

The Way of the World

April 1972



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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Let's Broaden Our Goals

We are now actively working towards the creation of our nation. But we also work and suffer for the goals of the whole world and for the fulfillment of God's Providence. So the goal of every individual is more than only country—it is for all mankind. The individual spirit must not be limited by itself. It must transcend itself and raise to national goals. And it must transcend even this to include world goals. Unless the spirit of this goal is present we can not save mankind. It is time to realize again the fact that we are, all of us, in deep relationship with each other.

Our Leader has brought wonderful results by his Divine Principle lectures in both the United States and in Europe. Looking at these results we come to the realization that mankind is really one brotherhood. This realization is brought to us not only on the abstract level but in the concrete and substantial sense.

We know that all human beings have the same fundamental desire: to live with truth. All people have that fundamental desire: it transcends race, color, nationality, etc. But this desire should not be fully satisfied at the individual level alone. This basic desire must be fulfilled without the limitations of the individual egoism.

In order to be at one heart with someone we must have mutual relationship and exchange. And we need that same interchange between peoples, and between nations. No country should be isolated —just as no individual should be isolated.

Relationships and give-and-take must be founded on God's love. We must not be individually selfish. In this sense now is the time for us all to broaden our goals and send our love to all mankind.

(Sermon)

Public Purpose

By Marie Ang

Berkeley Unification Church

One by one, as we've been called to the Family, we've undergone many changes—some large, some small—both spiritual and physical. Change seems to be our way of life. I'd like to quote our friend, Granny Hughes, who seems to be somewhat of a philosopher. She has said of our Family: "The only thing that seems constant is change."

This past month has certainly borne out that statement. There for a while each day brought big changes—and very drastic ones for our brothers and sisters who are preparing now for their missions. Meeting our True Parents, hearing our Master speak to us, and even being tested at times, have kept our hearts excited and expectant.

Our Master has given us as individuals and as a nation a huge task. We are not so many people in this vast country of millions of people. Yet he is, by the revivals in seven cities, making conditions whereby we can restore this nation! The task seems almost impossible. We are being asked to make sacrifices that perhaps we didn't think we could ever make. But somehow we are strengthened and find ourselves armed with deeper faith and trust, and with more courage to do what must be done.

As we are entering this time of sending out brothers and sisters to each state, I have been thinking about our country, especially its beginnings and the struggles that were endured and overcome. I've been reading a little about the early settlers of our

country. I'd like to review briefly some interesting facts of the founding of Jamestown and Plymouth colonies.

Jamestown was begun first—in 1607—by about 100 men who arrived on our shores in three small ships. They came seeking a better life; although they didn't display any deep dedication to God, they did worship Him. Their first services were conducted out-of-doors with just a sail spread between two trees and a few planks to sit or kneel on. They endured many hardships...sickness, hostile Indians, and starvation. One winter most of the settlers died. If it hadn't been for three people, the colony would have failed. John Smith served as a daring and wise leader, John Rolfe found a way to make money (tobacco) and Pocahontas, the Indian Chief's daughter, helped the settlers in many ways, later becoming a Christian and marrying one of the colonists.

Thirteen years later—in 1620—the Pilgrims established the Plymouth Colony.

Again there were about 100 people; this time, men, women, and children who came on the Mayflower under very crowded conditions. For 70 days they were tossed about, not really knowing if they would make it. Their Primary food was a cold biscuit, salted beef, and beer. The Pilgrims spent much time praying and singing. There were some aboard who didn't share the deep faith of the Pilgrims and became somewhat irritated with their expression of faith. Would we be willing to take a voyage like this—crowded conditions, meager rations, no baths—being in danger of death? Elder Brewster left his wife behind and didn't see her for three years. William Bradford left his five-year-old son in Holland and didn't see him for seven years.

The Pilgrims' first concern upon reaching our shores was to build a meeting house where they could worship God. During the colonists' first winter, almost half of them died of disease. Much of the success of the colony was due to just a few individuals. William Bradford served as a wise and able leader; Squanto, an

Indian, helped the Pilgrims in many ways; he eventually became a Christian and lived in the Plymouth colony.

One Pilgrim said as the Mayflower left England: "If we ever make a settlement, God works a miracle." We know that it was God's desire for those struggling settlements to succeed—to grow into a large, strong nation that could be influential in the world today. These few people with able leadership grew into what we are today. All this in 350 years. It seems to me that we shouldn't be discouraged by our small numbers now, but realize that the world isn't changed by masses of people, but by a few key individuals. We just must be ready and willing to make the necessary sacrifice when we are asked.

It's quite exciting to discover how God has used the Principle in history. On the Mayflower, there was a definite Cain-Abel relationship between the Pilgrims and the other passengers. Our country began from two colonies: Jamestown, in the Cain position—and Plymouth, the colony from which we have inherited our strong religious faith and ideals, in the Abel position. The Indians, whose role was to serve the colonists when they arrived, may have been in the position of Lucifer. Both colonies had certain things in common:

1. They worshipped God.
2. They started out against almost insurmountable odds.
3. They endured suffering and death.
4. An Indian gave help to each colony.
5. Most important, both colonies were successful!

Our American movement has gone through these experiences in some way. Miss Kim came to this country with strong faith in God. Her mission must have seemed impossible to her at times. She received help from individuals in this country. Yet she suffered and saw many early members fall away from the movement. But our Family has survived and is growing. It seems that we are entering a new stage; now we will have to have the same degree of

dedication and faith. Even though demands are being made of us now, our sacrifices seem minimal compared to what others have given for lesser causes.

We must be successful in our new venture. So even though you may not be chosen to go out to start a center, or ride the bus, there is so much to do and ways to serve sacrificially. We will each need to work hard to financially support this campaign. We will need to spend time writing to those who will be alone. We will need to pray for their work, and aid them in any way we can. We must constantly work to improve our center life here in Berkeley by serving and encouraging one another, getting our duties done, and making our activities as vital as possible. We must give our sweat and tears to gain spiritual children. In whatever we do for the Family, we do for our True Parents and for God, so we need to give it all we've got.

I'd like to conclude with words our Master spoke in Los Angeles last month:

"So for the providence of God to come to the world-wide level, there must come forth one nation which will sacrifice herself for the whole world—for the prosperity of all the world and the blessing of all mankind. God needs such a nation. This representative nation will become a sacrifice for the whole world.

"From that position, the United States is the leading and representative nation of the democratic world. The United States must stand in that sacrificial position. God purposed that the United States stand in that sacrificial position to fulfill the mission of that nation; therefore, God sent the Pilgrims to this land—they risked so much and made such a great country in such a short period of time. When the Pilgrims came to this country for the first time, they built churches first, then schools, and then after that their own houses. Therefore, the backbone of such prosperity causing the development of the United States into a great nation is the spirit which puts greatest stress on the public purpose rather

than the private purpose.

"The United States is far away from this position. The individual and individualism are good, but Americans and Westerners mostly put too much stress on these two things. As a result, they lost their nation, their people, their family, their parents, and even themselves. They are like hawks—they blow where the wind blows. That is the reason why there is no peace. For America to stand in accordance with the providence of God, there must be a new Foundation Movement within America. Americans as individuals and America as a nation must follow the spirit of God and the truth of Jesus Christ to make this nation the foundation for the expression of God's ideal.

"God chose America and her churches as John the Baptist. Now America and her churches are thinking of their own benefits more than God's purpose. They are therefore in the position of former Judaism, which killed Jesus Christ. From God's viewpoint, if America cannot fulfill the mission, God must search for another nation. So all the members of the Unification Church must sacrifice themselves, their families, their friends, and even the Unification Church to establish such a one nation which God can control. The present problem is whether we can act as saints in our daily lives—that is the most important thing."

(Report)

Seventh Divine Principle Seminar for Prominent and Well-known People

Under the sponsorship of the Collegiate Association for the Research of Principle, on March 25-26, 1972, the Seventh Divine Principle Seminar for prominent and well-known people was held at the Christian Academy House in Seoul. 50 people attended: politicians, journalists, and scholars. The program was similar in form to the former seminar of February, 1972. Mr. Kwak Jung-Whan lectured the first part of the Divine Principle and Mr. Ahn Chang-Sung lectured the latter part.

Following the Principle presentation, Mr. Choi Jung-Chang, leader of Kyunghee University CARP, introduced Professor Shin Sang-Cho who is editor of the Chungang Daily newspaper and is



a professor of international politics at Sunggyungwan University at Seoul. The Professor attended this seminar to aid his own study of the Divine Principles. He had some remarks on the Modern Significance of the Divine Principle Movement. The following are excerpts from his talk:

Christian doctrine has always tried to find a balance between religion and science. Here in the Divine Principle we find a more progressive, advanced view which reveals a deeper search for this harmony. It is a new dimension, fuller than the old categories of science and of religion.

The Divine Principle is a hopeful ideology. We in Korea, as an underdeveloped nation, need this encouragement. We are very proud also that we are the source of this ideology which other countries of the world can use.

The movement is raising up a new order of love in the present society which lacks love. So the movement is a challenge to the decline of morals which was unchecked in the old social phenomena. The movement provides a sound reliable value.

It is not surprising that the Principle is highly regarded



Attendants to the Seminar

because it makes up a philosophical ideology which is more dynamically powerful than ever before against Communism. This is important to democratic society which must have principles centered on religious faith.

The movement among college students is now more popular in Japan than here at the source of the ideology. In the same way, Confucianism, Buddhism, and Christianity were followed by more believers in lands other than their land of origin.

In Korea we have little tolerance for uniting in common cause in religious matters — yet Unification Church strives for union of all religious beliefs. The Principle Movement has been under persecution and has suffered just as the early Christian did.

Report from One World Crusade

By David S.C. Kim

Commander Mobile Unit 2
"One World Crusade"

The following is my second report on activities covering the period of March 26, to April 1, 1972.

On March 25, 1972 our unit began to pack luggage and load the bus, until 12 noon. We left our love and hearts to the Las Vegas family—the state representative, the Browns, Gaynell, and one of the new converts.

On our way to Phoenix we had a wonderful session of singing and testimony in the middle of the desert, at 7:30-9:30 p.m., after putting the driver to bed for a few hours to rest for the remaining drive ahead. Under a full moon, isolated from the world, we heard Perry Cordill's testimony and sang the new songs from Korea. All of us felt our Father's love in His mystery of creation, including ourselves. It was a beautiful scene at night in the desert, with our Heavenly bus, God's children and His creation for us.

We arrived at Phoenix at 3:00 a.m. after a search for Mr. Tomey's house and the temporary place arranged for our stay. The state representative, Charles Wright, had not been in contact with us, but fortunately Ernie Stewart and Harmon Grahn made arrangements to rent the present address for one month.

Since there was no center established, we planned to set up a permanent center for the state representative. Therefore for three evenings public lectures were held at Wets Osborn house.

Folding chairs for the meeting, conking utilities and other arrangements were soon completed, so that lectures could be held at the new center. Mr. & Mrs. Hervey Tomey were very helpful in arranging accomodations in this strange town for the 24 heavenly soldiers. While we made these preparations, our spiritual foundation was also being laid.

Public meetings for two days were held at the YMCA (Young Men's Christian Association). Room rental was originally \$ 25 per day but we negotiated for half of that price, being a non-profit organization performing a community service.

On March 30, we had a Rally for God during the lunch hour at the State Capitol building. Nearly 30 people stopped, interested in us, and even Governor Williams came out of his office, and talked with our political official, Leslie Elliott.

On March 31, 1972 we held a very successful rally at Arizona State University at Tempe, with 120 showing active interest in the event. Bob Heater was coordinator of the rally. Afterwards members of the unit visited several professors' offices, telling about the work of the Crusade. However because of vacation over the Easter holiday, not many classes were in session.

Olivia and Joy visited three prominent businessmen in Phoenix, consulting them about future fund-raising techniques for the Crusade. Very valuable information was collected.

On March 31, all members went to the Indian High School, where they sang for a about 100 students and 7 teachers. State representative Harmon Grahn spoke also about the One World Crusade.

We contacted local newspapers and television stations. Arrangements have been made for Harmon Grahn to appear on television after we depart. Susan Hughes and Harmon had an hour interview with a newspaper reporter, but the article has not come out yet. (The paper is the "Arizona Republic".)

On April 1, 1972, I purchased with my own funds a portable

sound system (\$ 223.00) for use at rallies, street preaching and bus use. It runs on both batteries and electricity, and thus is very flexible in its function. In the afternoon of April 1, we went to the Sacred Ground at Encanto Park, using the new equipment for singing and speaking. It has two speakers and a "Roving Rostrum", and sends sound in four directions; it is useful for up to 300 people, or an auditorium seating 500. During afternoon contacts were made to attend a night meeting.

That evening we had a question and answer session with the new contacts we had made in Phoenix.

Soon we plan to buy musical instruments for rallies. Already we have an accordion and viola, so soon we will have a musical team for public meetings.

After three days struggle with a difficult situation, we all overcame, setting up a foundation for the work of State Representative Harmon Grahn, who is advancing very well in many areas. He presided over public meetings at the YMCA and his speech was inspiring to the audience; his gentleness and sincerity will be an asset to future work in this area.

He has already obtained the confidence of Mr. & Mrs. Hervey Torrey, who moved from Las Vegas one year ago. Thus Harmon is receiving strong support from the local community members.

Four or five young men are interested already in our movement, and will help him in his work. Permanent headquarters for him have been established at the Osborn address and the phone has been installed. House rent is very reasonable at \$175 a month, in a decent zone, with 10 colleges located within or near the city of Phoenix.

I encouraged him to study hard and be able to lecture to the public soon. After three days of work we have John Shields, who has joined our mobile unit. He has been looking for our message for a long time and will be a great asset for our Crusade with his background in Christian evangelical work.

Pioneer Missions in U. S. A.

Alabama	Gilbert Fox
Arizona	Charles Wright
Arkansas	Merlinda Skow
Connecticut	John Fitzpatrick
Delaware	Peter Mullen
Florida	Ernie Stewart
Georgia	Jack Hart
Idaho	Sara Mazumdar
Illinois	Sandy Singleton
Indiana	Richard Parks
Iowa	Michael Cardin
Kansas	Sara Reinhardt
Kentucky	Judy Barnes
Louisiana	Nancy Callahan
Maine	Rick Hunter
Minnesota	Terry McGuire
Mississippi	Harmon Grahm
Montana	Dan Stein
Nebraska	Lokesh Mazumdar
Nevada	Linda Marchant
New Hampshire	Joe Stein
New Jersey	Lorenzo Gastanaga
New Mexico	Mike Roth
North Carolina	Bill Torrey
North Dakota	John Jones
Ohio	Susan Finnegan
Oklahoma	John Harries
Oregon	Marlene Dudik

Rhode Island
South Carolina
South Dakota
Tennessee
Texas
Utah
Vermont
Virginia
Washington
West Virginia
Wisconsin
Wyoming

Northern Bus

Miss Kim
Joseph Sheftick
Carolyn Libertini
Barbara Snell
Jerry Porcello
Kathy Heney
Alice Hellerstein
Becky Stillwell
Patty Kieffer
Kathy French
Faith Boyce
Stephanie Schutz
Roberta Wilder
Terry Walton
Jim McCann
Lisa Martinez
Cathy Stillwell
Suzanne Cook
Phil Foster

David Loew
Juile Lewis
Lorene Biddick
Diane Frink
John Doroski
Kathy Goldman
Ted Casten
Andy Compton
Helen Chin
Mike Richardson
Patti McWilliams
Maureen Murphy

Southern Bus

David Kim
Perry Cordill
Nora Ervin
Olivia Kerns
Susie Warner
Leslie Elliott
Peggy Warden
Jenine Hancock
Betsy O'Brien
Margaret Pease
Beverly Lee
Kathy Donovan
Jim Waller
Bill Sherman
Joy Schmidt
Susan Hughes
Carl Hagen
Jackie Brown
Gaynell Frizzell

Mark Whitman

Don Wilson

Sam Pell

Gary Fleisher

Elizabeth Mikesell

Bob Heater

Izilda Lima

Marshall Frothingham

Jon Schuhart

Unification Church Dogma Called 'Only Way' to Hope

From the Philadelphia Inquirer dated Feb. 12, 1972

By Andrew Wallace

"I was ready to retreat to the woods. Then the Pope outlawed birth control...Then the Vietnam War, the ecology problems. I saw what they were teaching was the only way."

