressed the family. Interpreting for the Leader as he spoke to us was Mr. young-whi Kim, International President of the Holy Spirit Association for the Unification of World Christianity. During the question and answer period, David Kim interpreted for our Leader. After his discussion with the family, our Leader's party then had something to eat and retired. At five a.m., we had a pledge service, after which our Leader had some tea and candies. They then rested further. During the morning, our Leader spoke with some of his Korean followers by telephone who are presently living in the United States.

At 9:30 a.m., December 12th, he came to our meeting hall to address the family once again. This time Mrs. Choi interpreted for him. On Sunday morning, he spoke to us about spiritual responsibility, the systematic development of our movement and of the growth of our hearts in relationship to God. At about 10:45, we made final preparations to leave for the airport. At 11:00 a.m., he and his party departed for the Los Angeles airport.

We all went enmasse once again to the airport to say goodbye to our beloved True Parents. While at the airport, he told me that the mission of the American Family was to unite Christianity, to unite both Catholic and Protestants, to unite and work with the fundamental and liberal camps within the scope of Christendom.

He wants to begin something like the Billy Graham Crusades and perhaps call it "The International Revival Crusade." He is now preparing funds for such a venture. In the United States, he wants us to work with leaders of the churches and ministers by sponsoring seminars such as the ones conducted in Korea. He also wants us to hold seminars for university professors, and to seek out those who are truly responsive to the message which we bring the world. As it came time for him to depart, we all stood and shouted ABOJI - MONSEI! three times, and then OMONI-MONSEI! three times. Our True Parents and party walked to the plane waving all the way, saying goodbyes and shaking hands as they went. And all present began to cry. Sad in a way to see him go, but full of joy in our hearts to have had him with us for a few hours.

Needless to say, the Los Angeles Family is really super-charged to carry on the absolutely vital work of spreading the Kingdom of God on earth. And we are determined to make our efforts ten times more powerful than they have ever been in the past. We tried to represent the United States in the highest tradition of its members and pray that you will all be greatly blessed by the news of our Leader's visit.

Korea is the training field for the universalism.

# Master's Visit to Canada

December 12 through December 18

By Karen Dyck

Canadian Family

On Saturday, December 11, 1971 at 5:00 A.M., the Canadian Family received a telephone message from Japan stating that Our Leader and Mother would be arriving in Toronto, Canada, on the following day. The amount of excitement and anticipation felt by the Canadian Family was indescribable. We had been hoping and praying that Master could come to Canada and now we had been told that he would be here, on the very next day!

All the members drove down to the Toronto International Airport to meet Our True Parents. At 8:10 P.M., Master, Mother, Mrs. Choi, Mr. Kim and Mr. Ishii were cleared in customs and we greeted them. Katharine Bell, the Director of the Canadian Movement presented Mother and Mrs. Choi with corsages. Master's first request was to see the Toronto Centre. Master wanted to stay in the centre and live with the members of the Canadian Movement. It was very beautiful having Our True Parents live with us in the centre where we could be so close to them, talk with them and serve them. Most of us had never met them before and the experience was one of extreme happiness and fulfillment, mixed with the hope that they could stay as long as possible.

The first evening was spent informally. People gathered around the True Parents in our living room and Master asked each of the members personal questions such as their age, occupation and length of time in the movement. Master spoke with the students on the importance of their studies (that

they should study not for themselves but to save Canada) and on the student Anti-Communist movements on campuses. While some of the male members of the family moved the girls' belongings from the third floor to prepare the rooms for Master and his party, the rest of us sang and talked with Master who then passed around his album of pictures of himself, Mother and their 7 beautiful children.



Shopping with some of Canadian Family

Despite the fact that he had had a very long journey and little sleep, Master spend many hours talking with us.

After breakfast on Monday, The True Parents, Mrs. Choi, Mr. Kim and Mr. Ishii visited the American Consulate to make applications for a visa to the United States. They were denied visas but Master was pleased to at last learn why the U.S. was giving him so many problems in obtaining a visa. The Canadian family prayed that Master could be granted a visa because it was so very important that he visits America. That afternoon Master and went shopping in one of the large department

stores in Toronto. The Korean Family had given Master and Mother money to buy something for Canadian. Since Canada is known throughout the world for her fine furs, Mother chose a beautiful furcoat of dark Canadian mink. That evening Master spoke for 3 hours and half concerning various nations and their roles in Restoration.

On Tuesday, Master and his party, along with 5 members of the Canadian family, travelled to Niagara Falls where they took numerous photographs and visited the scenic tunnels under the falls. Even though we were dressed in long black rubber raincoats we found it very cold and wet in these underground tunnels, but Master seemed to really enjoy the experience. Later we dined at the top of the observation tower. Master and Mother wrote post cards to Korea. They shopped in the stores in the shopping centre and when snow began to fall, we returned home for dinner. That evening Master spoke on the Formula for God's Providence. He outlined the three points of God's formula for mankind which were: separation from Satan, coming into God's love and the willingness to sacrifice oneself to save the world.

On Wednesday Master attended a movie with some of the Canadian Family members. "Man in the Wilderness" reflected the struggles of man alone in the wilderness and his fight against the elements. That evening we had many guests and Master spoke on Jesus and Restoration. Because it was our exam week, Master stressed that our studies were very important. "You must study", he repeatedly said. He spoke in the evenings so we could work or attend classes during the day, rather than upset our schedules.

On Thursday Master toured Toronto. The University of Toronto, City Hall, and the Toronto Dominion Centre, the tallest building in Canada, were visited by Master and his party. Mr. Kuboki arrived and remained in Toronto until the following day when he left for Taiwan. This was the day that the visa problem

was straightened out and Master, Mother, Mrs. Choi, Mr. Kim and Mr. Ishii were granted their visas. When we learned that they would be leaving the next day most of us remained at the centre, wanting to spend the last few precious hours with our Master. He spoke to us and answered questions on political matters on Friday afternoon. Friday night Master spoke on Witnessing and Restoration and answered more questions concerning Korea and business matters. He also told us of his many plans for the future and how we should work hard and find more members. Master emphasized that the most important area of study was the Divine Principle and Anti-Communist theory.

On Saturday morning the Canadian Family went to the airport to say goodbye to Our True Parents as they left for Washington on the 10:30 A.M. Of flight, the strong feeling I had was that Toronto family would never be the same. We were so small. So very few people, yet we had the great Privilege of having Our Master remain with us for a week. He gave us so much love. Our goals became clearer, witnessing was done with a new heart, and Father seemed so close to us. Yet when I saw them boarding their plane for Washington I know that I would miss the True Parents and found myself wishing that they could have stayed longer. There is a certain emptiness that could only be filled when I see them again. But they belong to the whole world, don't they? Thank you Father for a week we will remember forever.

(Monthly Pictorial)



Master is arriving at Toronto Airport on January 12th.

Taking picture with some of Canadian Family at the airport, from left to right, front row, Master, Mother, Mrs. Choi, President Kim, Mr. Ishii. (Below)







Professors are hearing of lectures on the Divine Principles at the Christian Academy House from Jan. 10 to Jan. 11.



Taking picture after the seminar in the front of the Main Hall, C.A.H.



Seoul Family Members are on the street witnessing during the period from Dec. 20, 1971 to Feb. 29, 1972. Shown above is witnessing in the Seoul Station Plaza.



Mr. Bo Hi Pak, President of the Korean Cultural & Freedom Foundation, is reporting the world tour performance of the Little Angles at the reception held at the Headquarters, on Jan. 6

(Article)

## How do we save the world from the communist invasion?

This article was selected from "The Way to the victory over communism" which was published by The International Federation for Victory Over Communism in Japan..... Editor.

First of all, we must realize that we already live in international circumstances. The world is divided into two, seeking for one unity. Even small battles are related to the world situation always being either caused or exploited by Communism. Let us never avert our eyes from the realities. As Mao Tse-tung has said, there is no room for neutrality today. India and Cambodia have learnt a good lesson that neutrality gains nothing except giving one-sided profit to communists. India served Red China probably very much but of goodwill. For example, India supported a proposal for Red China to join the United Nations, and defended Red China on its invasion into Tibet. As a return present, Red China invaded India herself, and is now continuing to agitate Indian Communists to do guerrilla fighting against the Government. We are now forced, regardless of our likes or dislikes, to select one but of the two alternatives, to fight for or against communism.

In the same way as neutralism, isolationism is also very dangerous. No one nation including the U.S.A. and the U.S.S.R. can defend himself without help from other nations. Communists, on the one hand, try to join their sympathizers in a United Front, on the other hand, try to separate the enemy from each other. For example, "Han-Ampo Toso (Fight against U.S. - Japan Security Treaty)" has been done in order to divide the U.S. and

Japan. Mao Tse-tung's propaganda "Resurgence of Militarism in Japan" or Chou En-lai's "Four Principles" aims to divide Japan from Free China, South Korea and all other Free Asian nations.

Hence, we cannot be too cautious of their tricky strategy.

In a word, our enemy against freedom is not national Communism but international Communism. On this account, to conquer the enemy, simple patriotic nationalism may be insufficient. We must have also an international association for fighting against Communism. This must be WACL's *raison d'être*.

Defending freedom of the whole world must take precedence over defending our own national profits. We must carry out the most effective joint policy against international communism, starting not from the standpoint of each country's own profit or glory, but from the standpoint of common profit or glory of one united Asia, one United World or one God, our Father.

To put it concretely, to defend against Red China, North Korea, communists in Japan and U.S.S.R., we must have a central union of Free China, South Korea, the general public of Japan, (anti-communists) and other Free Asian Nations. Our most important partner is the U.S.A. and finally we must join hands with West Europe, Canada, South America and Africa.

### What makes the Union Eternal?

Needless to say, military, political and economic co-operation among the free nations is necessary. But such external bonds without unity of heart are quite unreliable. Trivial conflicts of interest can easily sever the bonds. For example, Chou En-lai's "Four Principles" impaired friendly relations between Free China and Japan. The difficulty of continuing the Viet-Nam war led the U.S. Army to leave the advanced base of Free Asia.

Then, what makes the union eternal? Why can a large number of communists act as one unit, no matter how many conflicts

3) To give Communism a finishing stroke to abandon entirely their evil thought.

Communism will not perish only by military power. Even if all communist nations were destroyed, new communists would soon spring up out of free nations themselves. Because the communistic idea comes from deviated human nature, that is, original sin. Therefore we must say that only the highest good idea based on divine love and truth can perfectly ruin the evil idea and save the communist's soul.

### What the "Idea for Victory over Communism" should be?

Then, what should the idea be?

First, let us survey modern history from the viewpoint of thought. Till the First World War, IMPERIALISM flourished, and conflict between Pan-Slavism and Pan-Germanism became the very incentive of the World War, which destroyed the four great autocratic empires, Germany, Austro-Hungary, Russia and Turkey. Consequently, they came to feel guilty about continuously expanding their own land without concern about other nations, and as a result of such reflections, the League of Nations was founded and came to pay great regard to each territory. However, the Versailles Treaty was looked upon as extremely unfair by Germany, the defeated country. From this dissatisfaction FASCISM came about. The Second World War was the battle between Fascism and anti-Fascism (Democracy and Communism).

After the Second World War, former imperialistic nations lost almost all their colonies except Russia under the name of the Soviet Union. Very few people nowadays still believe in Imperialism or Fascism. But at last, a most ingenious demoniac thought, COMMUNISM began to expand on a world-wide scale, endless fight between communism and anti-communism. If things do not change greatly, we can not avoid the Third World War, probably

the last war among human beings.