Farley Jones, 28, of Washington, D.C., was describing the reasons why he joined the Unification Church of Sun Myung Moon.

"It conveys tremendous hope despite the darkness of the world" Jones continued.

The Unification Church claims to be "the new church for the new age," the age when the kingdom of God on Earth will come into being. That was the message that Jones, Mr. Moon and about 75 other young people brought to Philadelphia this week.

Pessimists might say the world does not need another religion, only a will to use what we already have. But the Unification Church ways a lot about where young people are.

Considered from a Christian theology standpoint, Unification doctrine can only be called heresy. Jones explained the Church holds that God's purpose for Christ on earth was thwarted. It was not supposed to end in the crucifixion but in the founding of a God-centered works.

Christ, he said, was the God-centered man who was to have formed the God-centered family. From that, in expanding concentric circles, the Kingdom of God would have come into being.

Jesus death cut short that plan. Mr. Moon, a Korean who suffered under Communist hands, and now is a dedicated anti-

Communist, claims this is the age of the "second coming," that through marriage, man and wife are to establish a "trinity" with God.

He also argues that Gods suffering over man's sins is nearly over.

This is the age where God and man will unite and the Kingdom of God will begin," Jones said.

The "contemporary prophet" who is establishing the pattern for the new family and thus the kingdom, is Mr. Moon, depicted on flyers and posters with wife and two children. Many church members have never seen the entire family.

"Mr. Moon feels he is carrying out the Divine plan. He has had a sense of mission from God from childhood," Jones explained.

Some 75 young people have left professional jobs, schools and their homes to tour with Mr. Moon for 40 days while he plants the Unification seed all over America. They will continue the crusade for the next three years.

What he represents to many of them is total commitment to God and the carrying out of God's plan.

Jones had studied at Princeton and was doing graduate work at Columbia University in English literature when he gave it up to work full-time for the church in Washington D.C (The Church claims 1.5 million members in 25 countries).

He and his wife were one of the 777 couples married in Korea last year in what the church says was the largest marriage ceremony in history. (Actually 791 couples were joined there, but the Church likes the mystic 777.)

Head of Unification Church To Talk at Lisner Auditorium

From The Washington Post dated February 19, 1972

The appearance here this weekend of the founder of a new, avowedly post-Christian religion marks the beginning of a major effort to recruit American members for the movement, the Unification Church one of its officials said this week.

Young Wei Kim, who is president of the Unification Church in Korea, the movement's native country, predicted that by the end of 1974, 2,000 full-time evangelists for the movement would be criss-crossing the country in 50 buses preaching the message of Unification.

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Kim is in the United States serving as interpreter for the movement's founder, Sun Myung Moon, who is to lecture at Lisner Auditorium at 2 p.m. today and Sunday and at 8 p.m. Monday.

Moon, who is a former Presbyterian, explained in an interview

that the movement was based on a belief in the return of Jesus Christ, who he said was crucified in 33 A.D. but had not been resurrected, because the flesh is the basic unit of society.

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that his teachings are based on a series of revelations he received from God beginning in 1936 when he was 16 years old.

At the center of Moon's complex teaching is his conviction that a new age has dawned and that the return of the messiah, born again as a baby is imminent. He holds that the new messiah will marry, as Jesus would have had he not been crucified, because the family is the basic unit of society.

It is in the context of family love—parental love mutual love, filial love—that human beings learn the nature of divine love, members of the Unification Church believe. When a person is fully experienced in human love "he is qualified to perceive and receive God's love," Moon said.

"Most religions put the emphasis on life in the hereafter. We emphasize life on this earth," Moon explained through his interpreter. "God intended a kingdom of heaven on earth."

The Divine principle, as Moon calls it, has revelation, offers a key to the meaning of history, especially that portion of the human story recorded in the Bible, that has proved particularly attractive to educated young people.

In the United States, for example, where the Unification Church has attracted about 4,000 followers according to church figures, about 90 per cent of the members are college graduates. Most members are in their early 20s, the church says.

Moon's largest following is in Korea, where he estimates he has about 300,000 disciples, making the church a major force. The church claims a world membership of 500,000 in 25 nations.

One of the most dramatic of Moon's religious acts was his officiation in 1970 of mass wedding in Seoul that united 790 bridal couples simultaneously. Among those married in the ceremony was W. Farley Jones, Washington, the president of the Unification Church in the United States.

Bus Breaks Down, Strands Missionary Group in City

From The Frederick Post dated February 24, 1972

By Bill Grady
Staff Writer of
The Frederick Post, USA

A bus breakdown and Wednesday's snow stranded 80 young missionaries in Frederick's National Guard Armory Tuesday and Wednesday.

The 80 missionaries on their way from Washington, D.C., to Los Angeles were stranded Tuesday in Frederick when one of their buses developed radiator trouble.

Company "A" National Guardsmen had barely cleaned the Armory on Bentz Street after 300 stranded travelers spent the weekend there when the missionaries arrived Tuesday.

The missionaries, from the Unification Church, expressed gratitude for Frederick's hospitality by giving a singing concert at Middletown High School Wednesday. A scheduled concert at FCC was canceled because of Wednesday's snow.

The missionaries distributed pamphlets entitled "A New prophet for a New Age" on the streets of Frederick where they also asked for donations to help fix their bus.

The missionaries, who hope to open Unification Churches all over the country, prayed together for a safe trip to California today.

Praying is a big part of their life. They prayed in a group when they woke up in the Armory this morning. Later, couples faced each other, bowed their heads and prayed aloud individually.

"We pray together as often as we want so that we can get away from being selfish. We pray for someone else who stands facing us to center our thoughts on God," Joseph Sheftick, the missionary director, explained.

The missionaries are traveling to California to support speeches made by the founder of their Unification Church, Sun Myung Moon.

After Moon's speeches, they hope to mobilize 2,000 missionaries to set up churches all over the country.

Moon, the founder, saw a vision of Christ in 1954 after U.N. forces freed him from a Communist prison camp in North Korea.

The church believes a messiah will come again, and Moon and his missionaries claim to be preparing the world for this coming.

The belief of the religion is that men and women should pray to conquer jealousy, pride and hatred before marrying. Once prepared for marriage, couples may raise families which will live the kind of lives God envisioned for Eden, they believe.

Moon's mission in the United States is special because this country has an obligation to provide a pattern for the rest of the world, the missionaries believe.

The missionaries also believe that Communists should be fought because they do not believe in God.

Divine Message Calls Sun Myung Moon to Unification Church and God

From The Hatchet, George Washington University, dated
February 24, 1972

By Gary Stone
Hatchet Staff Writer

"If God does not exist, then we can have no solution for today's Problems," according to Unification Church advocate Sun Myung Moon, who offered proof of the existence of God to an audience of 300 in Lisner Auditorium Saturday.

Moon, Korean founder of the Unification Church, claimed he received a divine message at the of 16, when Jesus Christ appeared to him on Easter Sunday. Moon explained the vision inspired him to teach what he called "the Divine Principle" until he was captured by the North Korean Communists and imprisoned for three years because of his "religious practices."

The Unification Church, which has a worldwide membership of half a million people in 26 countries, is based on the belief of one universal God and religion.

Moon asserted, "If all people understood the existence of God everyone would want to follow in His direction."

Speaking through an interpreter, Moon added, "Even among Christians, among Christian ministers and Christian leaders I say there are many who do not understand the existence of God."

Moon felt the existence of God could be explained by expounding on the intricate and complex structure of each human being.

Impressing upon the audience "whenever we do evil our conscience tries to stop us," Moon stressed "man is a resultant being, a being of effect. There must be cause to him." Moon sees God as that cause.

with the Creator”.

Nancy Callahan, a philosophy senior formerly involved in politics and a Unification Church convert, said that neither Marxism nor Christianity as you have understood it” has the answers.

Among the “pioneers,” who have preceded Sun Myung Moon on each of his visits to seven U.S. cities, are more than a dozen Berkeleyans.

The three-year-old Berkeley chapter, also known as the Unified Family, maintains three “living centers,” including its church at 1727 Euclid Ave., and operates several small businesses. The Berkeley lecture series, called “This is the Day of Hope,” is billed as three nights of “lecture, song, and celebration” to deal with such topics as the unification of religions, and the need for spiritual revival in America, the establishment of “God-centered families,” and Marxism’s challenge to Christianity.

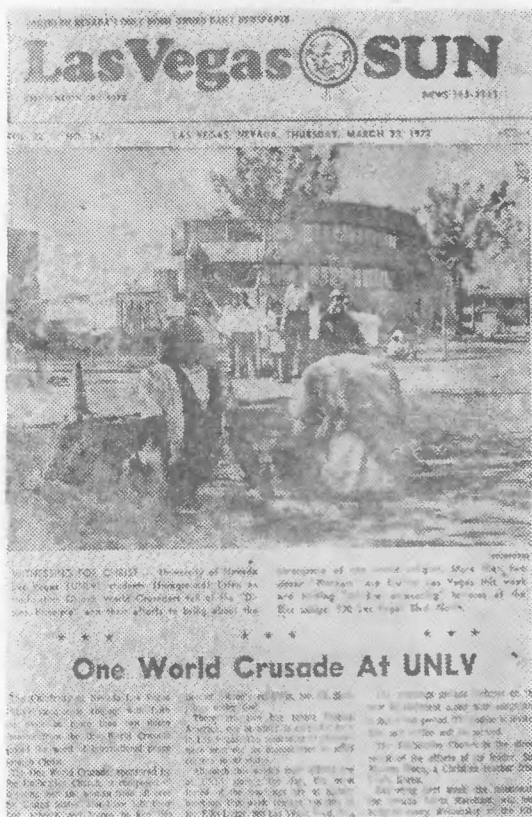
Music for the event will be provided by the Unification Chorale, 80 young men and women currently training to be missionaries for the church in the U.S.

Tickets for the forthcoming talks are available from the Unification Church, 1727 Euclid Ave.

According to Edwin Ang, director of the Berkeley Unification Church: “Mr. Mopn chose the United States for these speeches—his first such public appearances anywhere in the world—because he is convinced that America must fulfill a crucial mission for God in our time.”

One World Crusade At UNLV

From The Las Vegas Sun dated March 23, 1972



The University of Nevada Las Vegas UNLV campus is ringing with faith this week as more than two dozen pioneers from the One World Crusade spread the word of international peace through Christ.

The One World Crusade, sponsored by The Unification Church, is composed of 85 young men and women from all over the United States who have left their jobs, schools, and homes to join this movement and work for world unification of not only religious, but all disciplines under God.

There are two bus teams touring America, one of which is currently here in Las Vegas. The remaining 40 pioneers were sent out as missionaries to start centers in 40 states.

Although this week's main efforts are at UNLV during the day, the main thrust of the teachings are at nightly meetings this week (except tonight) at the Elks Lodge, 900 Las Vegas Blvd. No., at 8 p.m.

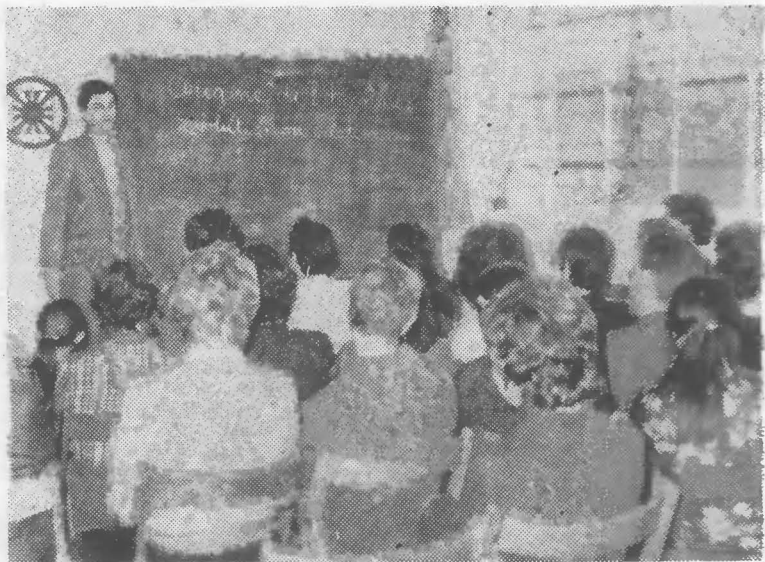
The meetings include lectures on the new development along with songs and a discussion period. The public is invited free and coffee will be served.

The Unification Church is the direct result of the efforts of its leader, Sun Myung, Moon, a Christian teacher from South Korea.

Beginning next week, the missionary for Nevada, Linda Marchant, will hold lectures every Wednesday at the Elks Lodge at 10 a.m., 2 p.m. and 7 p.m.

(Pictorial)

From the Family Album



Lecture on the Divine Principle in French, at the Paris Center.



French Family are witnessing in the street.



Street-preaching in Nürnberg, Germany



Free Chinese Family on God's Day, 1972



Manhood General Meeting of Japanese Unification Church
at Suimeiso Hall Tokyo, February 1967.



Young Japanese Family members are singing and witnessing
at the Shibuya Station Plaza, Tokyo, Japan.(above and below)





Collegiate members of Seoul Unification Church demonstrate for Victory over Communism at the Citizens Hall Plaza, Seoul, Korea.



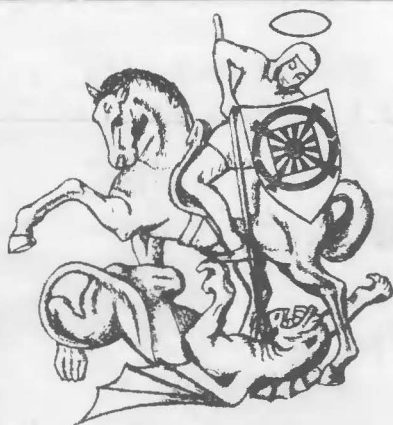
CHILDRENS DAY 1971

OUR BELOVED PARENTS,
THANKFUL FOR THE BLESSING
OUR HEAVENLY FATHER
IS GIVING FOR ALL MANKIND
I SEND MY DEEPEST LOVE TO YOU
AND THE KOREAN FAMILY

Beate Paul

COPENHAGEN, DENMARK
NOV, 1971

From Denmark Family



Children's Day
1971
With love from
the
English Family

English Family

Dearest Lane, Father & Mother,

Patricia Hardman
William Mitchell
Elizabeth Williams
Lester Chalmers.

Kevin Brabazon.
Fanny Vassilopoulos

S. Amos
Nicholas Hillman
William Hill

John Price
Richard Thomas.
Carol Bartholomew.

Alfred Heger June Perin
Elizabeth Heger Eric Holt
Hazel Iffie Barbara Zaccarella
Robin Kuhl Dawn Eton
Dennis R. Perin John Pelfs
Vivian Shaw Caroline Barnes
Carlo Casarelli Carl Redmond
Michael Marshall David Blair
Gen Alexander
Nicola Barlow
Terry Brabazon
BRIAN HILL
Mayorie Hill
Peter Martin Bent

Lenny, Doug & young son Arne

Greetings from England!



Thanks to our
Beloved Mother
and Father for
the blessings
of Children's
Day

From Barbara
and the Unfried
Family in
Guyana, S. America

Guyana Family



DEAR PARENTS !

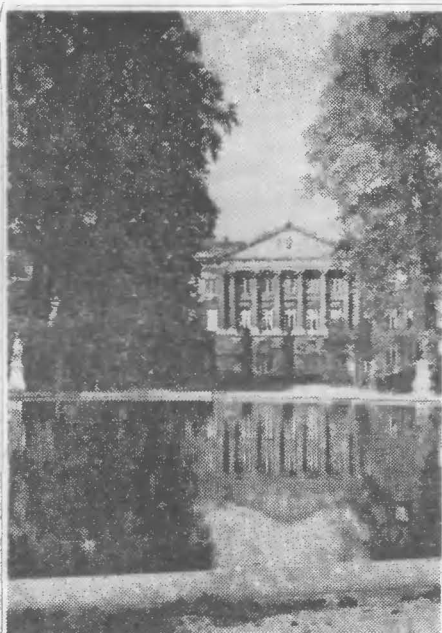
WITH THANKFUL HEARTS
WE ARE SENDING OUR

WARMEST LOVE & GREETINGS

FOR
CHILDREN'S DAY

YOUR LUXEMBOURG FAMILY

Luxembourg Family



Together with you
 FATHER and MOTHER
 and all brothers and sisters
 in our homeland KOREA
 I enjoy this

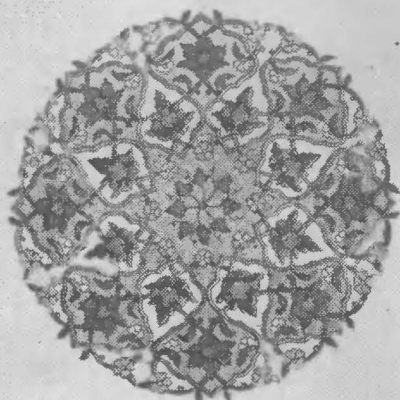
CHILDREN'S DAY

1971

I want to send you much love
 Your Anita Jagers

(Belgium family)

Belgian Family

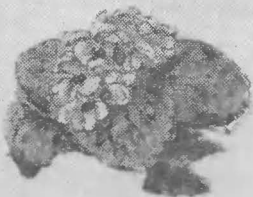


Children's Day 1991

*In Thankfulness to
our True Parents*

from the Turkish Family

Turkish Family



DA

German Family

DEAR MRS. CHOI,

MAY YOU HAVE BLESSED AND JOYFUL

CHILDRENS DAY 1971

LOVE FROM ALL OF US.
IN THE NAME OF OUR TRUE PAREN
YOUR GERMAN FAMILY

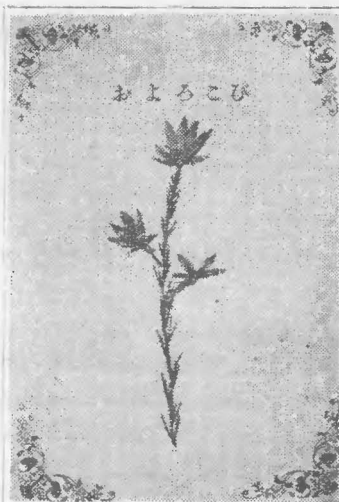
GP + L

German Family

Beloved Father and Mother
Love and Greetings
to you and your Family
for **CHILDRENS**
DAY 1971
GREEK Family
Herman and Corrie.



Greek Family



The Japanese Family Wish You
Many Happy Returns of

Our True Parents' Birthday :

We are always with you in prayer.

With best wishes,
In the name of Our True Parents,

Osami Kuboki

Osami Kuboki &
The Unified Family in Japan

Japanese Family

Love and Greetings
to our True Parents
brothers and sisters
on Children's Day
from the Irish Family



Irish Family

F
R
E
N
C
H

F
A
M
I
L
Y

We celebrate
Father's Joy
because He has
True Parents
who have
True Children
and the world can
be saved.

in the name of Our True
Parents
French
Family

OUR BELOVED PARENTS !

TO YOU WE WANT TO COME WITH
ALL OUR HEART AT THIS CHILDREN'S DAY
AND BRING OUR DEEP LOVE AND THANKS TO YOU.

WE ARE THE MOST FORTUNATE GENERATION LIVING AT THE
TIME WHERE THE TRUE PARENTS , THE FIRST TRUE FAMILY IS
LIVING ON EARTH AND EVEN MORE FORTUNATE TO BELONG TO THE
TRUE PARENTS AS ADOPTED CHILDREN . - THE MORE THE OUTSIDE WORLD
BECOMES CRUEL AND CHAOTIC THE MORE WE REALIZE THE HIGH
VALUE OF FATHER'S HOUSE AND FAMILY

OH , DEAREST FATHER AND MOTHER
WE ARE SO GRATEFUL FOR CHILDRENS DAY AND
WE WANT TO REJOICE WITH YOU , SINGING
AND PRAISING OUR BELOVED
HEAVENLY FATHER !
IN OUR TRUE PARENTS NAME

Rainer
Berlino
1971

(Article)

Reflections on Our Leader

Ken Webber

Washington Center

How should I address him? Should I call him Leader? No, he's more than our Leader. How about Master? Yes... but no. He is our Master, but to address him as Master would not tell him how much I love him. How then should I address him? What way would tell him what is in my heart? What way would tell him of my love for him? He is so much like a Father to us all.

...Father...

Yes, of course... Father,

It was just over a year ago that I sat spellbound, listening to the conclusion of the Principle: "The New Age has now dawned. The Lord of the Second Advent will reign over heaven and earth with divine truth and fatherly love, and his kingdom will live forever. Do you have any questions?"

The only question I had was one that I was unable to ask out loud: "How can I find out if this man is really the Lord of the Second Advent?" The answer came to me over a series of months. "Study the Principle. Observe the members of the Family. Take part in the Family activities. Learn to give of yourself." Slowly I realized the truth of the Principle because of the love in the Family. The people in the Family came to be like my parents, helping me to grow and helping me to express my love. It was through them that I came to love the True Parents; it was through them that I came to know how much our True Parents love us.

Now they are here—our true Father and our True Mother. When Father speaks, he speaks with love for us, his children; he speaks about the urgency of the present time and what our

responsibilities are now and in the future; and he speaks about how he is disappointed that we haven't grown more than we have.

He speaks of how he will personally sacrifice for us, taking on persecution for us, to help us grow and fulfill our mission. But why? Must he continue to sacrifice for us? Haven't we depended on him long enough? Isn't it time that we grew into responsible adults so that he can depend on us? Can we honestly say to him, "Father, give us responsibility. You can trust us."

Yet his love is so great. He will look at us and smile, his eyes will sparkle, and he will embrace us with his love. Then he will ask one of us to get up and sing. After that he will ask others, and we realize that it doesn't matter if we sing out of tune, as long as we sing with our whole hearts. When we finish, he smiles at us and says, "Thank you." Then he gets up and sings—sometimes he sings a happy song that makes us laugh, and other times he sings a song that shows his whole heart.

Now, he stands silently before us. He is looking from person to person...searching. Now he is pointing to certain individuals, saying, "You...and you...Yes, and you... Go out and bring my lost children to me. Go to all fifty states and gather my lost children together, and bring them to me. I am giving you responsibilities. Can I trust you?"

What is our answer? "Yes."

But he asks us to repeat our answer, and we shout, "Yes!"

He looks at us and smiles. "Then go out and do it", he whispers. After a final prayer, he looks at us a few moments longer. Then he says "Good night", and goes back upstairs.

Yet, as each of us goes to bed, we realize that he is not sleeping. He will continue working and planning until late into the night; he may not sleep at all tonight. Tomorrow and the day after tomorrow will be the same; he never quits.

How do we show our love to a Father like this? How do we show our appreciation for all that he has done for us?

Explosion

By Steve Symonds

English Family

"This visit changed everything!" "No family can ever go on in the same way again!" These were the reactions of a stunned but determined English Family returning from Germany. The war had begun. "Gentlemen in England now abed shall think themselves accursed they were not here, and hold their manhoods cheap whilst any speaks that fought with us upon Saint Crispen's day!" "England expects every man this day will do his duty." "We shall fight in the streets, we shall fight in the fields, we shall fight on the beaches, we shall never surrender!"

The cause of this explosion was not the German example of sacrifice, organisation and discipline which put us to shame, nor the inspiration and light received from Mr. Kim, nor even the enormous depth of feeling in Mrs. Kim's testimony, but the impact of Father in Europe. He said that he is the cannon, we are the cannon balls, and God is the one who fires. We each have to go out and explode. And so Unified Soldiers are now marching in earnest.

We found "liberty, equality, fraternity" in the European spirit, but this is being superseded by "humility, spontaneity, flexibility" and the change is due to Father's presence. He asked for and was promised, an all out effort which was something incredible by former standards. Hence whenever we see Father we find ourselves raising our standards beyond all expectations. The print of "Now we are giving all we've got—to the limit of possibility" is never reached since the possibility is always increasing.

To see the Son of God working in Europe is a shattering experience. We are no longer simply working for man's spiritual gratification, but out to take the nations. The restoration of England, where the situation is dangerous, is so small in significance

compared with the restoration of Germany where the situation is critical, and the restoration of Europe is so small in significance compared with the restoration of America, which again is not so vital as the restoration of Korea. With time so short we see history moving faster than the newspapers can be printed. Hence, we see the situation of only the leaders in the opposing camps having the up to date information on world events—which emphasises the importance of obedience without fuss, an aspect in which the Germans really show us up! Really we need to become complete fanatics in order to fulfil the mission!

The Unification Movement is now under way. The German and Austrian Families are being united for a single campaign tour in those countries, and this is opening the way for the European Family. Father says that we are not English, not Germans, but Europeans, and not only Europeans but Americans, Japanese and above all Koreans. The outer world has felt this too, ever since President Kennedy said "Ich bin ein Berliner".

The spiritual and physical battle was on from the start—from our running into a Communist demonstration and an antichrist in the streets of Essen, to being attacked by sleepiness at the most critical times. At the same, time, the activity in the Spirit world was enormous, with great drama in the skies and a general feeling of mobilization. We experienced this feeling very much as we journeyed back across the channel. Julius Caesar's invasion of Britain in preparation for the Messiah was being repeated in Spirit—those Roman Legions still marching along their roads, which the English have taken over, have been marching for a purpose all this time, and our oneness with them as soldiers was very real that night. That is how we should build our roads to the heart of England—dead straight. It seemed to Bill Mitchell and myself that God has always kept his eye on this land; that Britannia should once again rule the waves. But Bill's vision is best expressed in his own words:

"As I was crossing the channel from Belgium to England, as I was looking at the sea, I felt like a soldier in his last moments of peace before entering into war. Deep in my heart, the whole history of England drifted by in my mind. I knew at last, and for the first time, as a soldier 'I am going into battle for the restoration of God's providence in England'. Many spirits of the past I felt to be near us, reminding us of the great courage they had in their last moments of peace before entering into battle. How lucky I felt to be the most privileged of all the people in history who fought and died for freedom. I had just met the Messiah and pledged direct to him to fight for the restoration of England—for God's victory in England!"

Leadership and Give and Take

By Ian Alexander

English Family

Over the last few weeks I have been realising more that it is God who moulds and not man. Since being put in leading position here at Rowlane the Father has shown me many aspects of Principle which I had not really seen before. One major aspect is related to the Principle of Give and Take, and how necessary it is to have this action between the whole family. We are fighting a battle against Satan, and as a family we should stand as one line to meet the enemy.

Leadership requires many qualities: one needs to have the willingness to get jobs done, a driving spirit, and above all, a deep relationship with Heavenly Father and Our Leader in order to raise people spiritually. I see in the centre here that a leader can only exist through give and take with others, and through the support of members, both materially and spiritually. We need to work as one unit, each recognizing his position and function for Father. To be a leader in the Family one must never be afraid to chastise members and fight Satan around them. Satan is very subtle and I see more now how he gives you thoughts, "Well, he'll run away now," or make you feel sympathy for the person, or gives you doubts. One must really have complete faith in Father and rely on Him.

Without give and take there is no energy centred on God. I have felt God's heart more over the last weeks; the Father clearly shows how he has felt for us, how deep the sorrow of His heart has been, and the anger He feels toward Satan. Everyday, Satan is seeking to invade, and in this past week it has been because of the lack of give and take amongst members and genuine concern for one another. For example, people have jumbled phone messages, have sat at the meal table and mumbled a few words as a

contribution to Father's evening. Satan gives all the excuses for not doing this, that, and everything else. How cunning he is. How he tries to hide. I feel in the centre we need to have deeper give and take on Father, being more alert to our brothers and sisters. A mistake is not evil but to hide it is evil, to excuse it is evil. It's really a battle for humility.

I can see a bit the problem God, Our Leader, and national Leaders have in raising us and am thankful for this experience.

To get out of Satan's world we need give and take, and we need to respect those who are in position. A child needs its parents as much as parents love and need the child to express love.

In the army the people who disciplined you the most were the ones you respected the most because they showed concern. Many a Ser' Major would run you round a square till you dropped and would chase you morning, noon, and night. You'd hear, "You've got to eat, sleep, and drink guns." The day you passed out you felt proud, you'd made the grade, you'd taken the rough with the smooth.

I feel this applies in Principle. The discipline, Judgement, sharing celebration days, and finally the victory of becoming true children and restoring the world. If members have deep give and take they can protect and check one another, and fill Father's house with love and joy. I often think of Our Leader and how he disciplines the Koreans. One can see why His love is so great, because he is so concerned for God and each of us His children.

To chastise people more, I must have more love and concern from God for them. I have to love Our Leader much more and put myself in His hands. To listen more to the advice of others and then strike and free this world for God. All of this can only come about by deeper give and take within the family and those in leading position of the nation.

One must also stimulate those in the family by showing Father's joy and happiness. Watching members grow certainly

brings great joy and I often want to embrace members. How much God longs to embrace us as we grow to Him. Sometimes in chastising people I have felt a deep sadness and a great love inside for the person. God's heart seems to cry, "Don't you know I love you? What choice have you left me?" I look at the faces, heads hung low, eyes cloudy, people moping around, but inside you feel a love. I hope they make it for Father. You have something of value for God and man. I see I need them to grow closer to Father. The battle shall be won. Monsei!