Now, we noted that Imperialism, Fascism and Communism have an entirely common nature. That is strong egoism and aggression without regard to other feelings or thought. Those natured seem to come from arrogance and ignorance based on a one-sided dogma. Where did such egoism, aggression, arrogance and ignorance come from?

It came from HELLENISM, the materialistic tradition in Europe. As a reaction to rotten, lifeless Christianity in the Dark Ages, special people who despaired of the Gospels revived Greco-Roman Thought, namely, Hellenism. This thought has been developed through three stages, that is, the Renaissance, the period of enlightenment, and Communism. Contemporary thought came to be materialistic all over the world; as the Bible said, "Nevertheless, when the Son of man comes will he find faith on earth? (Luke 18:8)"

Hellenistic thought has successfully developed technology and science, and founded a splendid material civilization. But it has failed in the reformation of the human mind. The inability of the Hellenistic tradition for solving such essential human problems as saving the human soul, creating mental happiness, control of aggressive passions etc., is little by little inevitably becoming obvious. Now, we must return to Jesus original point: which do we choose, bread or stones?

If Hellenistic thought founded on "bread" failed to solve the human problems, would not it be right to obey HEBRAISM based on "stones" (symbol of Christ), that is, "every word that proceeds from the mouth of God."

In this sense, we try to find the right way conquer Communism based on Hebraic tradition. The Growth of Hebraic tradition (the attempt to come nearer and nearer to God) must also develop through three stages. The first stage is the Reformation of the 16th Centuries. The second stage is "Spiritual Reformation" such

as Methodist, Quaker and so forth. Now, the third reformation must begin. This is our movement of victory over communism. As is the last reformation the idea for victory communism must unite religions, treating the idea for victory over communism must unite religions, treating the spiritual world, and science, treating the physical world, into one.

We sincerely hope for all free nations to be united by our idea, not only on military, political and economic sides but also on spiritual, theoretical and moral sides.

It is desirable to console God's heart that is to believe the most incredible generations (between 20's and 30's).

# **The System of the Ideal World**

## **The Meaning of the Separation of the Three Powers**

The Legislative, Executive, and Judiciary, as viewed  
from the Principles

**By David S.C. Kim**

The origin of the separation of the three powers is from Montesquieu's (1689-1775) theory in relation to the French Revolution and the Declaration of Human Rights, in order to prevent a monopoly of all power in a nation for individual or specific organization based on Absolutism. But from God's point of view, the separation of the three powers is a copy of the system of the Ideal World which God wanted to establish; and Satan already imitated the ideal form, as we can see the same manner in the entire course of God's Restoration Providence.

Let us examine in more detail the deep meaning of the separation of the three powers.

As stated in the Principle of Creation (Section C, Part I), the universe is created resembling the structure and system of a perfect man. Not only that, but the ideal world which perfect man should have established, if there had been no fall of man, would have been the same as the structure and system of a perfect body of man. In other words, God planned to set up the Ideal world after the pattern of the structure and function of a perfect man's body. He made the whole world and the universe in resemblance to the perfect man's structure and system and function. Because of the fall, this plan was nullified.

Let us look at the functions of the human body and its structure.



Just as all the organs of the human body act according to the command of the brain, so the organizations of the Ideal world should function by God's command. Also, just as the command of the brain is delivered through the nervous systems centering the spine to the arms and legs for movement and activity, so the command from God in the Ideal world shall be delivered through Christ (like the spine), to the saints (like the nervous system), disseminating out to the entire society.

The nervous system in the human body acts like the party system of a nation, and the party must be formed by the saints centering on Christ.

The three main organs of the human body, the Lungs, the Heart, and the Stomach, must have the perfect Give—and—Take function according to the command coming from the brain through the nervous system. And in the same manner, the organs of the three powers of the Legislative, Executive, and Judiciary, like the Lungs, Heart, and Stomach in the human body must have a perfect relationship of Give and Take, according to the command of God through the Party which is centering on Christ and God's will. Just as the arms and legs act according to the command of the Brain in order to maintain the daily life, so the economic system of the Ideal world, which is equivalent to the arms and legs in the human body, must move and act in the direction of God's command for the maintenance of daily life.

Also, just as the Liver saves and preserves the nourishment for the entire body, so the Ideal world shall have a saving system for the entire world; not for just individuals.

When we examine the entire human body structure and functions, the vertical relationship is maintained between the Brain and all other parts of the body; and automatically the horizontal relationship is also maintained between the individual parts of the entire body, forming one great organic function as a whole. In the same manner, in the Ideal world there shall be a vertical

relationship between God and mankind, experiencing mutual joy and happiness. Naturally, in this ideal society, one cannot harm the other, because we are one part of the same body. Also, no crime can be committed in this Ideal Society.

The present form of the Democratic nations occupies the three separations of the Legislative, Executive, and Judiciary. It also has a political party similar in style to that of the Ideal world, like one perfect human body. But it, just like the fall of man, does not function properly as God originally planned. Why is this true? The political parties do not know what is God's will and naturally cannot obey the commands of God. The constitution should represent the word of God in the Democratic nation, but it does not. The three powers are conflicting with each other and fighting each other; likewise, the command of the brain cannot be conveyed fully to the entire parts of the human body when the nervous systems are broken down, and cannot receive the commands of the brain.

The purpose of the Lord of the Second Coming is to bring life into the present political system of the three powers, and connect the nervous systems which have been disconnected by the fall of man, then to let these three powers function properly like a perfect human body.

There is no leadership without tear.

# **John Amos Comenius: A prophet for Today**

**By Vilem Schneeberger**

There are three men born in what is today Czechoslovakia known throughout the whole world: The reformer John Hus, whose importance for the country is similar to the importance of Martin Luther in Germany or John Calvin in Switzerland; the last Bishop of the *unitas fratrum*, John Amos Comenius, and the first President of the Czechoslovak Republic, Thomas Garrigue Masaryk. On November 15, 1971, all Protestants in Czechoslovakia remembered the 300th anniversary of the death of J. A. Comenius. But not only they. The whole nation remembers it—President Svoboda mentioned it in his New Year's Message—and through UNESCO the whole cultural world.

## **Irony of History**

When Americans visit Middle Europe, especially Czechoslovakia, they usually compare things here and there and then have an—expressed or unexpressed—question: Why are the situations in Czechoslovakia and in the United States so different? The answer they find depends usually on the political opinion of the questioner. Few of them go back to the roots, to the different historical backgrounds. None of us as individuals or nations lives in a vacuum without a background.

Last November Czech Protestants also remembered another sad anniversary. On November 8 it became 350 years since the battle on the White Mountain near Prague was fought. This battle marks an end of an era when the vast majority of people in Bohemia and Moravia were Protestants. After that battle the whole country was thrown into a period of a counter reformation and the Protestants had only one choice—either become Roman Catholics or leave the country.

It is an irony of history that in the same month, on November 21, 1620, the Mayflower brought emigrants from Europe to the American shore who left the continent in order to find full religious and political freedom in the New world. For the people in Bohemia and Moravia November 1620 brought a 300 year period of lack of freedom and oppression with all the symptoms of an occupied country; for the people in the new colonies in America a period of political democracy and religious liberty. Is it then strange that this historical development brought such different situations in both countries? Nobody is able to jump over his shadow!

### **Hope in a Hopeless Time**

John Amos Comenius was born on March 28, 1592. The greater part of his life was spent, after 1620, in a time of war and uncertainty. He became a witness on the border of ages. This is probably the reason why he speaks especially to people who are on such a border. Comenius lived in a period of Czech history that is commonly known as the Period of Darkness. The battle on the White Mountain brought the counter reformation to a country that was predominantly Protestant. Many Protestants who wanted to preserve their freedom of opinion left the country. It was in that period, in the beginnings of the eighteenth century, when some of these exiles settled in Herrnhut in Germany. Some of them, on one of their missionary journeys, met John Wesley and helped show him the way to salvation by faith alone. During the Thirty year's war(1618-1648), Comenius still had hope that things would be settled to the advantage of the Protestants. He thought the Lutheran Swedes and Germans might help the small Czech nation. But the year 1648 buried all his hopes.

Comenius reflects upon this time from a Christian point of view. In his early years he was convinced the church has to penetrate society. When this was impossible because of the



A stamp commemorating Comenius

political situation he had to find out where the church has its *raison d'être*. What is the task of the church when the outward situation and the powers in this world do not support the church? This question is not new. It appears in the New Testament. But it is still actual today.

Comenius wrote during the Thirty Year's War the book *The Labyrinth of the World* that is read today no less so than at that time. It is a philosophic allegory. He goes as a pilgrim through the whole world and visits all kinds and ranks of people. Hereby he sees—like the Book of Ecclesiastes in the Bible—the vanity of all things. Because of so much pain and sorrow he decides he will leave the world. But then he finds the “way home,” he meets Christ and becomes His disciple. Here he finds real freedom, security, and joy. He still is in this unhappy world but he is at the same time citizen of another world and sees this world in a quite different light.

Comenius did not know anything about Paul Tillich's God “in the depth of life.” but he lived in a time when the church had no power to influence political and social history and Comenius asked if the church still has something to give. It was not an escape from this world for him but a gain of real hope for the tasks in this world. And this is something the church must not forget in all ages. This is witness that is alive in Czech Protestantism today.

### Vivid Heritage

When the Methodist Church started in 1920 (fifty years ago!) in the young Republic of Czechoslovakia, they usually remembered Jan Hus, John Amos Comenius and John Wesley. Many leaflets of with the pictures of these men and one of their typical sayings give an eloquent proof of it. It is surely not

without interest to remember these words; Czech nation return to Christ" (Hus), "Long live you nation consecrated to God" (Comenius), and "The whole world is my parish" (Wesley). The Czechs did now know who John Wesley was but they know very well the name of John Hus and J.A. Comenius. This was a vivid heritage for them.

Even today we will find the name of Comenius on many churches, schools, institutions. In Bratislava there is the Comenius University. The ecumenical seminary in Prague, where there are today students from seven churches, bears the name Protestant



Castle "Star" in Prague, where in 1620 the battle of the White Mountain was fought.

Theological Comenius-Faculty. It is not only the name of Comenius that represents a link between them—all churches

go spiritually back to him—but his ecumenism and Christian heritage.

In almost every Protestant family in Czechoslovakia we find today books written by Comenius. He was a very productive author. More than his pansophic and pedagogic books his books about the Christian life are read by every generation of church members. The witness of hope amidst a turbulent and uneasy time is a vivid heritage. Many images—such as the world is like a revolving desk and God is the resting center—became slogans remembered on many occasions. Comenius became through his hope a prophetic figure.

### **Smallness as Task**

Comenius was Bishop of a very small church. The Unitas Fratrum never was a majority church in Bohemia. But Comenius knew that even this small church had a task. It should be a "beautiful church," a pattern for all other churches. Therefore they stressed the discipline and an orderly life—like Wesley in his societies. Even Comenius although he knew that the Unitas Fratrum had to die in exile. He believed that this emphasis was something this small church had to share with the bigger sister churches.