An Open Letter to President Nixon From The Freedom Leadership Foundation

America became the greatest country on earth not because of her wealth or power but because of the ideals she represented. America was created out of all nationalities, races, and creeds; we have been uniquely blessed by God with material abundance not for our own extravagance, but to fulfill our responsibility in leading the less fortunate nations of the world.

Because we have been repeatedly willing to sacrifice our national interests for the good of the world, we have set a pattern of enlightened service. In World War I, World War II, Korea, and Vietnam we have demonstrated our belief that there can be no peace which is not accompanied by freedom.

Freedom can only be preserved by a national willingness to pay the price required. That willingness can only be inspired by dedicated and visionary leaders. Times of crisis in the past have always called out the greatness in America's leadership. We are again standing at a crossroads where greatness is once again required.

We need leaders who will tell us the reality of the situation in Asia, the brutal reality of Communism, and the hard facts of what our role must be if we are to defend and maintain the free nations of Asia.

We are shocked that you not only have failed to alert the American people to the totalitarian nature of the regime in Peking, but through many expressions of warmth implied your endorsement of that government.

We are further stunned that with the eyes of the whole free

world watching, you did not underscore our commitment to defend the nations of Free Asia, especially the Republic of China, but in fact made them deliberately more vague.

Mr. President, there can be no peace obtained by compromising away our morality or ideals. Only by resolutely standing for what we know to be truth and justice can we in victory obtain a stable peace or in defeat proudly face our end without blemish.

We want to believe that you have been acting in good faith, but unless you reconfirm our commitment to pay any price in the defense of freedom you have deceived us and failed us.

We will not rest in the struggle for victory over Communism and for a harmonious, united world. Mr. President, where do you stand?

The Freedom Leadership Foundation

28 February 1972

The Brutal Murders by Communist Radicals and the Activities for Victory over Communism

From a Bulletin of The International Federation for
Victory over Communism, Japan

A grisly story of torture-murders by the desperate ultra-leftist radicals, holed up in a three-story villa in Minamikaruizawa, Nagano Prefecture, made newspaper headlines day after day.

On February 19, the five radicals all believed to be members of the Rengo Sekigun (United Red Army) seized the villa, holding hostage the woman keeper of the summer house. The five militants had four shotguns, one of them an automatic, and one rifle, and were building a barricade on the veranda with empty fruit boxes. These guns were those they had seized in their gun shop robbery.

The hostage was Mrs. Ikuo Muta, 31, caretaker of the villa owned by some musical instrument manufacturing company. Using a loudspeaker, police called them to come out of the hiding repeatedly, but drew no response at all.

For about ten days, they kept holing up in the Asama Sanso lodge. Police continued their warnings to cease resistance. On the 28th, the police decided to storm into the building because their four reconnaissance missions had failed to confirm the safety of the hostage and 200 hours of confinement was believed to be wearing down Mrs. Muta.

Twenty rangers of the Metropolitan Police Department took part in the final showdown. Two police officers were shot to death and 15 others were wounded during the campaign. The

murdered policemen were Superintendent Hisataka Uchida, 47, and Police Inspector Shigemitsu Takami, 42. Mr. Uchida was shot by a rifle in the left eye while directing his men near a garage adjacent to the lodge. Mr. Takami was commanding a group of riot policemen on the third floor at the lodge when he was gunned down. Police battled with the radicals for over eight hours during the day with water cannons and tear gas until the radicals stopped resisting. Finally they were all arrested and Mrs. Muta was rescued safely.

On the day when the police stormed into the lodge, millions of viewers watched the bloody drama at the Asama Sanso lodge as the nation's TV stations telecast the seige live from early in the morning. They continued relaying the scene from on the spot for more than nine hours without pause. All the regular scheduled programs were cancelled. It was the longest hookup program, followed by the four-hour live telecast made in April 1970, when members of the Red Army Faction hijacked a JAL jetplane for the first time in Japan's aviation history.

But the dramatic story did not come to an end with the arrest of the radical students and the rescue of the woman hostage. Their cruel crimes were revealed one after another. It was proved that they were guilty of a series of robberies, a number of bombing incidents and the slaying of several policemen. Moreover, what shocked the whole nation was the cold-blooded mass torture-murder of colleagues by other members of the fanatical radical group. One of the leaders who had directed this cruelty was a 27 year-old woman. These murders were made clear as the arrested radicals gave, little by little, the details of the torture-lynchings among the group.

The first hint of the intrafactional killing came when police discovered in late February clothes ripped with a sharp instrument, apparently from a corpse, soiled with human excretion, in a hideout of the radicals in the mountains of Gumma Pref.

According to their confession, the police dug the holes in the

forests of Gumma Pref. Bare bodies of brutally murdered young men and women were exhumed one after another. In fact, a total of 14 bodies were unearthed. They had been condemned to death in a kangaroo court presided over by Tsuneo Mori and Miss Hiroko Nagata, twin bosses of the gang, for alleged plotting to overthrow the group's setup dictated by them. Mass communication media such as TV, newspapers, magazines and so on reported this drama very sensationally, but they did not analyze as to why Rengo Sekigun (United Red Army) resorted to such brutal action and what was the origin of their thoughts.

The arrested leftist radicals proved to have good educational and good family backgrounds. One of them, for instance, entered a public high school with the best marks among the applicants. He was a cheerful student at the high school. But his attitude changed after he entered the university. He joined the Revolutionary Leftist Faction of the Japan Communist Party. Later he became an active leader of Keihin Ampo Kyoto (Tokyo-Yokohama Joint Struggle Committee Against the Japan-U.S. Security Treaty), a subgroup of the Revolutionary Leftists of the Japan Communist Party.

Another one of them, the No. 2 leader of Sekigunha (Red Army Faction), is the eldest son of a hotel owner. Teachers at the high school reportedly said that he had been just an ordinary, quiet student with interests in music and fishing. But after he entered a university, an elite university in Japan, he began to participate in a campus movement by students much more leftist than the Japan Communist Party.

According to police the "Red Army" still has a membership of about 300 and "Keihin Ampo Kyoto" about 50 in Japan, even after the arrest of their top leaders following a 10 day seizure of a central Japan mountain lodge.

The Sekigunha and the Keihin Ampo Kyoto joined forces to form the Rengo Sekigun (United Red Army) last year. Before joining, the Sekigunha had been a purported Trotskyist group seeking

simultaneous worldwide revolution. The Keihin Ampo Kyoto had trodden the paths of Maoism. The Japan Communist Party asserted that they had no connections with the Rengo Sekigun. However, when we retrace origin of the existence of the Rengo Sekigun, no doubt it came from the Japan Communist Party (JCP). They are "badgers in the same hole" that they both believe blindly Marxism and Leninism as truth, and are aiming to communize Japan. What is different from each other is that the JCP, believing that the internal and external situations of Japan are not ripe for liberation, so they are now strengthening their position by a so-called peace strategy. Rengo Sekigun and other radicals think that they should carry out violent revolution right now.

The investigation by police has revealed that the Rengo Sekigun had plotted to stage a concerted armed revolt and made preparations to this end. The radicals apparently intended to kidnap VIPs and attack police. Their "troops," armed with guns, had conducted military exercises in mountains. The group of about 30 members constructed hide-outs and secret bases deep in the mountains. Their arsenal included 10 shotguns, one rifle, one revolver and a number of homemade bombs. Chemicals and electrical components have been found in their hideouts indicating that they were also manufacturing bombs. The discovery of empty cartridges in the neighborhood of the hide-outs also proves that the group practiced shooting, police said.

On the other hand, the Japan Communist Party has been adopting a platform of so-called "peace policy" during these years. Many Japanese people, who are essentially peace-loving, are easily deceived by the JCP's propaganda skillfully made under the disguise of its beautiful slogan, "For Peace and Democracy."

When the shocking incident of murders by the United Red Army was exposed this time, the JCP immediately started a campaign in defense of itself severely blaming the actions of the Rengo Sekigun group. However, it is the very fact that the real cause of this horrible incident lies in the theory of Marxism-Leninism with which

the JCP equally shares. Since its establishment, the JCP has, in fact, caused a lot of violent actions and murders. JCP Chairman Miyamoto committed terror and lynchings in his twenties. In 1932 the JCP members plainly resorted to violent revolutionary tactics and killed many people. After a short period of the "peace-policy" following World War II, the JCP resumed the violent revolution tactics, causing so-called "Molotov Cocktail Struggle" in 1952. At that time the JCP's attempt totally failed and it lost the support of the public. So, the JCP changed its policy to the "Smiling-tactics."

At present the JCP has hidden its cruel history, pretending that it is a peaceful party. At the same time, the JCP gives pressure on the mass communication media that try to report the true history of the JCP. The mass communication media is so leftist—slanted that they are apt to avoid reporting news which are detrimental to the JCP. Thus, it is now very difficult to make the people understand the fallacy of Communism and the true intention of the Communists by means of mass communication media.

Under such regrettable circumstances, the activities for victory over Communism have been made by the members of the IFVC (International Federation for Victory over Communism).

Especially on the occasion of the United Red Army incident, we of the IFVC challenged the JCP. We delivered a total number of 1,140,000 leaflets disclosing the essential similarity between the JCP and the leftist radical group. We also displayed 400,000 advertising posters of a similar kind. At the same time the IFVC members appealed directly to the public from microbusses on the streets and in the squares. These activities had a public response and were well supported by people of good sense. District centers of IFVC received many cheerful telephone calls. For instance, some company president telephoned directly asking us to deliver more handbills in front of a certain station near his company. Seeing IFVC activities, Japan Communist Party got very angry and censured our activities in their newspapers, Akahata (Red Flag), day after day.

In this way our theoretical fight with the Communist became more intense than ever. We of the IFVC are firmly determined to dauntlessly continue our fights with the JCP. We are sure that we will win. We have powerful weapons on our side—the Theory of Victory Over-Communism and the fighting spirit of our dedicated members. We fight not because we hate the communists but because we love them and want to make them understand that the communist philosophy is fallacious. We are confident that the final victory will surely be ours.

North Korean Goals Unchanged

By M. Park Wollard

A tiger can't change his stripes nor can he change his unpredictable characteristics. By the same token a north Korean Communist can't change his color, nor will he ever reverse his avowed and often repeated objective—"the overthrow of the free government of the Republic of Korea and with it the domination of its people by any means whatsoever."

In that case, it now becomes a matter of fighting fire with fire. Why? Because the hand writing is on the wall. In spite of the "sweet talk" put forth by the north Korean Communists, their evil intentions have not changed in the least. Realizing this, the President of the Republic, and rightfully so, declared a state of national alertness to his people.

There is an old saying that "you can't teach an old dog new tricks." However, following the meeting between U. S. President Richard Nixon and Mao, the Communists in the north have obviously been tutored by their "overlords" to mind their manners a bit. And 'old dog' that he is, Kim Il-sung is dancing to the tune and is not so stupid but to heed the cue.

Simply, that is to say, "play it cooler boys." Let the 'mullets' take the bait, we have something else up our sleeves. While no one can doubt the integrity and complete honesty of the U. S. Secretary of State William P. Rogers, he has made several conflicting statements recently.

On the hand the U. S. secretary of State had said that the United States has no evidence that the Communist north Korean puppet regime has offered any evidence that the imposters running the "fake government" in the north have given up their intentions of attacking the legal government of the Republic.

But on the other hand, Rogers has been quoted as saying that the Communist north Koreans might end its confrontation with the United States before all Americans are withdrawn from the Republic of Korea.

Now that's just fine and dandy, so to speak, but what about the Communist's intentions as confrontation with the free and democratic government of the Republic once the U.S. troops have been withdrawn?

But even of more concern to the Republic, or at least it should be, the U.S. secretary of State went on to say in a press conference that the Nixon administration "favors improving relations with all countries and that would include north Korea."

Where does that leave the Republic of Korea? Since when has the Communist puppet regime in the north been recognized as a country? The Republic of Korea extends from Pusan to the Yalu and is the only legally recognized government as so stated by the United Nations.

Here is what the republic faces. The north Korea Communists have built a 110-kilometer fence inside the northern half of the Demilitarized Zone. The puppets in the north have constructed hundreds of unauthorized guard posts inside the DMZ in violation of the Armistice agreements.

In addition the north Koreans have introduced into the buffer zone, 2 km southward of the Military Demarcation Line (MDL), many heavy guns, of various calibers. These violations of the Armistice agreements are increasing day-by-day.

All demands put forth at the Panmunjom conference table have been ignored by the north. The north Korean puppets have been asked to withdraw the unlawful buildup within the MDL. But instead of extending gestures to lessen tensions, they seem to be speeding up their preparations for another futile attempt to invade the Republic of Korea.

Recently the north Koreans have put forth certain "peace

feelers" to the United States through unofficial sources in Japan. Their designs, though childish, are obvious. They are trying to tempt the United States to withdraw their troops from the Republic. Surely they would not be so stupid as to believe the U.S. government would swallow this "candy store sweet talk." Or could they? Perhaps so.

Of course, sooner or later, all U.S. troops will be withdrawn from Korea. But not before the Republic has achieved a self-reliant defense posture which is programmed by, or before, 1975. For the U.S. government to further reduce its troops in Korea before that program is completed would be foolhardy. We all know that regardless of the present thaw in the relations between China and the United States, the critical situation in Korea has not cooled one iota.

Until the "fake government" of Pyongyang ceases its provocations against the government of the Republic, no consideration can be given to the "peace of feelers" as put forth by the imposter, Kim Il-sung. President Park Chung Hee has repeated, time and again, that his government desires peaceful reunification of the country as a whole. But so far, the north Korean Communists have given no indication of giving up in their attempts to unify the country except by force of arms.

The present situation in the Republic is explosive. The north Koreans know that the free government of the Republic of Korea will be completely self-reliant strike before the Republic can "go it completely alone." Oh yes, the Koreans could defeat the north Korean Communists alone, one against the other—but the Chinese and the Russians both stand ready the back up the north in the event of an all out conflict. And this fact we surely must know and understand.

That is why the U.S. will undoubtedly maintain its forces here in the Republic—at least until 1975, or even longer if necessary.

Most important now is that the American people and the Congress realize the importance of fulfilling the promises made previously. That is to modernize the armed forces of the Republic of Korea so that it can stand ready to face every emergency.

(The writer was formerly the Chief, Command Information Division, United Nations Command, and Eighth U.S. Army. He is now retired and has lived in Seoul for five years.)

New Community Movement

By Vincent Brandt

The following is an article evaluating the New Community Movement now under way across the country. This instalment deals with the movement in rural areas and the second that in Seoul.

The writer, a social anthropologist associated with the Peabody Museum of Harvard University, has been studying rural-urban migration in Korea. In addition to extended research in Seoul, Dr. Brandt has made several trips to villages in different parts of the country.

A foreigner who tries to evaluate a major national effort such as the New Community Movement (sae mau undong) that is being pushed as a kind of moral crusade with the full and enthusiastic backing of the chief of state, is a little the young housewife who criticizes the way an older and more experienced neighbor brings up her children. It demonstrates bad manners and is likely to evoke resentment.

We are all, of course whole-heartedly in favor of the movement to increase agricultural productivity and improve rural living standards, but I have concentrated in this article on those aspects that seemed to me to be questionable or at least worth discussion. The result, while critical, is meant to be constructive.

Massive government investment in agriculture is long overdue in Korea. The obsession during the past twenty years with shiny new factories and impressive monuments at the expense of more balanced development has reflected the traditional indifference of urban elites towards the fate of the peasant.

The change in emphasis now is to be heartily welcomed. It is one of the most significant and constructive policy innovations of

the present regime.

But let us be frank; the new movement has been forced on the administration by the enormous mass migration of poor villagers to Seoul during the past decade, rather than by a sudden realization that farmers are human, too.

Uncontrollable, chaotic population growth in the capital with all its attendant social and political problems and increasing rural labor shortages combined with the very slow growth of agricultural productivity have created something approaching a national crisis.

With the steady improvement and expansion of mass communications and transportation systems, a double standard for rural and urban existence becomes increasingly difficult to maintain. Rural and regional development is the only feasible answer. Such pressures are an inevitable part of the modernization process.

Turning to the specific features of the New Community Movement itself, it seems to me that there is a certain contradiction or at least a formidable degree of tension between the official statements about local leadership, resourcefulness, and energy on the one hand, and what might be called the movement's elitist, paternalistic, and bureaucratic orientation on the other.

To what extent is the New Community Movement helping farmers to help themselves? Or, alternatively, to what extent is an effort being made to impose a standardized blueprint of development on rural communities?

I strongly suspect that what is happening right now in many areas is that heavy handed pressure is being exerted on village communities by local administrative agencies to carry out predetermined work projects, usually on roads, that will show immediate tangible results—the kind that can be observed from the window of a shiny black sedan traveling past the village at high speed.

This kind of thing is inevitable. It is the way bureaucracies function. The more conscientious the official, the more dedicated is his adherence to the blueprint.

It may be, of course, that such centralized administrative pressure is compatible with evoking genuine grass roots enthusiasm. In my own travels about the countryside this year I have found that most farmers seem favorably disposed towards the movement, and their willing participation is based on the expectation of real benefits for their communities.

Let us hope that the constructive momentum generated so far can be sustained and that there is no slipping back into the callous, routinized exploitation of the farmer by government agencies that has been characteristic in the past.

There has been considerable discussion of why previous attempts to promote community development in Korea have "failed," and reportedly the reasons for such failure have been carefully considered in developing the New Community Movement.

There seems to have been a tendency to blame the farmer, who typically has been regarded as hopelessly conservative, of extremely limited mental capacity (due to lack of education), enamored of expensive ritual and ceremony, reluctant to cooperate with his fellow villagers, and unwilling to look beyond the interests of his immediate family and kin to consider broader community goals.

The extent to which this view was ever fully valid is debatable, but in any event it is badly outdated now. During the past ten years a slow and quite revolution has been going on in rural Korea. Many of the poorest and most marginal farmers and agricultural laborers have left for the city. Increased supplies of fertilizer and insecticides have improved yields and eliminated much of the uncertainty of the past.

The Rural Guidance Division of the Office of Rural Development and enterprising individuals themselves have introduced new crops and new methods. Even in the poorer and more isolated villages there has been a slight but steady improvement in living standards; and even where subsistence agriculture remains the norm, it is nevertheless on a much less precarious basis.

Another, demographic revolution has been going on simultaneously. The conservative generation that reached maturity before the Liberation and controlled much of the land and most village councils up until the middle sixties, has been rapidly dying off or retiring.

Today the mature household heads, property owners, and village leaders belong to the generation who were young men at the time of the Korean War. For the most part they are eager for change and anxious to profit from the guidance and assistance provided by outside experts. Particularly in recent years the success of cash crops in many areas has stimulated interest in innovation.

In other words failure to increase agricultural productivity can no longer be attributed solely to the values and attitudes of farmers themselves. The problem is no longer mainly one of transforming the consciousness of the backward peasant.

The problem is rather that only the well-to-do have the land, capital and know-how to undertake projects aimed at increasing productivity. Even poorer farmers are beginning to participate in this quiet revolution, however, with expanded opportunities for work at relatively good wages in the fields, orchards, or green houses of their richer neighbors.

Thus I have the uneasy feeling that some of the basic assumptions made by formulators of the New Community Movement may be a reflection of current stereotypes about the farmer in Seoul rather than of rural reality. If this is true, some of the effort and resources allocated to the movement may be dissipated in attacking problems that are imaginary or relatively unimportant.

There is a somewhat different problem with regard to the difficulties that administrative agencies are bound to encounter in tailoring community development programs to fit the great variety that exists among villages in Korea.

Differences are marked with regard to both ecological factors such as climate and soils and social organization. Wealth, education,

traditions, clan composition, type of leadership, and potential for cooperative effort vary from place to place, and a delicate and sensitive responsiveness to such underlying social factors is necessary on the part of those who would introduce change.

It has become a truism throughout the world that agricultural development programs rarely succeed unless they are based on a thorough knowledge of local conditions and a flexible approach.

The separation of villages into three categories—A, B, and C—according to the degree of demonstrated leadership, cooperative spirit, and wealth is one example of the kind of thing that looks good on paper in a Seoul office but which may be extremely difficult to operationalize.

In many of the most technologically advanced and productive villages cooperative spirit is at a minimum as individual farmers have increasingly abandoned traditional forms of labor sharing and labor exchange in order to undertake innovations on their own with wage labor.

The situation with regard to leadership is also complex. Strong leaders are not necessarily progressive, while young, energetic, change-oriented candidates for leadership may not have the confidence or respect of most household heads. Finding and encouraging the right balance takes great tact and sensitivity.

New programs, however ambitious, must be built on the foundations of an established way of life. The village tradition in Korea has many strengths, both as a social system and as a way of organizing production. It seems absurd to propose new songs and a special New Community Day of festivities while at the same time denouncing or trying to suppress ancient customs that have as their principle function the same basic goals: reinforcement of community solidarity in an atmosphere of mutual trust and good will.

To summarize, I want to endorse the objectives of the New Community Movement enthusiastically, and I hope that, in fact, local initiative and leadership will be encouraged and assisted in the

work of improving roads, irrigation systems, agricultural techniques, and sanitation facilities.

But the success of a movement does not just depend on whether or not its objectives are worthy. The style or mood in which encouragement and incentives are offered and pressures are applied is of the greatest importance. Further, such a movement to be successful must have sustained continuity over a period of several years.

Somehow I would feel more confident about the outcome if the emphasis were more on training local leaders in agricultural extension work and on providing farmers with the credit and other resources to invest in increased productivity, and less on the fulfillment by bureaucrats (two separate ministries!) of an elaborately detailed and standardized plan.

Korean YWCA Years Old

On April 20, 1922, about 40 women held a meeting to found the Korean Young Women's Christian Association (YWCA) at Ewha Girls' School.

The history of the Korean YWCA is as thorny and tumultuous as that of the whole Korean nation. It can be divided into four periods: from 1922-36 when Y activities were mainly for the enlightenment of Korean women on women's social service, nationalism and Christianity; from 1937 to 1953 when the YWCA underwent the hardest trial under suppression by the Japanese colonial government and later the Korean War; from 1954 to 62 when the organization laid the foundation for nation-wide women's social participation and promotion of friendship with overseas counterparts; and from 1963 to 1971 when the organization grew to be a young adult who is able to work for more practical help for women.

The founding of the YWCA in Korea was initiated by two pioneer women in 1922, Dr. Helen Kim and Mrs. Kim Pillye, now chairman of the board of directors of Chongsin Girls' Middle and High School.

Mrs. Kim, who graduated from a Tokyo girls' school in 1916, and experienced Japanese YWCA activities, suggested to Dr. Kim that Korean women needed that kind of organization.

Since Korea was ruled by the Japanese government, the Korean YWCA had to get the approval of the Japanese YWCA and finally got approval through the help of Miss Kawai Michiko, secretary general of the Japanese YWCA. In 1924, the Korean YWCA was received as a regular member by the World Federation of the YWCA.

By 1936, the Korean YWCA had chapters in about 10 cities including Chongju, Pyongyang and Wonsan, Hamgyong-namdo.

From the mid-1930s, the YWCA suffered oppression by

Japanese, who urged the Korean YWCA to be integrated with the Japanese YWCA.

The world headquarters of the YWCA, however, did not agree with the Korean YWCA's withdrawal. But the Japanese interference grew so severe that it had to be disbanded.

In 1940 when they had the 13th general assembly in Wonsan, they conceded that their activities had been retarded compared with those in 1922. They read in chorus a prayer to God they might keep the spirit of the YWCA, and then dispersed until 1945, when Korea became independent.

During the Korean War, Y members' main work was to help war orphans and widows in cooperation with the U.S. YWCA.

Y activities became very appealing to the young generation by 1962, when they marked the 40th founding anniversary. Colorful programs such as bazaars, drama performances, music concerts and tea parties were successfully undertaken in Seoul and provincial capital cities. Social enlightenment campaigns closely related to improvement of women's life received most enthusiastic responses. Two remarkable drives were "Let's make marriage registration immediately after wedding" in 1954 and "Don't vote for National Assembly member candidates who have concubines" in 1967.

The Korean Y members started to join world welfare programs by raising alms and sending it to needy foreign countries. In 1956, the Korean YWCA sent a sizable amount of cash to Jordanian women, and in 1958, hundreds pairs of rubber shoes to the Philippines.

Dedication of the five-story building of the Korean Federation of YWCA was one of the most remarkable event in late 1960s. In 46 years after its founding, it came to have its own building. The building was enlarged by two more floors in 1969, and now has seven-stories.

In July, 1970, the Willow Camp in Sosa, complete with five buildings and one swimming pool, was dedicated with the First

Lady, Mrs. Park Chung-hee, cutting the tape.

In parallel with the physical development with buildings and camp, the Y members saw great progress in their abilities both domestically and internationally.

In 1971 a world YWCA meeting held Ghana, Africa, Mrs. Kim Hyon-ja was elected a member of the World YWCA Executive Committee.

Training more Y leaders for less-privileged women in rural areas and slums in cities is a recent major program. Vocational training and organization of credit cooperatives are attracting the attention of women in provincial areas.

Currently, the Korean YWCA has branches in 17 provincial areas, 29 in colleges and universities, and 40 in middle and high schools throughout the country.

April 7: Newspaper Day

On April 7, Korean journalists observe the 16th Newspaper Day with a renewed determination to do their utmost to improving the quality of the national press.

April 7 is a meaningful day for the Korean press as the first private newspaper of the nation, the Tongnip Shinmun (The Independent), was established on the day of 76 years ago.

In commemoration of the publication of the first private newspaper, representatives of newspapers and news agencies designated the day as the Newspaper Day in 1957.

Since then, Korean newspapermen ranging from publishers to ordinary reporters review their activities and role in the society every April 7.

The slogan for this year was decided as "Integrity of the Press" by four press organizations—the Korean Newspaper Association, the Korean News Agency Association, the Korean Newspaper Editors' Association and the Journalists' Association of Korea.

They sponsored a ceremony celebrating the Newspaper Day at the Press Center auditorium yesterday. April 7 is a holiday for Korean journalists.

"In order to enhance the dignity of reporters and to secure close cooperation of government agencies for their news coverage," the Culture-Information Ministry issued press cards to reporters last February.

A total of 3,080 daily reporters, 461 news agency reporters and 434 broadcasting company personnel were provided with press cards.

Currently, the nation has 41 daily newspapers, seven news agencies and 32 broadcasting companies. National dailies number 21.

The Korean press circles, especially during the Japanese control of the nation, have undergone trials and tribulations.

The history of the Korean newspaper dates back to 1883. The Hansong Sunbo, which publicized government announcements and official reports, appeared in Seoul Oct. 1 of that year. The court-run newspaper was published both in Korean and Chinese three times a month. But it was not so much a newspaper, in a true sense, as an official government publication.

In 1884, the newspaper had to suspend publication, but it resumed publication under the name of Hansong Jubo and continued to be published in 1888.

Meanwhile, the Independent, established by Dr. So Jae-pil (Philip Jaisohn) in Seoul, came with the four page tabloid published both in Korean and English three times a week, the newspaper mainly drew its readers from the middle class. Most of the learned or upper class people read another newspaper, the Hwangsong Shinmun.

The two newspapers were highly influential until restraints were put on press activities by the Japanese following the conclusion of the protectorate treaty in 1905.

In August 1905, a British subject named Ernest T. Bethell, in cooperation with Yang Ki-tak, established the Taehan Maeil Shinbo.

To report more effectively on the Korean internal situation abroad, Bethell began the publication of a sister English paper of the Taehan Maeil Shinbo called the Korea Daily News in 1907.

Upon the death of Bethell in 1909, the daily, was taken over by the Japanese who made it their official paper changing its name to Maeil Shinbo.

In 1920, the Chosun Ilbo and the Dong-A Ilbo, the oldest surviving newspapers, were established in Seoul. But they were forced to close by Japanese colonialists for a long time.

Since the nation's independence from the Japanese control in 1945, various newspapers have been established and the nation's press circles have been striving to achieve development in terms of quality and quantity, and their effort is still going on.

Hansik Seasonal Day of Memorial Services

Although the complexity of modern life leads men to pay little concern to past events, the Korean people exercise their virtue of respecting their deceased ancestors today.

On Hansik, which comes on the 105th day after the winter solstice, people visit their ancestors' graveyards. With such foods as rice cakes, fruits, vegetables, meat and fish, they hold a memorial service. The people cut the long grass on their ancestor's graves and plant trees on that day or several days before Hansik.

The practice is called "cholsa" which means a seasonal memorial service. For a long time, cholsa has been conducted on four traditional holidays: Lunar New Year's Day, Hansik, Tano (May 5 by the lunar calendar) and Chusok (Aug. 15 by the lunar calendar).

However, Hansik and Chusok are the most popular days for the observance of this traditional custom nowadays.

As the term "hansik" (cold food) suggests, people refrain from eating hot food on that day.

According to historical records, fires were not lit on this day to console spirits of a Chinese patriot who died in a fire more than 2,000 years ago.

During the Tsin era (B.C. 221-207), Ko Tsu-tui served his government and the king faithfully, but he was forced to retire from his position by his political enemies.

Thus, he retreated to a mountain with his mother. Realizing his fault, the king went to the mountain to ask Ko to work for his government again. However, Ko refused to come back to his corrupt government.

In an effort to force the patriot to climb down the mountain, the king ordered his men to start a fire around the mountain. Contrary to his expectation, Ko and his mother preferred death in the fire to returning to the capital.

The Chinese were deeply moved by his heroic action and began to eat cold food after his tragic death.

The Chinese-originated custom was later introduced on the Korean peninsula and became an important yearly celebration.

(Poem)

Explosion

By Steve Symonds

When Our Lord came we entertained
And I looked to the sky,
The night was bright with glorious light
Amazed, I wondered why.

I saw the Moon in crescent bow,
Like Islam's symbol bright,
And there between those pointed arms
Rode Lucifer in light.

What was this dream? What could it mean?
The Heavens made a sign
Which in the nearer future would
Be clear to all mankind.

Then went Our Lord to other lands,
We followed in the van,
And so we came to spread the same,
The Word that goes to man.

Behold the star of Lucifer
Was falling in the west,
The Heavens acting out a play
To welcome their great guest.

The sky was full of golden rain
Like teardrops falling down,
Cascades of stars, and mighty Mars,
Were tumbling to the ground.

Then rose upon the Eastern edge,
That golden orb we sought,
That shining face which godly grace
And harmony had brought.

So bright the aura shone that night
My eyes were filled with tears,
To bring to Earth this beauteous light,
He suffered down the years.