This awareness of the sending is something that still lives in all non-Catholic churches in Czechoslovakia. They all are minorities compared with the Roman Catholic church but they know they have something to share. It is not the worst thing that a church is small. The worst thing is when a church has nothing to give, be it a small church or a big one. This we have to know in the century of church unions. Two churches without a sending may make one united church but also without a sending. That question is whether this is better or not.

After the peace of Münster and Osnabrück in 1648 that ended the Thirty Year's War, when there never was hope for the

Protestants in Bohemia, Comenius wrote the "Testament of the Dying Mother of the Unitas Fratrum." Although he knew about the end of the church of which he was Bishop he also knew that the work of God cannot die. In the Testament he then points out what the Unitas Fratrum has to leave to other churches. But the nation is also one of the heirs. It is typical of Comenius, that the nation is the main heir and got this heritage: the love of the truth of God, the Bible, the love of discipline, the effort to unite the Protestant churches, the love of the language, the effort for a better education of youth. This is what makes a nation a great one whether it is big or small. And these things that belong to the best traditions of the Czech nation are a heritage from a church, a very small church! This knowledge of a sending gives today a vitality to the small churches in the country. In this Testament there is also a prophecy known perhaps by every Czech: "I believe of God that after the storm of wrath is over the government of thy affairs will anew return to you, Czech nation." A prophecy in the darkness of the hopeless year 1650!

It would be possible to quote many passages from the works of Comenius about questions that are up to date, as, for example, the peaceful settling of public affairs. His time was not unlike our time. We could remember his effort to give people a better education because he believed that a better education leads to a more peaceful world. But his chief greatness is in his hope on the edge of historical periods when it seemed that there is no hope at all. He knew about the hope that comes from faith. This is a witness even for our restless time.

*(The Rev. Mr. Scheeberger is superintendent of the  
United Methodist Church in Czechoslovakia.)*



# 'Taeguk' Theory of Cosmic Origin

By Michael J. Daniels

The more one ponders the Taeguk theory of the universe held by ancient China and all the countries she influenced, and this of course includes Korea, the more one is struck by its approximation to the truth. While it is true the Taeguk theory is a mixture of cosmology and science with emphasis on the cosmology and little true science, yet the basic principle is still true, that is the idea or theory of the universe being composed of positive and negative influences.

Briefly the Taeguk theory is this. Everything begins with Taeguk the first principle (the utmost limit). This first beginning evolves or creates the two opposing forces Um-Yang (陰陽). Um (陰) is the negative force and Yang (陽) the positive. These forces because of their opposing influences unite or interlock with each other to form one perfect cell or unity.

The symbol or diagram usually used to express this theory is a circle divided in halves interlocking with each other in the same manner as the circle seen in the center of the Korean flag. (In fact this flag is called "Taeguk-ki" (太極旗) that is the "Taeguk" flag, not the "Korean flag.")

This cell or unity again divides and produces two more perfect cells or units. These two divide producing four. Four divide producing eight, eight divide producing sixteen, sixteen divide producing thirty-two, thirty-two divide producing sixty-four and so on. This division of cells or units is analogous to the division or reproduction of cells in all plant or animal life.

Or again take the atom, the basic unit in the universe. Each atom is composed of the same number of negatively and positively charged particles, the electron being negatively charged and the

proton positively. These are arranged in any atom so that opposite charges or forces are equalized, pretty much like the Taeguk theory. A magnet demonstrates the Taeguk principle very well, where like poles repel and unlike poles attract each other.

An electric motor too demonstrates it well. As long as no current is flowing and positive and negative forces are at rest the motor does not run. But once the flow of current starts thereby changing or upsetting the magnetic field, the motor runs, because of the repulsion for like charged and attraction for unlike charged poles. But the current and the motor stops because the poles again equilibrate each other.

In the Taeguk theory these positive and negative forces are usually represented by broken (--) and unbroken (—) lines. The broken lines(--) represent the negative force while the whole line (—) the positive. (Again one set of these lines or diagrams can be seen in each corner of the Korean flag.)

They are usually put together in groups or sets of six, showing combinations of positive (+) influences and negative (—). Each group can be expressed by ordinary plus and minus signs.

By changing the plus sign to one (1) and the minus sign to zero(0), these groups or sets of six can be expressed in the binary system of arithmetic. This of course is the very backbone of the modern computer, where the numbers used in the circuits are (1) "on" and (0) "off".

The comparison could be carried further, but this suffices to show there is a great deal of scientific truth expressed in the Taeguk theory.

*(Brother Daniels is on the administrative staff of  
Sogang University, Korea.)*

## Our Dedicated Ancestors

By Chris Davies

(English Family)

Throughout the most expansive and world-influencing years of British history, the name of Churchill rings. From the days of John Churchill—the First Duke of Marlborough, who grew from humble beginnings to become the most powerful man in the land—to the time of Sir Winston Churchill, who saved our nation in the last World War, this name has stood for honour, courage and loyalty to the highest ideals in the human breast.

It was John Churchill who tilted the balance that enabled William of Orange to enter England and take the throne from King James II who was moving towards becoming a Catholic; not for political or financial gains, neither personal power did he do this, but because he believed England should be a country where each religion could be freely practised; especially that the Protestant Faith, which the majority of his countrymen followed, could flourish, and where the common man could be free and creative for the good of all.

It was Sir Winston, who, sacrificing political power, often risking his life as well as his career for what he held to be right, spoke, struggled and fought for freedom throughout his life. Even before the First World War, he was notorious for his complete disregard of what was politically and socially fashionable, and his adherence to principle. Attacked by many who were jealous of them and sought to discredit their motives and actions, both these men pursued the path of their conscience.

John Churchill was not a brilliant man. His rise to the highest position in the state is said to have been due to his singular tact and to his skill in the management of men. Always courteous,

concerned for the welfare of others, he commanded admiration and respect from all who knew him, from his fellow statesmen to his soldiers. Lord Chesterfield said he possessed "an excellent plain understanding and sound judgement"; he took great pains in planning and executing a campaign, and all the time was observant and alert to every situation. His enemies criticized his financial gains but ignored the vast sums he spent on Causes in which he believed. In everything, he lived life to the full.

Unsuccessful academically at school, Sir Winston was even then conspicuous by his energy and wholehearted response to life. Throughout his career, no one could say he lacked vigour or enthusiasm; in fact those very qualities got him into trouble. The love he earned from people in the Second World War is difficult for today's generation to understand, but his inspiration held the nation so tightly that people knew that, if they followed him, England could not be defeated. Abandoned by all at the close of the war, still he continued, exposing with prophetic insight the threat of Communism, and writing one of the most inspiring accounts of the history of the British Isles yet written.

These were men with great personal dedication to their fellows, men who valued and loved the best of their past, lived fully in the present, and worked to build for the future. Today, we need more than ever an awareness of the path of human history and our present responsibility. Scientific advancement has altered our environment, and industry and large towns have changed our social structure completely. The large perpetuating family clan has disappeared and each man feels an island. But today's men, when seen by history, must be seen as a new breed, embodying the best of the past, pushing forward for a better world.

Let us take these men as our inspiration. The true Israel, Paul said, was those who believed and followed Christ, not just the Physical descendants of Abraham. Likewise, the true Churchill

is he who lives to the full and sacrifices himself for the common good. The Churchills' history is also your history and my history. We must do even greater things. Marlborough's glorious victory at Blenheim was made against an army that outnumbered his by 10,000. The Battle of Britain was won by a few. To lead this country in God's way, we need vigour, determination, and a sacrificial spirit. A few such men are worth more than many who are pledged only to a vague ideal that never finds expression. Let us take up the standard that future historians may echo Sir Wisnton's words—"Never in the field of human conflict was so much owed by so many to so few."

"In war: resolution.

in defeat: defiance,

in victory: magnanimity,

in peace: good will."

—Winston S. Churchill

## Reflections on Malachi

By June Perrin

(English Family)

Recently I read the book of Malachi and was so inspired by what I read that I should like to share it with you in paraphrased form, and some thoughts that it aroused.

God is chastising the self-righteousness of the priests and their lack of obedience and respect for Him. He is angry because they have not offered pure sacrifices but have made a mockery of Him by their contempt. So poor is the quality of their sacrifice that not even the Satanic ruler, the Governor, would accept it. Yet they dare to question how they have offended.

God is both their Father and Master, but they do not obey Him as their Father by showing their gratitude or trying to please Him and they certainly do not fear and respect Him as their Master. However, the only reason God chose the sons of Levi to be priests was that Levi feared God, and was afraid before His name. Because he feared God the law of truth was in his mouth and he turned many away from doing evil.

The priests of Levi, however, only keep that part of the law which suits them, and thereby cause many to stumble. They have also wearied God with their words, pretending to be good and saying good things. They have not recognised that they are evil in their double-actions because of their self-satisfied and self-righteous lack of respect for God. God promises that He will destroy all evil doers and take away the blessing of the Levites if they do not take His warning to heart and change. Only those who fear the Lord and do good in the eyes of God will be remembered by Him and spared in the day of Judgment.

This book showed me again the importance of being whole-hearted in whatever we do,—offering Father the best of what we have, and giving our 100% dedicated service and love. So many times we are not one-hundred-per-cent seeking to please, serve, and comfort Father, because we are self-centred, thinking of our own needs and comforts first. If we really loved, respected, and feared God we would be unable to do this. Our natures are so Satanic, accustomed to thinking and acting in Satan's down-hearted selfish way that it needs a radical change to alter into Heavenly Father's pattern of what true men and women should be.

On occasions it is only the wholesome fear of God that gives us the impetus to change. This aspect of the Heavenly Father's nature, that implacably disregards anything but the pure, whole-hearted offerings, has been so often overlooked in Christian teaching. Thus, for most of us Christians God is a loving old man who makes all things work out for good for those that love Him. As though it didn't matter whether your love is strong or weak! Or you don't have to go to too much trouble to merit God's protection! This approach is completely wrong, --nothing could be further from the truth. The only way that we can come into the direct dominion of God's love is to obey His laws and become the embodiment of the law. Heavenly Father is resolute in this Principle. In order to realise God's purpose for us by growing to perfection and becoming one Him, Heavenly Father purifies our natures by His chastisement as He casts judgement on the Satanic within us. But He wants us to create our own spirits as well, that we reach perfection by our own efforts and judgement.

Thus it is out of our twofold love for the Heavenly Father and our respect and fear of Him as our Master that we grow, --that we are inspired to make efforts to change ourselves. Our oriental brothers and sisters are often closer to the Father in the expression of His nature in their lives, and in the depth of understanding His words of truth. This is not only because they

want to experience the suffering heart of the Heavenly Father (which Westerners generally do not like to suffer), but also because they have a wholesome fear of Him, far more than we do in the West.

"The fear of the Lord is the beginning of wisdom." (Ps. 15:33)

"The law of the Lord is perfect, converting the soul, making wise the simple." (Ps.19:7)

It is by our love for God and our respect and fear of Him that our conscience become more sensitive, and so we know more and more whether we are at one with His "laws" or not: whether we are having give-and-take with the Heavenly Father or with Satan. So by this token if we set ourselves a condition which we break it is a serious sin. By our disrespect we separate ourselves from the Father, and our consciences become impurified, thereby stunting the growth of our spirits and causing the Heavenly Father unnecessary grief. The justification of our wrong actions and the failure to recognise our evil ways and admit our wrong all lead us to the most insidious and despicable of sins; that of self-satisfied self-righteousness.

Such an attitude draws God's wrath, for people with such an attitude cannot be the Father's instruments and only hinder His work by causing others to fall instead of turning them from evil. Father vows to destroy all such people who do not change, yet such is His love even for sinful man that He promises that at the Day of Judgement He will purify all men through His Son. In this way will delight be found in His children's offerings.

"And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any pain: for the former things are passed away. Hallelujah! For the Lord our God the Almighty reigns." (Rev.21:3-4)



# Making Sense of Life

By David Jenkins

One part of my work takes me to visit a hospital where I spend a few hours each week with people who have lost the meaning of life.

As a result they are sick, and have no hope of getting well till they can make sense of it all again. That is why there is a place for a parson in the healing team of a mental hospital.

When you look at the world—without bringing God into the picture—you can often see no design in it anywhere, no pattern or order. On the face of it, life seems full of confusion and unhappiness.

Not everyone retreats from this confrontation into a hospital, but it does sometimes look as if people are only happy when they forget themselves and go wild, before having to return to the humdrum existence which stretches out before them.

And so we find ourselves in a world in which there are hippies, who pull out from society to try to find out what life is all about; or alcoholics and drug-users who have found their life is only tolerable when they take a trip away from this rat-race and get lost in a dream world.

On Friday evenings in the Cape you find yourself surrounded by those who have found life so unmanageable that they have felt they have to anaesthetize themselves with wine to get through the week-end.

You will find others who rush away in their cars from Cape Town to somewhere else to find happiness; and they can't be going the right way because there are just as many who get into their cars and rush in the opposite direction into town, looking

for happiness there.

The truth of the matter is that hundreds and thousands of people have no idea of any purpose in life, and keep running away from reality. They go to work to earn the money to buy the food to keep them alive go to work to earn the money to... and so it goes on. Life becomes just a succession of pleasant and unpleasant events to be enjoyed or suffered, as the case may be, for those few years which separate birth from death, yet which are a life-time.

It is quite true that no one, left to himself, can see very easily any thread of meaning running through life. But we are not left to ourselves. God, whose world this is, has involved himself right in the middle of it, to interpret it to us, and reveal its meaning. We may not know all the answers, but those who take God into account do know enough for satisfying living. It helps to know that there is a God and that there is a plan, and to feel that we matter.

We believe that this world has beginning, and has an ending too; that it is full of people, every single one of which is God's creation, and loved by God as if he were the only person to love. We believe that there are absolute standards and values the pursuit of which brings happiness.

The world is a totally different place if you can make a little sense out of it—not because you are particularly clever, but because you have listened to the explanation God has given. It makes all the difference to know there is a purpose in life, and still more to know that you are caught up in it yourself and able to co-operate in it.

One of the most terrible results of living without faith in God is that we are left feeling alone in a meaningless maze. But one of the most exciting surprises which come to those who take account of God is the feeling that you can walk confidently and upright again through a new world full of meaning and purpose

as a traveller on the way to a city where the full story will eventually be revealed.

To experience such a joy, you need to get to know the One who said: "I am the way, the truth and the life." Then you can stop running blindly away.

None but the unchangeable teacher, parents, and loyal subject is entitled to be a leader.

## Insecurity

By Hermann Stöger

The Marriage ban for Roman Catholic priests, called celibacy, has for quite a long time been subject of discussions and headlines and is now even a topic at the bishops' synod in Rome.

In such a situation it happens that an Austrian bishop in Rome directs the attention of his colleagues, who only rake through abstract papers, to the fact that each year 3000 men leave the priesthood. At the same time an Austrian professor of canon law applies for his dismissal from the priesthood in order to be able to marry a former nun. As all this happens, the celibacy actually seems to be the great and exciting issue which is threatening the existence of the Church.

However, such a view is superficial.

In reality, much more is in question. It concerns the function of the priest in the world of today. What is a priest, what should he do?

In a society which has largely emigrated from the Church, the priest does not have the importance he had in the past. He no longer necessarily belongs to the dignities. He no longer is the "pope of the village", much less of the city. He no longer has the high social status, the high respect he received in the past. In many ways he leads a "dog's life."

He is not much better off in the Church. Because of the lack of priests, but also because of the growing remembrance of the early Church, laymen have been taking over more and more tasks of the priests: they teach, they administer Holy Communion, and soon they will preach, baptize and consecrate the dead.

What tasks remain for the priest? What is a priest actually? A celebrator of Mass, wandering from one priestless parish to

the next? A master of ceremony? A Church bureaucrat? An administrator of a congregation which demands an ever greater voice in decisions?

Or do the actual responsibilities of a priest lay in a comprehensive concern for the salvation of man, not only in view of an uncertain life after death, but also here on earth; in a social, even political engagement founded on the man Jesus, who also rebelled against the establishment of his time in regard to church and society—for the sake of man and “for the sake of our salvation”?

In view of the daily growing uncertainty of the priest's role the question whether a priest may marry or not becomes a matter of secondary importance.

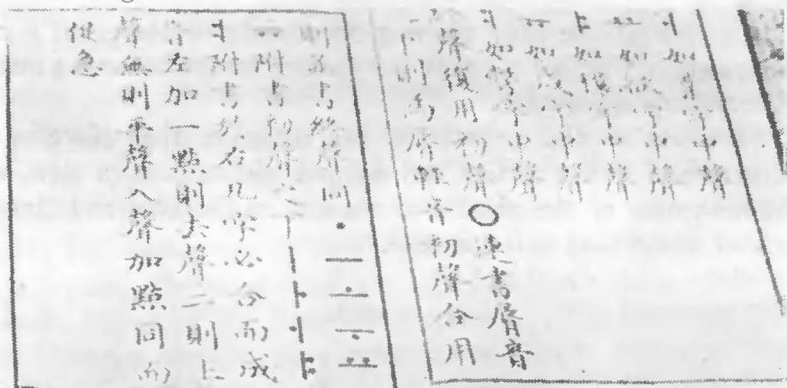
As long as the priests do not recognize their place in the Church and in the society and do not define it in a new way the weakening of the priesthood through withdrawal and through lack of new blood will continue.

End of the world is like the harvest time.

## Hunminjongum

"Hunminjongum" meaning "Right Pronunciation to Teach the People" is a textbook on the Korean alphabet which was published at the time of the proclamation of Hangul by King Sejong, the fourth monarch of the Yi dynasty.

This historical textbook came out in 1443 as a result of the ceaseless efforts of King Sejong(1397-1450) and his court scholars who were linguists.



This is the original copy of "Hunminjongum" (later called Hangul) meaning "the right pronunciation to teach the people." This old book, published at the time of the proclamation of Hangul by King Sejong, explains the correct way to pronounce the sounds of the Korean alphabet.

Thus, "Hunminjongum" is more than a book; it is a great historical monument that opened a new chapter in the culture of the Korean people.

Until the 15th century, Koreans wrote exclusively in cumbersome Chinese characters. Though they had their own spoken language, the Korean people had no suitable written language until after the popularization of the Hangul alphabet.

The origin of this book is clearly recorded. King Sejong wrote

in the foreword to the book: "The language and pronunciation of our country are different from those of China, and it is not possible for the Korean people to communicate with each other using the Chinese language. Many uneducated people are unable to express in writing what they want to say; many people are illiterate because Chinese characters are very difficult to learn. Taking note of the plight of a majority of the Korean people who are illiterate. I have created a 28-letter alphabet so that they may learn and use it easily in their daily life."

King Sejong's first step had been to establish the "Chiphyonjon," an academic research organization that previously existed in name only, as a working institute. The King then appointed nine prominent scholars to work on the development of the nation's writing system under his personal supervision and direction. The nine scholars were Chong In -Ju, Choe Hang, Pak Paeng-nyon, Shin Suk-ju, Song Sam-mun, Kang Hui-an, I Kae, and Yi Son-no.

The creation of Hangul, the written language of Korea, was known commonly as the miracle of the 15th century. Yet, it is not a product of mere luck. It is rather the historical culmination of the labor and hopes of our ancient men of letters who desired to break away from generation after generation of Chinese cultural and literary influence.

In the Silla dynasty, so proud of its highly advanced culture, Korean scholars had already begun to use abbreviated Chinese characters to symbolize indigenous Korean sounds by a method called "Idu." These men were tremendously hampered in making the complicated Chinese ideograms fit the sounds of language entirely different from that for which they were devised.

During the Koryo era (918-1392), attempts were made to dispense with this difficult Idu transcription method, and learned men turned to writing in the original Chinese language. Though in so doing they established what is now known as the golden age of Chinese literature in Korea, many of those Koryo scholars remained

dissatisfied with having to write in an alien language. Frustrated by the ineffective Idu method, they longed for a system of symbols adequate to express Korean thought, and at the same time, equal to the everyday needs of the common people.

These far-sighted men never realized their dream. Instead, the 500 years of the Koryo dynasty were a preliminary period, characterized by never-ending experimentation with Idu and original Chinese. Meeting with failure, the scholars would sing their songs without committing them to paper.

This was the age during which the transcendent "Kasa" (verse) literature evolved.

It was not until the year 1443 when the Renaissance in Europe had already reached its peak that King Sejong devised the scheme of writing.

King Sejong, with his immense knowledge of phonetics and with an earnest desire to create a national language, enjoined the aid of his court scholars. The combined efforts led by the king resulted in the unique system of Korean letters which became the national written language in 1443.

Though it is not clearly stated in any of the extant records, the work is presumed to have taken at least two full decades. During that time, had King Sejong somehow lost his fervent wish to create a written language, or had he been for some reason deprived of his supreme power over the nation, it is very possible that Hangul would be nonexistent today.

For all its merits of simplicity and usefulness, Hangul has undergone tribulations from its birth until the independence of the nation from the Japanese colonial rule in 1945.

Conservative scholars of the Yi dynasty, having high and absolute respect for Chinese culture, resisted the use of Hangul and despised it as a plaything for low-class people and women.

According to available records, King Sejong, the inventor of Hangul, was usually silent when his opponents brought up the



arguments against Hangul, except for occasionally alluding to them as "rascals" or "short-sighted." He was content to refine and perfect the characters he had created to be included in his proclamation called "Hunminjongum." In addition, the king decreed that a poem called "Yongbiochonga" be composed for the dual purpose of praising the creation of a national alphabet, and to give the new characters their first practical usage.

Hangul met severe tribulation when King Yonsan, the 10th monarch of the Yi dynasty and descendant of Sejong, was enthroned.

When Yonsan first became the king, he was acclaimed for his wisdom, but soon he began indulging himself in debauchery.

Goaded by growing public grumbling against the rule of Yonsan, which were expressed in Hangul, the tyrant ordered the burning of all documents written in Hangul, and persecuted those who used the Korean alphabet.

During the 36 years of Japanese colonial rule, the Japanese tried to root out Hangul as a way of destroying Korean tradition and culture.

When Korea was liberated from Japan in 1945, Hangul again emerged, this time with even greater force than that generated by the original enthusiasm and patriotism of Sejong the Great.

Today, Hangul is used as the national writing system of Korea, along with a limited number of Chinese characters.

Hangul is used exclusively in all public and official documents.

"Hunminjongum" consists of three parts. The first part is a preface written by scholar Chong In-ji on behalf of the king. In the preface, the king explains why he created the Korean alphabet and asks the general public to make use of it in their daily life.

The second part is the Korean alphabet. A key to pronunciation of Hangul is contained in this section.

The third part contains detailed illustrations of the origins, and glossaries of the 28 characters the scholars created.