Then first the straightest line was drawn
Dividing sky from sky
And so it was the Moon soon crossed
Up to a place more high.

Upon this stage a rumbling rage
Sprang from the western end,
Lucifer, who hid from sight,
Would now a missile send.

He streaked across the heavens fast
To pierce the heart of God,
But Angels acting for their Lord
Deflected it downward.

And as it passed, Angelic ranks
Appeared behind the Lord,
And praised and sang, till heaven rang,
Great glory to their God.

And then a second line was drawn
Across the central sphere,
I saw the Moon ascend and cross,
In boldness and with cheer.

Then crystal clear the heavens were,
And bathed in perfect light,
The Earth shone back no longer black
But turning into white.

Hidden Satan now let forth
The blackest evil Lord,
Half the sky was covered by
Confusion stretched abroad.

And so head-on two forces met,
The Moon plunged in this race,
And for a while great darkness hid
That wonderous golden face.

But all the time around the edge
Of masses seemed a shroud,
A shimmering sheen of silver beam,
Surrounded each black cloud.

Then the clouds began to crack,
To crumble and dissolve,
And through the chinks there came that light,
With brighter new resolve.

So then in final desperate bid,
Satan conjured up
An eagle with the blackest wings
That thrashed and reared up.

It caught the Moon within it's Beak,
And made to swallow down,
But then a marvel came to turn
That monstrous eagle round.

A tiger came from up above,
And stretched forth mighty paws,
Between those limbs the Moon now passed,
Fulfilled eternal laws!

A second tiger came to lie,
Beside the first in rest,
Within it's grasp it held quite fast
A tiny Britain blessed.

The Moon passed through, and so beyond
And journeyed as the word
Until it came to shining land
Korea now restored!

There it rested, there it shone,
Until the land was white,
And then it journeyed forth again
Blazing through the night.

And I saw a marvellous sight
Shining up on high,
A Greater Britain shining white,
And the Moon was standing by.

Chindallae(Azalea)

By Kim So-wol (1902-34)



When you go away, weary of me,
I will, I will let you go.

Yongbyon Yaksan chindallae
An armful of them will I pluck
And spread the flowers as you go.

Tread softly step by step,
And go your way upon my folwers.

When you go away, weary of me,
I will not, I will not shed tears
Even though I die.

(Translated by Pi Chon-dok)

The Missing Day

George M. Gillies, a member of the Full Gospel Business Men's Fellowship in Palo Alto, California, whose intriguing testimony appeared in the June 1969 issue submits the following informative article. It appeared 10-10-69 in Evening World, a newspaper in Spencer Indiana.

Did you know that the space programme is busy proving that what has been called "myth" in the Bible is "true". Mr. Harold Hill, president of Curtis Engine Co. in Baltimore, Md., and a consultant in the space program related the following development.

I think one of the most amazing things that God has for us today happened recently to the astronaut and space scientists at Green Belt, Md. They were checking recently to the astronaut and space scientists at Green Belt, Md. They were checking the position of the sun, moon, and planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on its orbits. We have to lay out the orbit in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down. They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and it put up a red signal which meant that there was something wrong either in the info fed into it or with the results as compared to the standards. They called in the service department to check it out and they said, "It's perfect." The IBM head of operations said "What's wrong? Well we have found there is a day missing in space in the elapsed time." They scratched their heads and pulled their hair. There was no answer.

One religious fellow on the team said, "you know, one time I was in Sunday school and they talked about the sun standing still." They didn't believe him, but they didn't have any other answer so they said, "Show us." So he got a Bible and went back to the 10th chapter of Joshua where they found a pretty ridiculous statement for anybody who has common sense. There they found the Lord saying to Joshua, "Fear them not; I have delivered them into thy hand; there shall not a man of them stand before thee." Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still. That's right. "The sun stood still, and the moon stayed.... and hasted not to go down about a whole day." The spacemen said, "There is the missing day." Well, they checked the computers going back into the time it was written and found it was close, but not close enough. The elapsed time that was missing back in Joshua's time was 23 hours and 20 minutes....not a whole day. They re-read the Bible account and there it said "about" (approximately) "a whole day."

These little words in the Bible are important. But they still were in trouble because if you cannot account for 40 minutes you'll be in trouble 10,000 years from now. Forty minutes had to be found because it multiplies many times over in orbits. Well, this religious fellow also remembered somewhere in the Bible where it said the sun went backwards. The spacemen told him he was out of his mind. But they got the Bible and read in 11 kings 20 that Hezekiah, on his deathbed was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah did not believe him and asked him for a sign as proof. Isaiah asked, "Do you want the sun to go ahead ten degrees?" Hezekiah said, "It is nothing for the sun to go ahead ten degrees, but let the shadow return backward ten degrees." Isaiah spoke to the Lord and the Lord brought the shadow ten degrees backward. Ten degrees is

exactly 40 minutes, and 23 hours and 20 minutes in Joshua in 11
kings makes the missing 24 hours that the space travelers had to
log in the logbook as being the missing day in the universe.

If Jesus Would Come Back Today

12-year-old school children express what they think on this subject. (Excerpt from "Ruhrwort", Germany, March 4th, 1972)

About 2,000 years ago Jesus died. When he lived today, where would he live, what would he look like, what would he be doing? These questions concern every Christian. 12-year-old school children were asked what they think about it. It was just an improvised interview, and the children certainly did not understand the background, but nevertheless it is quite interesting what they say. It is the reflection of what they have heard at home, in church or at school, but also an expression of their own doubts, wishes, dreams.....

What would Jesus be like today? In what way would he speak, what would he be doing, what would he not do? These are questions the children ask themselves. What would he say? This question has not been answered. Is it possible that he would have no message?

What would Jesus be like?

He would have to be like us, he would adapt himself. His clothing would be like ours (Birgit). He would have to be young and join the young people. They would distribute handbills and work as a group. Alone without people he would not be able to do anything. His followers would have to be men of good reputation. He would do the planning. He would address the convinced people and make them help him to convince others. He would have to keep in the background and work quite carefully and sense how far he could go (Frank).

Michaela, another girl, was of the following opinion: Certainly, he will not come as an old man. In that case the young people would not like him. But neither can he come as a hippie, in this case all the elder people would despise him. He would have to be about 30 years old.

He must appear as a remarkable man

"Jesus would have to come just as a normal man doing a job like other normal people. In his place I would try to start from small beginnings and then advance. But that could not be done in the normal way. Jesus would have to think how he could attract people". (Thomas)

"I believe Jesus would try to draw the people's attention to his person by preaching and proving great knowledge. He would go to school and learn very much, but afterwards he would have to contact ministers and bishops and convince them by his preaching. One thing is certain: He would not speak as he did 2000 years ago. It would be quite a different way he has to take to convince people. He would no longer tell symbols, but go to the universities, teaching the students and talking to them about God. He would no longer be a fairytale-teller, but use modern, technical language. He would have to convince people, not by force, but by preaching. His message would be the same: the message of love. Only the form would be changed."

What about miracles?

Like his words, also his activities would have to be very impressive. Are miracles a good way? "If Jesus went to cure sick people even by a miracle, he would be of interest for the doctors. Respectable people would look at him as a doctor. He has to convince in a different way. Nobody believes in miracles, they would consider him as a madman and try to put him in a mad-house. It would not be easy.

Jesus would have to show that he is Jesus by a revolution. He would have to give the proof!

What would be the reactions of the people?

It could happen that people would not accept him. Many would consider him mentally ill. (Konstantin) "Like 2000 years ago, some will follow and others stay away. But Jesus would have an idea how to handle people. He would be very realistic."

These are the answers of the children, whose expectations are evident: Jesus on his second advent has to convince, he has to be a human being, "normal" like everybody and nevertheless such a personality that people will accept what he has to say.

Professor William Barclay on the men, meanings and messages of the New Testament

Sent by Karen Dyck,
Canadian Family

The New Testament books do not appear in the same order in all the ancient manuscripts. For instance, in *Codex Bezae*, which is one of the most famous manuscripts, the Gospels appear in the order Matthew, John, Luke, Mark.

But one thing remains constant; in every manuscript of the New Testament Matthew comes first.

That is not because Matthew was the first book to be written. Some of Paul's letters were written 40 years before Matthew was written.

Matthew was not even the first of the Gospels to be written. Mark is the earliest gospel, written perhaps 25 years before Matthew. Yet Matthew comes first, always. And this is so because Matthew is the bridge between the Old and the New Testaments.

Why is this so? Matthew sees Jesus as the fulfilment of the hopes and the dreams of the Jewish nation, and of the fulfilment of the promises of God to his people.

In Matthew, Jesus is called Son of David oftener than in all the other Gospels put together (*Matthew* 1:1; 9:27; 12:23; 15:22; 20:30 31; 21:9, 15).

The only place in Mark and Luke where Jesus is definitely called Son of David is in the incident of the blind man (*Mark* 10:

47, 48; *Luke* 18:38, 39) and in John he is never definitely called Son of David at all.

To see just how characteristic of Matthew this is, all we have to do is to read the story of Jesus' entry into Jerusalem in the four Gospels (*Matthew* 21:1-9; *Mark* 11:1-10; *Luke* 19:28-38; *John* 12:12-19). We can see that only in Matthew's version of the story is Jesus hailed as Son of David.

Quite early in the history of the Church the four living creatures of *Revelation* 4:7 were taken to be the emblems of the four Gospels. The allocation which became standard was that of Augustine—the lion for Matthew; the man for Mark; the ox for Luke; the eagle of John.

The symbolism that mark gives us is the most human picture of Jesus and may fitly be represented by the man.

Luke gives us the picture of Jesus as the sacrifice for the sins of the whole world, and may fitly be represented by the ox, the animal of sacrifice.

The eagle flies higher than any other bird, and is said to be the only living creature which can look straight into the sun and not be dazzled, and therefore fitly stands for John, who is the greatest thinker of all.

The lion is the Lion of Judah, and that is the title of the Messiah, and it is as the Messiah the Lion of Judah, the Son of David, that Matthew sees Jesus.

Clearly, this is something for Jews. To call Jesus Son of David to a Greek would mean nothing, for he would have no idea who David was, or what David's Son was supposed to be. Matthew was a Jew speaking to Jews. His book fitly joins the Old Testament to the New.

So, then, Matthew is presenting Jesus to the Jews as the Messiah whom they had so long expected, and whom they had so tragically failed to recognize when he came.

If Matthew ever hoped to persuade the Jews to accept Jesus

as Messiah, he could do so only in one way. He could do so only by demonstrating that Jesus fulfilled in himself the prophecies that the prophets had made.

This is why there runs through the whole of Matthew one characteristic phrase. We meet it in the first chapter and we go on meeting it all through the book—"All this took place to fulfil what the Lord had spoken by the prophet" (*Matthew* 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 21:56; 27:9).

It is quite true that, sometimes, Matthew claims to be using prophecy in a way in which we cannot use it now. In 2:15 he takes the sentence, "Out of Egypt have I called my son" as a prophecy of the journey and the return of Joseph and Mary and Jesus into and from Egypt. It is a quotation of *Hosea* 11:1, which reads:

*When Israel was a child, I loved him,
And out of Egypt I called my son.
The more I called them,
the more they went from me;
They kept sacrificing to the Baals,
and burning incense to idols.*

In *Hosea* the sentence is a statement of past history, a statement that God delivered Israel from slavery in Egypt, and that Israel was ungrateful for the deliverance and disobedient to the God who had rescued them. Simply because the words *Egypt*, *call* and *son* were there, Matthew had annexed this as a prophecy of something with which it had nothing to do.

True, we cannot argue like that. But that is not the point. This is exactly the way in which a Jewish rabbi would argue, and this is an argument which would be quite convincing to a Jew. This was not written to convince a 20th century Canadian; it was written to convince a first century Jew. And this it would do.

So then Matthew was out to show Jesus as the fulfilment of

the hopes and dreams of the Jewish nation, and the way he did it was to argue that in Jesus the prophecies were fulfilled.

But there is more to Matthew than that. If this was all that Matthew had to offer, then he would be offering a Jewish Jesus. James Moffatt (*Introduction to the Literature of the New Testament*, P.244) distinguishes three ways in which Jesus goes far beyond Judaism as Matthew sees it.

First, right at the beginning (*Matthew* 1:21) it is said: "You shall call his name Jesus, for he will save his people from their sins."

In the old Judaism a man was going to be saved because he was a Jew; now a man is going to be saved, not because he is a Jew, but because he belongs in faith to Jesus Christ. Salvation has become the product not of nationality but of faith.

This is precisely what the saving means; that the church is the new Israel, the Israel of God (*Galatians* 6:16). All the promises that once belonged to the nation of Israel now belong to those whose faith is in Christ.

Scound, the claim of Jesus to the critical Pharisees is: "I tell you something greater than the temple is here" (*Matthew* 12:6).

To the Jew there was nothing in the world more sacred than the Temple; there was no place in the world where a man was nearer God than in the temple. But this is transcended in Jesus Christ. It is not in the Temple but in him that God is nearest of all.

Third, in the sermon on the Mount it is the very essence that the new teaching of Jesus Christ transcends the old teaching of the Law. "You have heard that it has been said, but I tell you..." (*Matthew* 5:17, 21, 27, 31, 33, 38, 43).

To the Jew the Law was supremely the voice of God; but in Jesus Christ the voice of God spoke with an authority that surpassed even that of the Law.

To Matthew, Jesus is not simply the fulfilment of Judaism; he

is that which goes beyond all that Judaism ever dreamed of.

In him the salvation of God comes not to a nation but to the world. In him the presence of God is nearer than it had been in the most sacred place known to the Jews. In him the voice of God speaks with an authority which surpassed even the authority of the Law. Here is God in a way that not even the old Testament ever knew.

Matthew comes at the beginning of the New Testament because he does two things. He ties the New Testament firmly to the Old Testament. Bruce Metzger in his Introduction to the *Apocrypha* (P.151) writes: "It must be said at the outset that the indispensable aid for a correct understanding of the New Testament is the Old Testament. All the New Testament writers presuppose the Old Testament foundation, the Hebrew history and covenant. The Church is so much the heir of the Old Testament that it calls itself the Israel of God."

Matthew is the proof that we can never jettison or discard the Old Testament, for out of the Old the New was born.

But Matthew does more than that. Jesus is not simply the fulfilment of Jewish hopes. In him God did something utterly and completely new. Matthew is the bridge between, the Gospel in which uniquely the old the new join hands.

Legislation: Christians-Electoral Targets

Sent by French Family

Political agitation provoked by fiscal controversies prove that the electoral campaign, one year before its official start, is going full force. Each party, group, leader is trying to mobilize the maximum of voters and social categories around him and the ideas he represents. These categories, of course, include women, aged, artists, commercial people, farmers, but one sector particularly aimed at is: the Christians.

It is the Communists who, in "Marxist thought Week", lanced the publication of a book *The Marxists and Evolution of Catholic World*, edited by Roland Leroy, Antoine Casanova and Andre Moine, and the appearance of numerous articles in reviews controlled or directed by the Party. The goal of the operation is not to make atheism accepted but to show the Christians the rightness of the theses in "Change of Head" and the famous "Little Orange Book". The Communists address themselves to Catholics of the Church of France. They refuse to open up the slightest dialogue with the "marginals" who, in their eyes, are leftists. This attitude is greatly reproached by Georges Montaron, director of *Hebodo Tc*, speaking of "evolved Christians": "These Christians are going to the Socialist Party, even more numerous than those who yesterday went to the PSU. So the Communists are trying a "seduction" operation of large scope towards "good Christians" of the classical type. In all points of view, we must hope that they fail".