Experts on Hangul agree that the glossaries contained in "Hunminjongum" are excellent and comprehensive.

One of the most scientific phonetic alphabets in the world, Hangul originally consisted of 28 letters—17 consonants and 11 vowels.

However, four letters became obsolete and today the 24 letters in use are 14 consonants and 10 vowels.

Entirely different from Chinese characters, Hangul follows the agglutinative writing system that is, postposition are added to roots of words, indicating thier functions in the sentence.

Experts on comparative linguistics say that although the Korean language belongs to the Altaic group, there is a strong probability that Korean branched off from the common Altaic language, quite independent of the ramifications of Turkish, Mongolian and Tungusic.

Culture is "to know the best that has been said and thought in the world."

(Poem)

## Flying with Father

Outside was black,  
So, tiring of the empty night sky, I fell asleep.  
    Something woke me.  
    Oh, what a changed scene greeted me  
A bright pink light along the horizon  
    Above, the pale blue of the sky  
    And beneath,  
Far beneath a sea of clouds like icebergs  
    Floating  
    Yet all were sleeping!  
Just God and I to share this wondrous sight!  
    Oh Father!  
Let's enjoy this beautiful creation.  
Below, well hidden by the clouds, is Satan's world  
Where blinkered men fight on for goals that never satisfy  
But these dark clouds becoming even lighter  
    Are what they are,  
    : Unspotted by man's failure  
    Look now!  
    The sun is here  
    Orange growing yellow, golden  
She dazzles me, and penetrates the clouds  
Now glistening snow-capped mountains

Silently give praise  
Just you and I Father to share this glorious moment  
As tho' today were the first day of creation  
And I your only daughter  
Yes the old world is so far away  
It faded with the night  
But now the Golden New Age takes its place  
Your light of truth is shining in the valleys  
Penetrating even frozen hearts.  
The groping in dark pathways over—  
Now hearts and faces turn to you my Lord!  
And eyes can see the one,  
The only way  
A new trail blazed by the Christ—  
Your son.  
He urges us to hurry  
How can we resist?  
The "Father of Mankind"—  
His hand in ours, He guides us—  
Out of the empty black and grey—  
Into the dazzling radiance  
Of God's New Day.

**Barbara Zaccarelli**  
(English Family)

## Son of Korea

By Vincent Hunte

Son of Korea, chosen by God  
Unification of all religions is his primary goal;  
Never before was such a great revelation given,  
Moon, our Leader has opened the door to heaven.  
Years of trials and tribulations have made this possible,  
Under the Communist yoke He has struggled.  
Nations of all races he was born to lead,  
God's plan of restoration let us all heed.  
Many today are joining His fold,  
Only through living Principle, can one have wealth untold.  
One of these days I know we shall see,  
Near to the Father's heart all humanity.

*(This acrostic poem was written by Vincent Hunte,  
one of Georgetown Family, Republic of Guyana,  
South America.)*

## **How schools will teach new course on religion**

**Reported by Toronto Family**

Religion in schools has always been a contentious issue. Ontario announced that a course in the world's five major religions may now be counted as a credit towards a high school diploma. How will Ontario's 600 secondary schools teach the subject?

The Ontario Department of Education has sent guidelines to all secondary schools and boards of education. Here are excerpts from those guidelines:

The particular aim of a course in world religions should be the development of a sympathetic understanding of the meaning of different religions and their effects on the life and thought of their adherents.....

The most important consideration in designing a program in world religions will be the organization of the course and the selection of material.

Faced with a large number of religious traditions, each one of which could absorb many lifetimes of study, a teacher must avoid both a superficiality that will not provide a reasonable understanding of a religion and an excessive attention to detail that may impair a student's grasp of the fundamentals of a religion.

A decision must be made, for example, how many sub-groups within a single religious tradition should be studied. Most of the major religions are divided into a large number of sects and denominations, some of which must be examined and understood if one is to understand the religion at all.

For example, to attempt to understand Buddhism today

without distinguishing between the Theravada and Mahayana forms, or to try to understand Christianity without recognizing the Orthodox, Catholic, and Protestant forms, would be misleading.

On the other hand, to attempt to understand all of the many divisions within a religion such as Hinduism, for example, would be beyond the scope of a course of this type.

An important factor to consider in planning is the extent to which the course will deal with abstract questions.

The study of the philosophical positions held by various religions can produce a very abstract course which, while appealing to some students, may seriously diminish its value for others.

By concentrating on some of the more tangible aspects of religious expression, a teacher can broaden the appeal of the course and at the same time bring it more closely within the experience of the students; artifacts may accomplish what the abstract cannot. Such an approach would be particularly suitable as an introduction to a religious tradition.

It could then be balanced by more abstract discussion that would relate the practical to the philosophical.

In broadening the experience of students, one useful medium can be visited to various religious centres by the students or to the school by representatives of religious groups. Such projects are undoubtedly easier to arrange in larger centres than in areas with less heterogeneous communities.

Generally speaking, it is usually more valuable to have the class make the visit rather than simply invite a speaker to the school.

A visit to a church, synagogue, or mosque can reveal a great deal about a religious tradition which a talk from a religious leader cannot.

A wide range of books and other learning materials is available and care must be taken in selection to ensure that those chosen reflect the approach to be followed with this guideline. Among the many general accounts of world religions, for example,

some take a fairly narrow theological approach while others place more stress on sociological and anthropological aspects. Many of these differences depend on the audience for whom the books were designed.

Those written for the general reader or specifically for the secondary school student will be of value. Many of those written primarily as university textbooks will be valuable for reference.

In a course in world religions there is advantage in using a variety of books so that students can have the experience of reading parallel accounts of the same tradition.

In addition to the various secondary sources for the religions, the student should have an opportunity to read some of the sacred writings that form so important a part of religious traditions. This will present a number of problems, for many require considerable interpretation...

The printed page is limited in its capacity to interpret the many dimensions of religious life. Every effort should be made to broaden the students' experience beyond this narrow scope.

One way of achieving this breadth is an examination of such aspects of religious tradition as religious objects and art works, rituals, costume, architecture, and music.

Film is especially important in illustrating aspects of the social, cultural, and religious life outside the experience of the student. It can also stimulate analysis and response that will enable a student to explore a tradition on both an intellectual and an emotional plane.

Another resource which should not be overlooked is a university department of religious studies. Many offer courses that are open to teachers who may be planning to teach world religions in their schools.

In addition, some members of the university staff may be willing to discuss aspects of the planning of school programs. In some cases, members of departments may be willing to meet students



and pursue in greater detail various facets of religious life or experience.

In recent years, one of the most significant points made in the various writings on the subject of religious education in general, and on world religions in particular, is the question of objectivity. The debate has centred around two contrasting points of view.

One of these involves an approach to teaching religion which has had as its aim the acceptance by the pupil of a specific point of view together with the various forms of behavior which that viewpoint demands.

Much religious education in the past has had this particular goal in one form or another.

The opposite viewpoint maintains that, while religion is and has been a significant aspect of the lives of many people, the only areas that can legitimately be examined in the context of non-denominational schools are those that can be described objectively.

Only those forms of religious expression or activity that can be observed form part of such inquiry.

Neither of these contrasting viewpoints will enable the achievement of the goal of sympathetic understanding mentioned earlier.

One characteristic of most major religious traditions is that at some point in their perception of the world they transcend the purely objective. Any adequate study must, therefore, take this aspect of religion into consideration.

Academic investigation of any sort requires objectivity and detachment, but world religions must include some attention, from a phenomenological point of view, to those elements of religion beyond the normal criteria objectivity.

In this connection questions of evidence are bound to arise. Teachers must be prepared to accept a wide range of penetrating

questions about the criteria that should apply in examining this area.

The role of rational, non-rational, and other forms of support for religious positions should be borne in mind.

The examination of the historical reliability of documents, for example, forms a legitimate area of inquiry in which both scriptural and nonscriptural contemporaries might be examined.

One is to cross over 7 passes of Cain's position.

## Bishops are keeping themselves apart

(Excerpt from "Ruhrwort", Dec. 1971)

Specialization is a feature of our time and also a feature of the church in our days. It even advances as far as between "theorists" (bishops) and "practitioners" (preachers) has become an unsurmountable gap.

The technical possibilities for an universal theological dialog have never been easier. Neither has there been so much good will all over the world to speak to each other. But as far as church is concerned, bishops have to decide if they consider their subordinated ministers as collaborators or if they keep themselves apart.

It seems as if this decision has been made. The separation between the leadership and other theologians becomes more and more evident. The leadership argues that the different functions within the church "must not be mixed up". They say: "It is one thing to reflect upon faith, and another thing to maintain this faith and to instruct the people".

The point is that the gospel is really distorted if one erects such a wall between "theology and practise". If theology is not put into practise, it just becomes trifling theory. On the other hand, practise which is not steadily guided and controlled by theological thinking, loses sense and is worthless.

Nobody would want the bishops to take part in every discussion of each single student group or collegians. But that discussions on God are held either by a very laity group or by a very clerical group, or that on academic conferences never a bishop is to be seen and that in difficult situations only a "little priest" feels encouraged to give an answer, all these events cannot

be a sign of a healthy church. Why do the bishops keep silence? Why is their attitude always to wait? Why do they always warn of too quick comments? This does not seem to be the language of the gospel which—however might be the circumstances—speaks of hope and confidence which God has given to man.

As flower fades away when it bears the fruit, so  
weakpoint falls when divine nature grows.

## **Ghost spiders in the sky?**

### **Texans Report Webs Raining Along Coast**

Tiny, eerie strands of spider webs fell from the skies all along the Texas Gulf Coast on Nov.20,1971. The webs dangled from telephone wires and wrapped automobiles like strands of angel hair.

The webs were reported from Houston to the Rio Grande Valley.

"It looks like giant spider webs floating down from the sky everywhere," said a resident in Kingsville.

"There's one coming down now as big as my forefinger," said an Edinburg homeowner.

An automobile dealer in Rosenberg, near Houston, said the webs also carried tiny spiders.

"There's about 20 to 30 spiders on all of my car's," he said. "You can't see them when they hit the ground because they're so small."

Residents up and down the coast called police and radio stations and reported a whitish, filmy substance that mysteriously came out of a clear blue sky.

"Sometimes it's stringy, sometimes it gathers together and alls in lumps," said one caller.

Dr. Fred Garland, head of the chemistry department at Texas A & I University in Kingsville, analyzed the stringy substance and identified it as spider webs.

"I saw this happen once about nine years ago," Garland said. "Apparently the web is like a parachute and is used to transport the little tiny spiders across the state."

The webbing strung across power lines and hung from trees like Spanish moss."

"People are going to say we're crazy when they hear about this," said a Kingsville resident. "But by then we might all be craze. Besides, what if there's just one big spider up there somewhere?"

History and the world belong to pursuer after God's heart  
other than theological or philosophical expert.

## Bethlehem Today

By Peter D. Lynch

Bethlehem, this hill-top town, famous as the birth place of Jesus Christ, is, in the eyes of one of its citizens, "a 10-minute town."

"It takes the average tourist about 10 minutes to see all there is to see here, and then they are off," said Jacob Michel, 70. His family has lived in Bethlehem 800 years. They have been in the tourist trade as long as anyone can remember.

"All they come to see here is the grotto where the holy books say the infant Jesus was born in a manger. That takes about 10 minutes. Then they hurry back to Jerusalem (24km north) which has everything—the Holy Sepulcher, the way of the cross, the Omar and Aksa mosques sacred to the Moslems, the Wailing Wall sacred to the Jews."

Jacob Michel and his brother Salah run the oriental bazaar on Manger square, as their father and grandfather and their fathers and grandfathers did.

The Michels arrived in the Holy land, either from France or Italy, with the crusaders in the 12th century, the family took root in Bethlehem and now their mother tongue is Arabic.

English and French are their business languages.

One of the next in the Michel line is Salah's son Salim. He is 22, single and said Bethlehem is a traditional town, where parents still rule the roost, and the permissive society of the west is unknown.

"I respect and honor my parents. I spend most of my time with them. I would not disobey them," Salim said. That will include accepting the girl they choose as his wife. In traditional Bethlehem families, marriages still are arranged.

What does a young man do for relaxation in a town which with its satellite villages, has a population of 24,000, two hotels, two movie houses, no nightclubs and no discotheques? "I watch television with my parents, go to the movies and a social club we have arranged dances sometimes," Salim said. Bethlehem gets both Israeli and Jordanian television.

Salim and Saaid Sawalha, 26, the manager of one of the two hotels in town, are a world apart. Sawalha, modishly dressed in a maxi overcoat to keep out the bone-chilling wind whipping across the Judean hills, recently returned from two years in Switzerland and England studying hotel management.

"I don't really know why I bothered," he said in accentless English, "I will never get to use what I learned here."

Born in Amman, he came to Bethlehem seven years ago. He is not impressed with what the Israelis have done for the town since they captured it, along with the rest of the west bank of the Jordan, in the 1967 Middle East war.

"We average three or four bookings a week," he said. "Most of our 20 rooms are never in use. Once Arabs used to come to Bethlehem from all over the Middle East. Now they don't come."

This year we will be full at Christmas because one of the choirs singing at the celebrations is booked with us."

Sawalha also was bitter that the high wages offered laborers in Israel siphoned labor away from Bethlehem. Standing in the municipal market, where veiled women in ground-length dresses haggled over the prices vegetables and second-hand refrigerators, Sawalha said, "If I called five doctors right now they would all come running. If I wanted an electrician I could not get one."

Master electrician Antonion Kattan said that was true. "Bethlehem has made no progress for the last five years," Kattan said.

"Now all the workers go Israel because the wages there are



twice as high as we can afford to pay here. So I have to go out of town to find business too."

But Dec. 24, Bethlehem has its annual day of glory, when the eyes of Christians all over the world turn to the spot where the New Testament says the prince of peace was born.

Since the majority of Bethlehem's residents are Moslems, the town is not getting overly excited about it

Never make yourself contemptible on the threshold of death.

(Letters)

**With our Anti-Communist work we are ready to go**

Vienna, Oct. 11, 1971

Dear Mr. Kim,

At the beginning of the month of September the Austrian family started an indemnity drive with fasting, prayers and silence to find a priest who would accept the Principles. We are in contact with quite a number of priests, but so far we are still looking forward to some success in this direction. Results have been very slow to come last month, but two new members have joined the family. The University has still been closed during September, so we used this break to send as many people of the larger centers as possible to help with the reconstruction of the training center.

At the mini-conferenc in Rome we met Paul and Martin who reported on their trip to Manila, Japan and Korea. They brought many encouraging news about the activities over there, and they told us much about our True Parents. When will they come? The streets Austrian family is longing for them so much!

With our anti-Communist work we are ready to go on the with a special campaign, however, we still are waiting for the police permit required for such work.

Please give our love and greetings to Father and Mather and to all our Brothers and Sisters in Korea.

In the name of Our True Parents

*Peter Koch*

**We are anxious to promote cooperation with you**

Tokyo, Nov. 16, 1971

Dear Mr Chang,

It is a great honor and pleasure for me to write to you. I am in charge of the Department of International Affairs of the Japan-IFVC. As you know, the IFVC in Japan is playing the role of the Japan Chapter of the World Anti-Communist League and the Asian Peoples' Anti-Communist League. So, we have a good deal of correspondence with many chapters of the WACL and the APACL as well as some other freedom fighters in the world.

Today, I am sending you the copies of the statements on the outcome of the U.N. China Issue Voting made by WACL Chairman Senator Jose J. Roy of the Philippines, WACL Honorary Chairman Dr. Ku Cheng-kang of Republic of China, WACL Secretary-General Gen. Shin Hyun-Joon of the Republic of Korea and APACL Secretary-General Col. Do Dang Cong of Vietnam.

As far as the reports from Japan are concerned, it is my regret that they are not taken up in "The Way of the World" because, I suppose, they are written in Japanese. It is my hope and wish that we of the International Department find time to translate some of the reports and send them to you.

If you have any request or suggestion to us, please let us know.

We are anxious to promote cooperation with you and your member in charge of publishing "The way of the World."

With best wishes and prayer for your good works,

In the Name of our True Parents

*Takeshi Furuta*

## **We had our usual all night chain prayer vigil**

Georgetown, December 5th, 1971

The highlight of this month was the celebration of Children's day which we celebrated on Sunday November 13th. A day of rainstorms prevented us from visiting the Holy Ground but I feel that the bad weather came to test the hearts of those who have accepted Divine Principle here in Guyana. Those who came to the celebration had to come through pouring rain and wade through mud and slush.

Eight of us spent a most enjoyable time singing, reading past Children's Day speeches, playing Principle games, listening to testimonies from abroad and partaking of some delicacies prepared for the occasion. I was able to display the few photos I have of our Leader and members of centers in Europe and America.

Five of us did a three day fast at the beginning of the month and on the third Saturday we had our usual all night chain prayer vigil.

We are working towards having a fully established center so we are trying to raise the money for building one. Here in Guyana it works out better building or buying your own home than renting one because of the very high prices.

This period has been more a period of spiritual growth for those who have accepted Divine Principle. We only have a few people studying now.

This is all for new. Greetings to the True Parents and Brothers and Sisters all over the world.

In Their Precious Names

*Barbara Burrowes*

## **We are looking for a new center**

Dublin, Oct. 7, 1971

Dear Mrs. Choi,

Greetings from Ireland!

Dennis and Doris came from Enland, bringing with them Yong Oon. They stayed approximately four days and in that time impressed on us the need to hold nothing of ourselves back whilst working for Father, to give ourselves utterly and wholeheartedly if we are succeed in fulfilling His desire. We went to one of the many beautiful places in Dublin, a hill overlooking Dublin and its bays, there Dennis and Doris made condition on a perfect and calm warm day. We mentioned the board previously which has since been completed. We have diagrams painted on it which drew the attention of many people. By doing this we had a wider vision of the people of Ireland and gained more insight. They are warm, generous people.

Until recently only the pro-violent majority have been making their voices heard by way of holding public meetings in the centre of Dublin, but now there is a new move from the silent majority who have held an ecumenical prayer gathering for peace. This was supported by 3,000 Christians and another similar gathering is planned soon.

A newspaper here in Dublin reports that Father Arrupe who recently visited Dublin to attend the international conference of Jesuit ecumenists, believes that the fact that there is a crisis in the Catholic Church at this moment is a sign that God was asking for something! The question of whether priests remain celibate or not seems to be causing a problem which is also under deep discussion.

We are looking for a new centre which will fulfill Father's needs as the present one is unsuitable.

We send our deepest love to our Parents, Brothers and Sisters.

In Father's Name.

*Dawn Eaton*

**We had a family meeting in Oslo for the first time  
in the mission of Norway and Sweden**

Stockolm, November 22, 1971

Dear Mr. Kim,

This month was especially blessed by Father. As a result of our prayers and activities we had 18 new people in our center and also got into contact with many other interested young boys and girls. Once again the principle of indemnity proved true: the more we pay by fasting, distributing handbills(1200 copies) and other personal conditions, the greater is the success for Father.

The greatest event in this month was Children's Day. Deeply we felt connected with the Holy Family in Korea and our numerous brothers and sisters all over the world. From year to year we appreciate more these holy days, and are thankful to our Heavenly Father and the True Parents.

For the first time in the mission of Norway and Sweden we had a family meeting in Oslo, Norway, at the week-end after Children's Day. It was grand! In order to give Satan no chance, both family had fasted some days, and so we had wonderful days. It was a great success for Father. The Norwegian family taught the Divine Principle, especially chapter two and history(Moses), on Sunday we had a service, testimonies were given and slide-pictures from Korea, Norway and Sweden were shown. Together we prayed on the Holy Ground. The Swedish family gave a discourse on "the



9-day training session, Essen, Christmas 1971

Mr. Eu's book. 5,000 copies of the German translation of this chapter just got off the press on Christmas Eve. In the evenings after dinner we had speaking contests, musical contests and hours of sharing our witnessing experiences in the various cities as well as discussions about an even faster development personally and nationwide. With all the activities going on constantly, so much energy was generated. The house was very crowded of course and even the hallways had to serve as sleeping quarters.

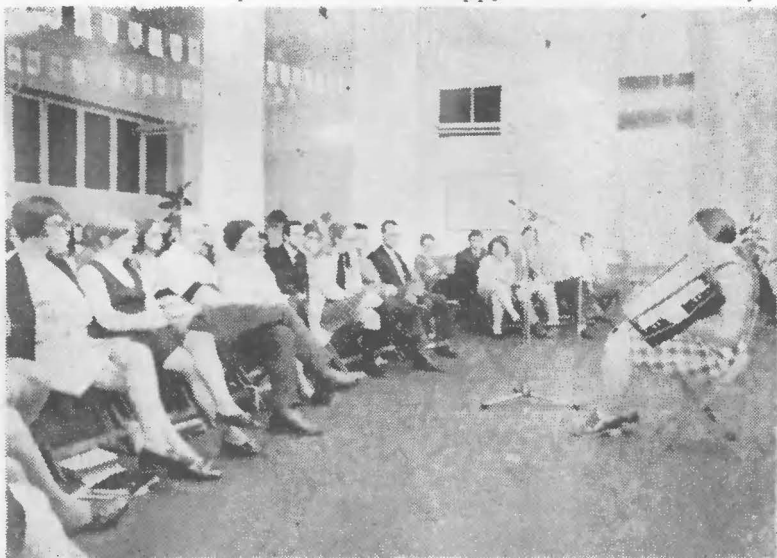
We concluded the seminar with an all-day Principle Test for all members. Even the youngest members tried their best in taking the test, starting at 8:00 a.m. and working right through till midnight or even later. There was an extremely high atmosphere all over the house as all the family was fasting and exercising complete silence for one day. We truly were a unified family, all one in heart and dedication and we could feel

Father's joy over these young people trying to fulfill His will.

The highlight of our seminar was, of course, the celebration of God's Day. For the first time in two years most of the German members gathered in Essen to celebrate this glorious day together as a happy and grateful family around our True Parents, thankful for all the blessings and guidance Father had bestowed upon us during the last year.

As the last song of praise ended late at night on God's Day the seminar was officially closed. As everybody was filled with so much energy the spirit world kept pushing children. Early Sunday morning (Jan. 2.) right after the 5:00 a.m. pledge one car after another was loaded and pulled out. The waving didn't seem to end. Later at night we got a call from one of our centers. Two girls, who left Essen by train, reported very enthusiastically about their success in selling Principle books and first chapters on the train.