For a long time, the Communist Party had Professor Roger Garaudy as intermediary with the Catholics. With his exclusion, one must find a new missionary. But in the approach, the

Communists play too ostensibly the politics of outstretched hands. They do not understand that this tactic would be suspected by men who remember the situation concerning the churches of Communist states. The party intends to give out all, but it is blocked by unforeseen resistances.

The Socialists also show interest for the Christians. They have given one of their leaders the responsibility of following religious affairs. Their leaders are convinced that the Christians can provide serious political support. The entire tactic of the Communists and Socialists is founded on the idea that the phenomena of contestation, the aggressive "re-election" of the Gospels will open up on the political changes in France. Here is a bold bet, for if one sees the wave, one forgets the sea. One must not ignore the fact that the masses of Catholics and Christians do not build barricades, and do not plunge into the works of Lenin, Mao, Che Guevara and Marcuse.

Cardinal Jean Danielou, evoking in a recent interview the problems raised by social and political commitments of the priests, observed: "It is the duty of the Church to protest against the injustices, and in that, it has always claimed its freedom before the governments. But I believe that its voice is only extended when it is truly the expression of the Gospel and not when it appears as an expression of a certain political revolutionnary tendency. In this latter case the priest loses all credit, all authority." The Christians perhaps will not decide the legislative elections of 1973, but they will certainly play an important role.

(Letters)

Our Leader's three lectures were a great success

London, March, 1972

Dear Mr. Kim,

These were months of great activity and wonder for the British Family. Weeks of campaigning were followed by the visit of Father and Mother and many members were able to meet Father for the first time. Truly we had much to wonder at. When Our Master spoke in London, well over 300 people listened with great interest. The parable of the vineyard was brought vividly to mind as the Heavenly Father's great power flowed through Our Leader. The beauty of truth was so apparent that most felt any other logic impossible. So the days merged into one another with historic events highlighting each day. For the first time Our Father spent Sunday with us. From 5.30 in the morning he spoke to the Family until 11. It was a great Sunday for us all.

February saw preparations in hand for the hire of the hall, printing, advertising, campaigning.

March witnessed our most successful show—550 persons including the Mayor Alderman Sparrow applauded our show at the Civic Hall Guildford which raised over 250 pound for the Association. February and March saw successful workshops and several new members joined the Family.

Our Father and Mother's visit was a great inspiration to us all and Our Father organized the Family into a team for witnessing together with ten new centres. These he has financed for two months and also our Father donated over 5,700 pound

towards a new London Centre. Naturally, this was a wonderful gift and surprise for us. To enable us to advance in such a manner the Family went into a forty day witnessing campaign beginning the day Our Father left for Germany. His three lectures were a great success. They were advertised at the Tube Stations and in the National Press in the London Times, which has incidentally an overseas airmail circulation of 30,000. Col. Pak gave a wonderful translation, and the Unified Family Singers set the occasion by singing before the meeting which was held in Friends Meeting House, London. One member had a vision of George Fox and other early Quakers kneeling with their faces to the ground. George Fox said he was too sinful to look directly at Our Father and he envied us. Then he said that during his life he couldn't stand church bells but today he wished that every church bell in London would ring to announce the New Messiah's first public speaking in London. It was a very moving experience for us all.

Father and Mother left for Germany on 23rd March and a party of 11 members went to Germany for further training with Our Leader returning on the 31st March to the U.K. having heard Mr. Young Whi Kim lecture on the Divine Principle. We in Britain have been greatly blessed by Our Father's great devotion, love, dynamic activity, patience and courage and all those other great qualities of purity and wisdom and truth that radiate from them. We would like to thank all our brothers in Korea for having protected and loved Our True Parents for so long enabling them to visit us in Europe. Thank you Father.

Deepest Love,

In the Name of Our True Parents,

Dennis and Doris Orme

"He is the most dynamic man I have ever known."

Georgetown, March 22, 1972

Dear Mr. Chang,

Quite a few weeks have gone by since last I sent in a report, so much has been transpiring that I found myself very involved in many areas.

Even before I received the news that our Master, Mother and party were in America I was aware that something was happening as Satan became more active and indemnity was being paid in many ways. My physical mother passed away after months of suffering and the last days of her illness had me trying to cope with everything including a sick physical sister. These things delayed my departure for Washington but finally on February 7th I found myself on American soil.

I spent seventeen glorious days in the Capital where I was privileged to attend two seminars one in Baltimore and the other in Washington D.C. It was a most refreshing and exhilarating experience. To see our Leader standing there before the American people and to witness the response of those whose hearts were open to receive Him as well as to hear comments like "I can listen to him all night", "He is the most dynamic man I have ever known". "I don't understand it all but I am ready to follow" and many such statements heartened us all.

Duty made me return to Georgetown on February 25th where I found the family anxious to hear about Master, Mother, Mrs. Choi, Miss Kim, the Leader's party and the American family. More young people are now responding, however, the socialist and

Communist threat is greater now in this country since the admission of Red China into the U.N. We are now saddled with a permanent trade mission from China and other Chinese delegates who are now running all over the South American continent. Father guided a young woman who has lived for over 18 years in London to return to Guyana and work for God. She received that she had a political and spiritual mission to do here and I must say she is well prepared having worked in a law firm for many years and having had experience in political debating. She heard D.P. in three sessions and recognized the Lord immediately.

While in Washington our Leader instructed me to send two young men to Washington for IFVC training, one is a top salesman and can sell anything the other a dynamic school teacher and I am hoping that summer will be the time.

Our main preoccupation right now is finding a suitable building for a center. We need a large building but these are quite expensive and hard to find here, bungalows are too small. The Vreed-en-Hoop family is also house hunting. Papers are now being drawn up to register the movement in Guyana, immediately after which a public lecture session will be held, based, on our Leader's seminars. With this I leave you all. I send my best wishes to all my brothers and sisters and I take this opportunity of thanking the American Family and Miss Kim for their hospitality and love.

In the Name of Our True Parents,

Barbara Burrowes

**Leader initiated a turning point in the
development of science**

New York, Feb., 1972

Dear Family,

Last month our Leader proposed and initiated a turning point in the development of science. At a meeting in our New York Center between himself and Edward Haskell, chairman of the Council, for Unified Research and Education, Inc., our Leader requested Mr. Haskell to organize and conduct the First International Conference on Unified Science. Mr. Haskell told Master that he was absolutely amazed at his proposal. He said that his book, Full Circle—The Moral Force of the Unified Science, was going to be published this fall, and that this would be the very most strategic time for such a conference, at the time when it could reverse the present disastrous development of science and change it into a moral force!

Master nodded, as though it were a matter of course, and when on to propose the following—to the conference should be invited eminent scientists, and some fifty prominent observers. Round trip air tickets would be sent to each scientist, and the Conference would be held for five days at one of New York's leading hotels.

Mr. Haskell replied that he would, to put it mildly, be delighted to organize the conference. He asked Master from which countries he would wish these to come. Our Leader replied: two from Britain, two from France, two from Germany, two from South Korea, two from Japan, and ten from America....

The conference will be held from October 18 to 23rd at the Waldorf-Astoria Hotel. Its title will be "Moral Orientation of the Sciences". Master himself will address the Conference on Moral Orientation of the World. The Family will send a number of observers. The different Centers will soon receive publicity releases for local radio stations and newspapers. Several Centers are already selling advance orders of Full Circle—The Moral Force of Unified Science. They are finding that many students are eager to see how the sciences fit together meaningfully, how values are defined systematically throughout the whole universe, and how they correspond to Christian values.

In the Name of Our True Parents,

New York Family

Thank you for your coming to America again

Topeka, March 28, 1972

Dearest Father and Mother,

To love you is to love Heavenly Father, and to thank you is to thank Heavenly Father. How beautiful is Father, and are you. Thank you for working so hard, more than man or I will ever know.

Because so many were able to receive the truth from you, we now have such an easy time here in America. How I wish I could suffer more, and make it easy for you! Because of you, I know God, and can love Him and have the incredible honor to do His will.

Thank you for coming to America again, and for teaching us, and showing us your love, and Father's Love. I really wanted to love you both more while you were here... I hope you know in this letter is the fruit of your much greater love.

It has been very easy so far—so much so that I have been surprised, but very happy.

As the state representatives rode in cars across the United States, we felt such a strong pressure pushing on the car against which we had to struggle spiritually. Five of us who rode together(in two cars) began gradually to see and hear things spiritually, even though before we had had very few spiritual experiences. We all saw spirit-men, and heard voices. As we approached Topeka, we prayed at the State Capital. I have been in Topeka, Kansas, for ten days. Each day I have seen a good result. Today I finally got to find the house! The location is very close to the University, it is very large, very nice, and very inexpensive. When I saw the house I knew Father wanted it. I will move into it on April! (In case you are interested, it has four bedrooms upstairs, and it rents for \$ 135 a month.)

I am giving lecture to about ten people right new... but I need to study Principle more, quickly! Also, victory over Communism ideology. I am going to begin an organization on campus within two weeks that will open the way for me to teach the Principle, and get students learning the lectures.

Most of my contacts are important, one knows some state legislators here, and he is a journalist for the newspaper on campus. He has had jobs at the state level and is well-known in Topeka.

The people here are very open to our Principle so far. I am being careful and working to be wiser than others.

Thank you for your great gift of life. May all your efforts bring fruit quickly through our Principle Family!

With my purest and strongest love,

Your daughter,

Sara Reinhardt

The Korea Knot

Carl Berger

5

Enter the United Nations and Formations of Two Korean Governments

The failure of the Joint Commission, which continued its futile meetings in Seoul through the summer and fall of 1947, sent the problem of Korean independence and unification back to Washington and Moscow. While General Hodge now undertook to speed up "the Koreanization" of the military government, the United States came up with a new proposal.

In a letter to Soviet Foreign Minister Molotov on August 28, 1947, the State Department proposed that, in view of the Commission stalemate, a four-power conference be convened in Washington to discuss the entire Korean problem. The Department also forwarded a United States suggestion for holding early elections in both zones to establish zonal legislatures which could, in turn, elect representatives to a national provisional legislature to meet in Seoul to form a united Korea.

On September 4 Molotov replied that Russia could not agree to four-power talks "inasmuch as the Joint Commission is still far from exhausting all its possibilities for working out agreed recommendations which is entirely possible." However, the Russians continued to pursue their old arguments about the Commission deadlock, placing the blame entirely on the Americans, who had insisted "on extending an invitation to groups which had opposed the Moscow decision."

The United States now decided to make a major move to

break the stalemate. after receiving Molotov's refusal to go ahead with four-power discussions, the State Department informed the Russians that the United States intended to refer the entire problem of Korea's independence to the forthcoming session of the U.N. General Assembly. On September 17, 1947, Secretary of State George Marshall appeared before the General Assembly and, after discussing the Korean impasse and the tribulations of the Joint Commission, stated:

It appears evident that further attempts to solve the Korean problem by means of bilateral negotiations will only serve to delay the establishment of an independent, united Korea. It is therefore the intention of the United States government to present the problem of Korean independence to this session of the General Assembly. Although we shall be prepared to submit suggestions as to how the early attainment of Korean independence might be effected, we believe that is a matter which now requires the impartial judgement of the other members. We do not wish to have the inability of two powers to reach agreement delay any further the urgent and rightful claims of the Korean people to independence.

The American plan was, from the Russian viewpoint, the worst thing that could happen, since it would bring the international body into the picture and perhaps frustrate permanently their efforts to gain control of the country. On September 26, nine days after Marshall's presentation, the Russians offered a substitute proposal, recommending that all foreign troops leave Korea beginning in 1948 and thus allow the Koreans to erect their own government.

This Russian proposal on troop withdrawal was first made by the Soviet delegation to the Joint Commission in Seoul. When no American answer was received, Molotov amplified the matter in a letter to Marshall on October 9. There was, of course, good reason for the United States' silence, since the Soviet plan

appeared, on the surface, to be a popular solution to the entire question. However, the Americans recognized that withdrawal of the occupation forces would leave the South Koreans at the mercy of the militarized, Sovietized north. The State Department rejected the Russian plan, and Secretary Marshall informed Molotov that troop withdrawal constituted one aspect of the Korean problem.

Meanwhile, Moscow was reacting angrily to the plan to place the Korean question before the United Nations. The government newspaper, *Izvestia*, attacking the United States for refusing to join Russia in withdrawal of troops, declared: "The appeal of the U.S.A. to the United Nations General Assembly, despite the obligations previously incurred, is an attempt to mask its expansionist policy and to conceal its unilateral schemes (previously concocted and long since put into effect), by using the authority of the international organization." This and other statements made it clear the Russians would fight the United States proposal in the United Nations.

Early in November 1947, the United States formally laid the matter before the international body. A U.N. committee heard the American delegation recommend the establishment of a United Nations Commission to oversee an election in Korea to create a representative government, which would then negotiate for the withdrawal of American and Russian troops. The Soviet delegation, led by Andrei A. Gromyko, introduced a counter-resolution, calling for Soviet and American troops to leave Korea by the end of the year so as to allow the Koreans to set up a government "without foreign intervention." The Russian proposal was voted down; the American plan won approval.

On November 13 Gromyko, in a speech to the U.N. Assembly, strenuously opposed the impending intervention of the United Nations, and he warned that the U.S.S.R. would not take part in voting on the resolution. John Foster Dulles, then an adviser to the State Department, argued the United States position before

the Assembly, urging adoption of the resolution.

The next day, November 14, 1947, the General Assembly voted forty-three to zero, with six abstentions, so inject itself into the Korean peninsula. In an important resolution the Assembly created a United Nations Temporary Commission on Korea to observe free and secret elections, and recommended these elections be held not later than March 31, 1948, on the basis of adult suffrage and by secret ballot, with the goal of choosing a national assembly. The Assembly also recommended that, immediately after establishment of a national government, arrangements be made with the occupying powers for a complete withdrawal of their armed forces from Korea.

The United States, through the decision of the U.N., had won an important victory. Yet a major obstacle remained, to be discovered by the U.N. Temporary Commission after it had traveled to Seoul, in January 1948, to begin its work. Immediately upon arrival the Commission dispatched letters to commanders of both occupation zones, asking permission to pay courtesy calls. The letter to the Soviet commander in Pyongyang brought no answer. Thereupon the Commission's acting chairman sent a message back to the U.N., asking that the Soviet delegation be requested to seek permission from Moscow for the proposed courtesy call. The Soviet delegation repounded to this query with a reminder "of the negative attitude taken by the Soviet government toward the establishment of the United Nations Commission on Korea" and thereby refused any action on the matter.

The Russians' "negative attitude" appeared to have made meaningless the Assembly's stand. Subsequent efforts of the Commission to obtain access to the tightly held northern area were equally unsuccessful, and the unhappy group reported back to the United Nations Interim Committee that it had been unable to carry out its mission because of the attitude of the Soviet authorities in Korea.