This time the departure was a happy occasion as everyone



Musical contest



knew, they would be back in Essen as soon as our True Parents arrive, but with as many new brothers and sisters as possible.

The revival team also started their first campaign of the new year on the very next day, eager to be on the road again.

We are happy to report that the Finnish book is printed. Our two missionaries will leave for Finland right after our Parents' visit.

May the year 1972 be a most successful year for all our families in the world in regard to our mission, that our True Parents can fulfill Father's great plan of restoration.

All our love to Father, Mother, the Children, Mrs. Choi and to all of you.

In the name of our True Parents,

*Paul and Christel Werner*

Favor is a capital of life.

《Korean Historical Story》

## Non-Gae Jumps into River

This is a story about one of women who appeared in Korean historical records.



Some kisaengs and volunteers across the nation visit Chinju city in Kyongsang Namdo, to perform services for the late Chu Non-gae at Uiam, a rock beneath the Choksok Pavilion there, every June 29 by the lunar calendar.

They pay tribute to the spirit of Non-gae who dedicated herself to saving the country at the time of the Japanese invasion in the 16th century.

Japanese soldiers led by Hideyoshi Toyotomi invaded the

nation in 1592. Non-gae, a concubine of Gen. Choi Kyonghoe, jumped into the Nam River holding a Japanese military office, Rokusuke Kedanimura.

A year after the invasion, more than 130,000 Japanese soldiers laid seige to Chinju castle.

Choi, then the governor of a village in the city, and several other generals, along with their men, moved into the castle to defend against Japanese soldiers.

Wives of military generals were prevented from being stationed in battlefields with their husbands. But not being the official wife, Non-gae could accompany Choi and take care of him and other officers.

Both generals and ordinary soldiers fought desperately. But battle situations became worse for Korea, whose soldiers in the area numbered not more than 10,000.

The city, at last, fell into Japanese hands. Choi preferred throwing himself into the Nam River, from the pavilion, to kneeling down to the Japanese invaders.

Knowing that her beloved killed himself, Non-gae, beautifying herself, made her way to the riverside, probably to follow him.

The Chinju streets were already crowded with Japanese soldiers. At the Choksok Pavilion, a group of high-ranking Japanese military officers enjoyed drinking to celebrate their victory.

They strolled the riverside, after drinking, and found a beautiful Korean woman.

One of them reported to Rokusuke that a beautiful woman, who seemed to be a Korean kisaeng, walked along the riverside, and the Japanese officer asked directly what she was.

Hearing that she was a kisaeng, the general felt very happy and asked her to entertain them.

They drank more wine. Non-gae performed a Korean dance, and Rokusuke grabbed her in his arms and reeled on.

The two danced together for a while, and Non-gae led him

stealthily toward the edge of the rock.

Holding him tight, she jumped into the river.

More than 300 years have passed since her patriotic death.

But Koreans will remember her forever.

He loves not his country, can love nothing.

## Korean Customs in the First Moon

Lunar new year breaks this month with joyful shouts of children who have been looking forward to this biggest celebration day of the year.

Lunar New Year's Day, Feb. 25, is called "sul" or "sullal" in Korean. On this meaningful day, people wear new clothes, called "sulbim," which have been prepared for this special day and have a religious service at the home shrine of ancestors(chongjo charye).



After chongjo charye, they pay greetings to elderly persons for happy new year(sebae). Especially children love this sebae as they usually receive some pocket money or presents from their elders when they pay respects to them.

People also visit their ancestors' tombs on this day to express the remembrance for them in accordance with the time-old custom of the country.

In the early morning of the day, "pokchori" retailers visit every alley and corner of the city shouting, "Buy pokchori, Buy pokchori." They believe that this "chori" (bamboo ladle) brings fortune and happiness as the prefix "pok" suggests.

Our ancestors believed that they had to start the new year with a fresh mind and clean body. In his connection, they did not fail to take a bath before New Year's Day and exercised many practices to drive out devils.

So they attached charms against devils to their gates and walls to ward off devils and pray for fortunes. They also set up a stick with a sieve to keep out the "yakwanggui," a devil, which would come down at night.

The popular games of New Year's period are "noltwigi" (Korean seesaw), yut nori (a kind of parcheesi) and "hwatu nori" (a kind of card game.) These games are peculiar to Korea and they have been played in the country for a long time.

The festive mood of the new year lasts until the 15th day. During the period, children fly kites high into the sky and then release them. They do so to send evils away with the kites (songaek). On the 14th of January the poor takes some soil (pokto) from the gardens of the rich to gain prosperity. Some people make "cheyung" (strawman) and throw it away in the road to protect themselves from disasters.

They believed that they could foretell the year's fortune during this period. Some went to fortunetellers and others referred to "Tojongpigyo," a book which foretells one's fortune or happiness.

And farmers set up some stakes in the farmyard and fasten some of the crops to them and they take them down on the first morning of February. These stakes are called "natkari tae" They practiced to pray for a fruitful year.

The 15th of January is traditionally called "Porum" or "Sang won." In the early morning of Porum people usually eat chestnuts, walnuts or pinenuts. The practice is called "Porum." This custom is supposed to give them good health during the year.

If one drinks "kwibalki sul" (a kind of wine which helps ears get sharper) in the morning of Porum, his ears would become sharp and he would hear only good news throughout the year.

They also eat "yaksik" glutinous rice boiled and flavored with sugar, sesame oil and dates, etc.) and "ogokpap" (rice mixed with more than five grains). They say that the more yaksik and ogokpap they eat, the better for their health.

One thing peculiar to this day is "tapkyo nori." People cross bridges on the night of Porum to throw off troubles and help their feet be strong throughout the year. So that, at the very night, many people go across bridges near their villages.

In the old days, Korean women were forbidden to come out of their houses. However, at the night of Porum this restriction was relaxed or lifted, so the throughfares were very crowded with women.

About the moment the full moon rises, people used to climb a nearby hill to view the rising moon, regardless of the cold weather.

Among the various games played on Porum, "pyon ssaum," "hoetpul ssaum" and "nottari nori" are popular. Pyon ssaum, a tug of war, is a game of throwing pebbles against each opponent and hoetpul ssaum a game of fighting with torches in their hands. Saja nori (lion-mask play) and two other folk games are played in some districts.

Each village also performs religious services to the village god and do the mountain god to pray for their own welfare and prosperity.

## **The Korea Knot**

**Carl Berger**

**2**

**1943**

### **The Cairo Pledge**

If Americans thought at all of Korea in the event-filled days following the Pearl Harbor attack, it was as an ancient kingdom overrun by the Japanese a half century before, one of the earliest victims of Japan's aggression. That the defeat of Japan would bring freedom to the Koreans as well as the other subjugated peoples of Asia was an acceptable proposition, and from it stemmed the famous reference to Korea in the Cairo Declaration, issued December 1, 1943, which marked the formal re-entrance of the United States on the Korean scene.

At Cairo, President Franklin Roosevelt, Prime Minister Winston Churchill, and Generalissimo Chiang Kai-shek met late in November 1943, and pledged their nations to persevere in the Pacific War until they had won the unconditional surrender of Japan; in addition, they promised: "The aforesaid three great powers, mindful of the enslavement of the people of Korea, are determined that in due course Korea shall become free and independent." This statement became the wheel around which much future Korean history turned. To understand fully how it came about, however, we must go somewhat afield and examine the important events and decisions which brought about the meeting between Roosevelt, Churchill, and Chiang.

Long before the Japanese attack on Pearl Harbor, the



military planners of the United States agreed that, as between Germany and Japan, Hitler's regime was the most dangerous enemy. They agreed that, in the event of the United States' involvement in the war, the European theater should be given the first priority. Admiral Harold R. Stark's view, reflecting that of most American military men, was that "If Britain wins decisively against Germany, we would win everywhere; but that if she loses the problem confronting us would be very great; and, while we might not lose everywhere, we might, possibly, not win anywhere."

Following Japan's attack, a somewhat relieved Churchill and his military chiefs arrived in Washington on December 23, 1941, for consultations with Roosevelt and American military leaders, on strategic planning. Of these meetings, General George C. Marshall, the Army chief of staff, reported: "The President and the Prime Minister, with the advice of the Combined (British-American) Chiefs of Staff, made the decision at this first conference that our resources would be concentrated first to defeat Germany, the greater and closer enemy, and then Japan." Marshall was a staunch advocate of the defeat-the-Germans-first strategy, Churchill has recorded.

The implications of this European orientation were tremendously significant as far as the Far East was concerned. The Pacific theater, under General Douglas MacArthur's command, would get secondary priority on supplies and equipment while China, which had been fighting Japan since 1937, was relegated to the bottom of the wartime logistical pipeline. The result was that the resistance of Chiang Kai-shek's Nationalist government appeared in danger of extinction by the fall of 1942, especially since the Japanese completely isolated China by a successful land campaign in Burma the previous spring.

During these dark days, while Washington had nightmares of a Chinese collapse, General Joseph W. Stilwell attempted to get Chungking to reform and reorganize its armies for a difficult

Burma campaign. Chiang Kai-shek, however, opposed this strategy after becoming convinced that a United States air offensive—as advocated by his friend, Maj. Gen. Claire Chennault of the famed “Flying Tigers”—was the best approach to the problem of defeating the Japanese. The Chinese leader’s views were made known to Roosevelt. The President, as noted by Herbert Feis in *The China Tangle*, acceded to Chiang’s pleading: He engaged the American government to make a much greater effort in the air and China—as rapidly as the greater number of planes could be handled there. At the same time, however, he reaffirmed the opinions of the War Department: that air transport and air combat alone would not be enough to strike a vital blow at Japanese forces in China or Japan, and that it was essential to reopen a land route through Burma...

In pursuit of the latter goal, the Combined Chiefs of Staff, on May 8, 1943, in a London meeting, drew up a program for intensified China-Burma-India activity, including a plan for an assault upon Japanese forces in Burma by combined British-American-Chinese forces. Chiang, however, was still reluctant to commit his forces to a Burma campaign; before he would do so, he asked assurance of British and American naval support, including an amphibious landing against south Burma. It was to obtain Chinese cooperation that Roosevelt, during the summer of 1943, suggested to Chiang that they meet sometime during the autumn, midway between their two capitals, to discuss mutual problems. This meeting finally was consummated at Cairo.

Before the Cairo conference began, Roosevelt had decided to support China as one of the Great Powers in signing the Moscow Declaration at the Moscow meeting of foreign ministers (Oct. 18-30, 1943). Moreover, Roosevelt went to Cairo, Robert Sherwood wrote, determined “that this conference should be a success from the Chinese point of view.” As the meeting got underway, Roosevelt “went down the line” in supporting Chiang’s position

for an amphibious assault to support Burmese operations. Later, however, following the Anglo-American conference with Stalin at Teheran, Churchill succeeded in changing Roosevelt's mind about the large-scale amphibious which had been promised the Chinese. Priority on landing equipment was to be given the Normandy invasion.

Where does Korea fit into this picture of war strategy? It seems almost like an afterthought and was of relatively minor interest. The President, Churchill, and Chiang agreed to make a public declaration, which was also shown and approved by Stalin at Teheran. This declaration read as follows:

The several military missions have agreed upon future military operations against Japan. The Three Great Allies expressed their resolve to bring unrelenting pressure against their brutal enemies by sea, land and air. This pressure is already rising.

The Three Great Allies are fighting this war to restrain and punish the aggression of Japan. They covet no gain for themselves and have no thought of territorial expansion. It is their purpose that Japan shall be stripped of all the islands in the Pacific which she has seized or occupied since the beginning of the first World War in 1914, and that all the territories Japan has stolen from the Chinese, such as Manchuria, Formosa, and the Pescadores, shall be restored to the Republic of China. Japan will also be and expelled from all other territories which she has taken by violence greed. The aforesaid three great powers, mindful of the enslavement of the people of Korea, are determined that in due course Korea shall become free and independent.

With these objects in view, the three Allies, in harmony with those of the United Nations at war with Japan, will continue to persevere in the serious and prolonged operations necessary to procure the unconditional surrender of Japan.

That particularly unfortunate phrase "in due course," included in the sentence on Korea evoked understandable misgivings among

the Korean exiles. Kim Koo in Chungking denounced the phrase as "absurd" and he demanded his country be given freedom "the moment the Japanese collapse." The phrase and the thinking behind it were unquestionably Roosevelt's. The President held the view that the liberated colonial peoples of Asia should come under the tutelage of the great powers and be educated in the democratic tradition.

I like to think (Roosevelt said on November 15, 1942) that the history of the Philippines in the last forty-four years provides in a very real sense a pattern for the future of other small nations and peoples of the world. It is a pattern of what men of good will look forward to in the future—a pattern of a global civilization which recognizes no limitations of religion or of creed or of race.

(But, Roosevelt continued), we must remember that such a pattern is based on two important factors. The first is that there be a period of preparation through the dissemination of education and the recognition and fulfillment of physical and social and economic needs. The second is that there be a period of training for ultimate independent sovereignty, through the practice of more and more self-government, beginning with local government and passing on through the various steps to complete statehood.)

Pursuing this idea in meetings with British Foreign Secretary Anthony Edeas on March 27, 1943, Roosevelt suggested, Cordell Hull recorded: "...that a trusteeship be set up for Indo-China, that Manchuria and Formosa be returned to China and that Korea might be placed under an international trusteeship, with China, the United States, and one or two other participating." Later that year, at one of his first meetings at Teheran with Stalin, on November 28, 1943, Roosevelt again "referred to one of his favorite topics, which was the education of the peoples of Far Eastern colonial areas, such as Indo-China, Burma, Malaya and the East Indies, in the arts of self-government; he pointed with pride to

the American record in helping the peoples of the Philippines to prepare themselves for independence..." One wonders if Roosevelt was aware, in the case of Korea, of the centuries long rivalries of the great powers to control the peninsula. Probably he was, but in 1943, at the height of Russo-American amity, the President's vision was that a new and peaceful world, led by men of good will, would emerge from the holocaust.

If the Cairo meeting can be said to be a milestone for the Koreans, the meeting of the Anglo-American leaders with Stalin at Teheran also held fateful portends, for it was there that the Soviet ruler casually announced that once Germany had collapsed, Russia would join in the war against Japan.

The Americans were delighted by Stalin's promise. It was confirmation of similar assurances he had given Secretary Hull at the foreign minister's conference in Moscow a few weeks before, and it was fulfillment of a long-sought American goal to get Soviet cooperation in the Pacific war. Indeed, within weeks after the Pearl Harbor attack one aspect of the U.S. Air Forces' planning had to do with American air operations in Soviet Siberia. The Americans, in the face of declared Soviet neutrality in the Far East, sought to open negotiations by asking the Russians for information on air facilities in Siberia to facilitate deliveries of lendlease planes. But these efforts proved in vain; the Russians were determined not to stir up the Japanese in Manchuria at a moment when they were meeting the onslaught of Hitler's armies in the West.

In view of this, in March 1942, the United States military establishment recommended to President Roosevelt that he "initiate steps on the political level looking toward a more complete military collaboration between the United States and the U.S.S.R." It was not until the Teheran conference and Stalin's announcement that these American efforts—which stretched over a period of almost two years—bore fruit. Why the Americans wanted the

Russians in the Far East war is clear even to the amateur strategist: An attack on three fronts (Chinese, Russian, and American) would shorten the war by many months. The Joint Chiefs of Staff estimated it would take eighteen months after the defeat of Germany, and countless casualties, to defeat Japan. Therefore, the cooperation of the Soviet armies was felt to be essential. In retrospect, this was an overestimation of Japanese power, but it seemed sound at the time and there were few voices, if any, raised against the concept of bringing the Soviet Union into the war.

Upon his return from Cairo and Teheran, Roosevelt summed up for the Pacific War Council, an advisory group, the main points on which agreement had been reached with Stalin and Chiang relating to the defeat of Japan and the postwar settlement in the Pacific. Besides restoring to China and Russia the many territories acquired from them by Japan since 1895, the leaders of the Great Powers agreed that Korea was to be under a lengthy tutelage.

Thirteen months passed between the Cairo-Potsdam conference and the Great Power meeting at Yalta, where the final agreement was signed containing the political conditions Stalin demanded for Soviet Participation in the Pacific War.

In preparing for the Crimea conference, the State Department drew up a number of briefing papers for the President, including one on Korea's postwar status which pointed out that the military occupation of Korea by any single power might have serious political repercussions. It was the Department's view that there should be "Allied representation in the army of occupation and in military government in Korea and that such military government should be organized on the principle of centralized administration with all of Korea administered as a single unit and not as separate zones." As for the post-occupation period, the Department supported Roosevelt's concept that some form of international

trusteeship be established "until such time as the Koreans are able to govern themselves." The Department added that the position of the Soviet Union in the Far East was such that "it would seem advisable to have Soviet representation on an interim international administration regardless of whether or not the Soviet Union enters the war in the Pacific."

Prior to Roosevelt's departure for Yalta, the JCS reemphasized its desire for Soviet participation in the war by sending advice to the President that: "Russia's entry at as early a date as possible consistent with her ability to engage in offensive operations is necessary to provide maximum assistance to our Pacific operations. The U.S. will provide maximum support possible without interfering with our main effort against Japan."

With this advice in mind, the President, after his talks with the Soviet premier, signed the controversial Yalta document.

Nowhere in this document, signed also by Churchill and Stalin, was Korea mentioned. It stated:

The leaders of the three Great Powers—the Soviet Union, the United States of America and Great Britain—have agreed that in two or three months after Germany has surrendered and the war in Europe was terminated the Soviet Union shall enter into the war against Japan on the side of the Allies on condition that:

1. The status quo in Outer-Mongolia(The Mongolian People's Republic) shall be preserved;

2. The former rights of Russia violated by the treacherous attack of Japan in 1904 shall be restored, viz:

- a. the southern part of Sakhalin as well as the islands adjacent to it shall be returned to the Soviet Union.

- b. the commercial port of Dairen shall be internationalized, the preeminent interests of the Soviet Union in this port being safeguarded and the lease of Port Arthur as a naval base of the U.S.S.R. restored.

- c. the Chinese-Eastern Railroad and South-Manchurian Railroad



which provides an outlet to Dairen shall be jointly operated by the establishment of a joint Soviet-Chinese Company, it being understood that the preeminent interests of the Soviet Union shall be safeguarded and that China shall retain full sovereignty in Manchuria.

3. The Kuril islands shall be handed over to the Soviet Union. It is understood that the agreement concerning Outer Mongolia and the ports and railroads referred to above will require concurrence of Generalissimo Chiang Kai-shek. The President will take measures in order to obtain this concurrence on advice from Marshal Stalin.

For its part the Soviet Union expresses its readiness to conclude with the National Government of China a pact of friendship and alliance between the U.S.S.R. and China in order to render assistance to China with its armed forces for the purpose of liberating China from the Japanese yoke.

As for Korea, in a meeting with Stalin on February 8, 1945, the President brought up the subject. He said he had in mind a trusteeship composed of a Soviet, an American, and a Chinese representative. He said the only true experience the United States had in this matter was in the Philippines, where it had taken about fifty years for the people to be prepared for self-government. He felt that in the case of Korea, the period might be from twenty to thirty years.

Stalin commented that the shorter the better and inquired whether any foreign troops would be stationed in Korea. The President replied in the negative and Stalin expressed his approval of this. Roosevelt also spoke of his feeling that it didn't seem necessary to invite the British to participate in the trusteeship, but that they might be offended if left out. Stalin agreed they would be offended, adding that the Prime Minister might "kill us."

In the six months between the Yalta conference and Japan's



surrender on August 14, 1945, great and calamitous events crowded the international scene. In April Roosevelt, the great wartime leader, died; in May Germany surrendered; in July the Allies met once more at Potsdam; and in August the atom bomb was dropped on Japan.

The new President, Harry S. Truman, was at the Potsdam meeting with Churchill and Stalin to discuss postwar European problems and Far East strategy, when news of the success of the nuclear experiments in the Nevada desert reached him on July 16. Mr. Truman remarked later that the United States had labored "to construct a weapon of such overpowering force that the enemy could be forced to yield swiftly once we could resort to it." Data on the new weapon was brought to Potsdam on July 17 by Secretary of War Henry Stimson. But although the bomb was an overwhelming success, the President, after a conference with his military advisers, decided that, because of the weapon's unknown effects when used against an enemy, the Allies should go ahead with existing military plans. There was no serious thought given to opposing the Russians' planned entry into the war, although Churchill has recorded that "the President and I no longer felt that we needed his (Stalin's) aid to conquer Japan."

The Joint Chiefs of Staff proceeded to hold military talks with the Russians to coordinate strategy. The Russians showed particular interest in any American plans to undertake operations in Korea or the Kuriles. General Marshall told them that there were no American plans for amphibious operations against Korea. (However, the Americans had discussed possible landings in Korea and at Dairen if the Japanese gave in before Soviet troops occupied those areas.)

Meanwhile, as the Potsdam conference proceeded, the Anglo-Americans found their Russian ally in a much less conciliatory mood than he had been at Yalta. In the intervening months

between Yalta and Potsdam, numerous little conflicts had arisen. Now, at the Potsdam conference table, arguments arose about the postwar settlements in Europe, especially the Polish border question, German separatists, and the flushed with victory situation in Soviet-controlled Rumania and Bulgaria. The Russians, and straddling a prostrate Germany, gave the first indications of a desire for much more than the spoils of war.

During a meeting on July 22 the Russians brought up the question of colonies and trusteeships. They indicated a wish to have a voice in the disposition of Italy's African colonies, and they also proposed redistribution of the territories that had been under the League of Nations. As for Korea, they requested an exchange of views on trusteeship for the peninsula. The Anglo-American Allies, a little perturbed by the Russians' proposals, agreed to refer these matters to the foreign ministers.

While the three heads of State argued about postwar settlements, the JCS was proceeding with preparations (having the President's approval) for dropping the atom bomb on Japan. Beforehand, however, an effort was made to give the Japanese an opportunity to surrender. An Allied ultimatum was broadcast to the Japanese from Potsdam, calling them to surrender unconditionally. The ultimatum reaffirmed the Cairo pledge to limit Japanese sovereignty to "the islands of Honshu, Hokkaido, Kyushu, Shikoku, and such minor islands as we determine."

The Japanese, in a radio response, rejected the Potsdam and ultimatum the fateful action was set in motion. On August 6 the first atom bomb was dropped on Hiroshima; on August 8 the Russians formally entered the war, announcing their adherence to the Potsdam declaration. Four days later the Soviet armies, reinforced with troops transferred from Europe, began a massive drive into Manchuria and Korea.

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 —