It was obvious that without Russian cooperation, there would be no nationwide elections in Korea. Rhee, who had expressed doubts about getting Soviet cooperation, now urged the United Nations to go ahead with separate elections in the south. The Temporary Commission, on February 11, 1948, queried the U.N. body on whether it should go ahead and observe elections in that part of Korea occupied by the United States. The New York Times, in an editorial, urged such a course:

We do not see how the United Nations can abandon Korea now to inevitable war. Hard as it is, the choice should be made to go ahead with elections and establishment of a government in South Korea. Then the twenty million people of that area—two-thirds of Korea's population—at least will have a fighting chance to maintain order and develop their country along democratic lines once occupation forces are withdrawn.

The United States government decided that there was no other choice, and the American representative to the United Nations urged the Interim Committee to proceed with elections where they were possible. Acting upon this, on February 28, 1948, the U.N. Committee adopted a resolution directing the Temporary Commission in Seoul to observe elections in the area accessible to it. Several days later the Commission announced it would monitor South Korean elections, to be held not later than May 10, 1948.

The reaction of the Russians and their North Korean allies to this unexpected development was loud and clamorous. Kim Il Sung, already hailed as leader of the North Korean regime, called upon South Korean sympathizers to launch a movement to disrupt separate elections. Kim attacked the Temporary Commission, complaining that it had brought "only disaster and unhappiness to Korea." He charged the United States with deliberately disrupting the Joint Soviet-American Commission, tearing up the Moscow Agreement, violating the Potsdam accord, all the while "scheming

to colonize Korea." In Moscow, the Communist Party paper, Pravda, declared the Americans, by advocating separate elections, "have openly demonstrated their intention to dismember Korea," and that the Interim Committee resolution was part of an over-all plan for the transformation of southern Korea "...into a base for American expansion in the Far East." Pravda predicted that the "so-called elections" in southern Korea would be exposed.

The Temporary Commission proceeded with its plans and, as the election date neared, the Communists stepped up their harassing tactics. Izvestia, on April 14, carried a Tass dispatch from North Korea claiming a popular movement was "spreading throughout the country against holding separate elections in Southern Korea." North Korean political groups, Tass reported, had appealed to all parties of South Korea to unite with them in opposing the elections.

The Communist appeal fell on sympathetic ears in the south. Many prominent non-Communist Koreans sincerely felt that separate elections would mean the final and complete split of Korea into two separate governments and zones. Among these were Kim Koo and Kim Kiusic, associates of Rhee in the exiled Provisional Government. Both men traveled to Pyongyang where, on April 19, the Communist call for united opposition to separate elections resulted in a "Unity Conference." Afterward, the two Kims returned to Seoul and issued a joint statement opposing the elections and announcing adherence to the "Unity Conference" declaration, which called for: (a) withdrawal of the two occupation armies; (b) the organization of a provisional government by a national political conference immediately afterwards; and (c) the adoption of a national constitution and the formation of a united national government through a national election.

Despite this important southern opposition and Communist rumblings that violence would occur, the elections took place in South Korea on schedule. Approximately 95 per cent of the

registrants-or 75 per cent of all eligible voters-reportedly voted. When the ballots had been counted, the political forces led by Rhee had won a decisive victory.

The leftists and others charged that the elections had been a fraud, conducted in an atmosphere of police terror. However, the final report of the Temporary Commission was that the elections were "a valid expression of the free will of the electorate in those parts of Korea which were accessible to the Commission and in which the inhabitants constitute approximately two-thirds of the people of all Korea." Another view of the elections, stated Geroge McCune, was that they were "not in fact a free expression of the Korean will," since the observations of the Temporary Commission, with a staff of only about thirty persons, were limited. But as the first genuine popular election in all of Korea's history, it is difficult to criticize the conclusions of the Commission.

The die was cast. On May 27, 1948, the newly elected delegates to the National Assembly of South Korea held a meeting in Seoul and named Rhee as temporary chairman. The Assembly formally convened at 2 p.m., May 31, with the then seventy-three-year-old Rhee proudly proclaiming to the world that "the Government born of this Assembly will be the sovereign, independent government of the entire nation." With Rhee's declaration in mind, the Assembly adopted a resolution inviting the North Koreans to elect representatives under the terms of the United Nations resolution, to fill one hundred seats left vacant in the Assembly for them.

The organization of the South Korean government proceeded swiftly. On July 12, a constitution was adopted proclaiming Korea to be a democratic republic. Eight days later the Assembly elected Rhee as its first President and, on August 15, 1948, sovereign authority was transferred from the United States military government to the Republic of Korea. On that day, the New York Times correspondent in Seoul reported that the people greeted the

rebirth of their country "with enthusiasm matched only by that which swept the country on her liberation from Japan three years ago." The United States government promptly took steps to grant diplomatic recognition to the new government and President Truman named John J. Muccio as special United States representative to Korea, with the rank of ambassador.

Faced with a fait accompli in the south, the Russians turned their attention to the further Communization of North Korea. On August 15, 1948—the same day that the Republic of Korea was being officially proclaimed—elections were reportedly held in the north to the Supreme People's Assembly of Korea. The North Koreans claimed that a concurrent election was also held clandestinely in South Korea, thereby making their Assembly the legal body for the entire country. Pravda later claimed 77.48 "of all the electorate" in South Korea had participated in these elections, despite the "brutal persecution and terror employed by the American occupation authorities and Korean reactionaries."

The creation of the People's Assembly was followed by the establishment of a North Korean government under the leadership of Kim Il Sung. On September 3, the North Korean government adopted a "Constitution of the Democratic Republic of Korea." Several weeks later, addressing a letter to Stalin, Kim requested the Soviet Union to establish diplomatic relations with his government and to exchange ambassadors. On October 12, 1948, in his reply, Stalin announced that the Soviet Union was "ready" to establish such diplomatic relations. General Shtikov was named Russian ambassador. Several other Communist East European nations shortly followed Russia's lead in establishing formal diplomatic relations with the North Korean regime.

So it was that, by the end of the third year of the Russian-American occupation, a Korean nightmare—the creation of two native governments—had come to pass. Kim Ki-ju, the Korean leader who had traveled to Pyongyang in opposition to the South Korean

elections, and who later disappeared into North Korea, had warned Temporary Commission members that once a South Korean unilateral government had been formed, the Communists in the north under the Soviet Union would establish a separate People's Republic. "Then," prophesized Kim, "you will have two unilateral governments in this little space of something over eighty-five thousand square miles. Not only that, but once such a thing occurs in history, it will go down forever, and it will be perpetuated; then you are responsible and we are responsible for the division of Korea into a northern half and a southern half....."

6

Withdrawal of the Russian and American Occupation Forces

Two Korean governments vied for the right to rule the entire country. However, only the northern regime was strong, and it now launched a campaign guided by Moscow to bring about the withdrawal of United States forces from Korea. The campaign was initiated with an appeal to both the United States and Russia to withdraw their forces. From the North Korean capital of Pyongyang a Communist radio broadcast derided as "absurd" the expressed fears that such a withdrawal would lead to social disorder and civil war. Pravda, on September 14, 1948, published the full text of the North Korean appeal, excerpts as follows:

The Supreme People's Assembly of Korea appeals to the government of the United States and to the government of

the Soviet Union, earnestly requesting the immediate and simultaneous withdrawal of their troops from Korea, inasmuch as this is the foremost prerequisite for the unification of Korea, for its economic, political and cultural revival.... Assertions to the effect that the simultaneous withdrawal of all foreign troops might lead to disorder and even civil war are utterly groundless and offensive to the national dignity of the Korean people.

Moscow, a few days later, "having considered this appeal," promptly announced that Soviet troops would be entirely withdrawn from Korea by the end of December 1948.

This entire maneuver caught American diplomatic circles by surprise, since the Americans had felt that the Russians would not take such a step in view of the United States adamant stand against withdrawal. The Soviet announcement, coming on the eve of the opening of the U.N. General Assembly in Paris, also served to throw upon the United States the onus of keeping occupation troops in Korea. The State Department responded on September 20, 1948, with a press release in which it agreed with the Russians that the best interests of the Korean people would be served by a withdrawal of all occupying forces in accordance with the United Nations resolution of November 14, 1947. However, said the State Department:

The United States Government regards the question of the withdrawal of occupying forces as but one facet of the entire question of the unity and independence of Korea. The General Assembly of the United Nations has taken cognizance of this larger question as evidenced by the resolution referred to above, and it may be expected to give further consideration to the matter at its forthcoming meeting.

But the initiative remained with the Russians. The Soviet press hailed the withdrawal announcement, reporting "greatest jubilation" in Korea and "fervent expressions of nationwide gratitude" on the part of the people. In a dispatch from Pyongyang, Tass reported that the Soviet announcement had created confusion in the South Korean Assembly: A number of deputies demanded the withdrawal of American troops from Korea, declaring that the Korean people will be able...to settle the question of the unification of the country.

The tantalizing Russian announcement shook the weak South Korean government, which feared a United States withdrawal. Lee Bum Suk, the Korean prime minister, charged that the main purpose of the Soviet announcement was "to stimulate the people of South Korea to agitate for the withdrawal of U.S. Forces." The Americans, however, were proceeding slowly. On September 28, in an official note to the Soviet Union, the United States reasserted that it regarded "the question of troop withdrawal as part of the larger question of Korean unity and independence," and that it would present its views at the appropriate time to the U.N. General Assembly.

To exert added pressure, the Communists now provoked armed insurrection in the South. During October an uprising took place among South Korean Constabulary troops in Cholla-Namdo province on Korea's southwest coast. President Rhee charged that the Communist were infiltrating from the north with orders to foment disorder and he called the Korean cabinet into emergency session to explore plans for the suppression of the uprisings. By the close of the month forces loyal to the Rhee government were able to put down the revolt. On November 2, 1948, however, a second revolt broke out at Taegu among other Constabulary troops. It was also suppressed, but not before fourteen persons were killed. On November 13 Rhee declared martial law in one-fourth of South Korea.

Into this troubled situation was spread the disturbing news that the United States Army was indeed preparing to withdraw from Korea. Severely shaken by this story, the South Korean Assembly convened on November 20, 1948 and adopted an urgent resolution "acknowledging the necessity" for American troops to remain in Korea until the national defense force was sufficiently strong to protect the country. It was this resolution which provoked Pravda to a new and bitter attack against the South Korean government and particularly against Rhee, who was charged with being a "traitor" to his country, a "puppet" and "foreign agent and partron of landowners."

This United States called a halt to its unannounced reductions of American forces in Korea. Ambassador Muccio and Major General John B. Coulter, who succeeded Hodge in August 1948, assured the Koreans that there had been no change in United States policy concerning withdrawal of American troops.

The struggle shifted to Paris, where the General Assembly reconvened early in December 1948. After receiving and considering the reports of the U.N. Temporary Commission and Interim Committee on the South Korean elections, the U.N. adopted a new resolution on December 12, over the strenuous opposition of the Soviet bloc. This resolution:

1. Approved the conclusions of the U.N. Temporary Commission
2. Declared that there had been established a lawful government in South Korea, in that part of the peninsula where the Commission was able to observe and consult with the inhabitants; that the elections in South Korea were "a valid expression of the free will of the electorate of that part of Korea" and that this government was the only such government in Korea.
3. Recommended that the occupying powers should withdraw their occupation forces from Korea as early as practicable.
4. Established a permanent U.N. Commission on Korea (UNCOK) to continue the work of the Temporary Commission.

5. Called upon the member states to cooperate with the Commission in bringing about "the complete independence and unity of Korea."

The resolution, approved overwhelmingly by a vote of forty-eight so six, was another victory of a sort for United States policy, but it did not solve the main problem of Soviet noncooperation. This fact soon was made clear to the new U.N. Commission on Korea. After traveling to Seoul, the Commission found that it also, like its predecessor, was shut out of North Korea. A New plea from the U.N. Moscow to lend its "good offices" in establishing contact with the North Korean government went unanswered.

As the fourth year of the occupation began, the situation regarding the occupation forces was this: (1) the Russians had announced they were withdrawing their troops; (2) the United Nations had recommended that the occupying powers withdraw as early as practicable; (3) the South Korean government had requested that American troops remain; and (4) the United States government now reached a final decision to withdraw completely.

First indications of the American plan was the announcement on December 28, 1948, of the withdrawal of one full American infantry division. Two days later Moscow radio reported that all Soviet troops had left Korea. If true, this left the Americans the only foreign troops in the peninsula, a fact the Russians continued to emphasize in their propaganda broadcasts. On January 11, 1949, Izvestia attacked the continued American occupation, arguing that it was the "principal obstacle" in the way of the unification of Korea. Although such action would fall in with Moscow's wish, the United States continued to plan for withdrawal.

It should be noted that American withdrawal accorded with American desires. Almost from the day United States troops entered South Korea and found themselves facing a hostile Russian army to the north, fears had arisen of being "mouse-trapped" in the peninsula. Strategically, as far as the United States was concerned,

Korea was insignificant. The Joint Chiefs of Staff had no long-term plans for Koreans occupation, and the Army wanted to get out.

As early as May 7, 1947, Under Secretary of War Robert P. Patterson formally urged the United States to withdraw, stressing to Secretary of State Marshall the expense of the occupation and Korea's strategic insignificance (to the United States). The Forrestal Diaries show that Marshall did not immediately agree with these views. On September 25, 1947, the Joint Chiefs, after careful study, also reported that the United States had little strategic interest in maintaining troops and bases in Korea. Several days later Marshall reported that he was "giving close study to the question of getting out of Korea, "that to many people in the State Department it seemed that the Russian offer to withdraw (made on September 18, 1947, in Seoul) might be an opportunity. In response to a question from the former ambassador to Russia, Averell Harriman, as to whether the United States "could get out without loss of face," Marshall replied that was the aspect of the problem he was giving most serious thought.

The decision on withdrawal was delayed through 1948 as the diplomatic maneuverings led to the U.N. action and creation of the South Korean Republic. Toward the end of 1948, the gradual reduction of United States forces already mentioned took place. In February 1949, the United States announced to the United Nations that it would defer the withdrawal of its remaining troops at the request of the Republic of Korea. However, planning for the withdrawal was initiated. General MacArthur, who had been asked for his opinion, concurred in the plan, and in March 1949, the American government approved the withdrawal.

The task of making the first public announcement was given to President Rhee. On April 18, 1949, Rhee issued a statement in which he proclaimed that South Korea's forces were

rapidly approaching the point at which our security can be assured, provided the Republic of Korea is not called upon to

face attack from a foreign source. Discussions, therefore, are now underway between representatives of the Republic of Korea and of the United States concerning the establishment of a date in the course of several months for the withdrawal from Korea of U.S. troops.

Not everyone felt the American decision was wise. Doubt was expressed by the Philippine representative on the U.N. Commission, Rufino Lunna, who declared he was strongly opposed to United States withdrawal. Lunna said he was convinced that the Korean republic would be unable to defend itself against attack. At his request, therefore, the Commission adopted a resolution on May 23, 1949, disclaiming any responsibility "for the timing or the facilitating of the withdrawal of the forces of the occupying powers."

On June 7, 1949-while American troops were packing their belongings—President Truman recommended to Congress that there be a continuation of economic assistance to South Korea. On June 8 the State Department issued a press release which discussed the United States plan for economic and technical aid to Korea, and plans for establishing a United States military training program and transfer of military equipment to the South Koreans. The release added that:

In pursuance of the recommendation contained in the General Assembly's Resolution of December 12, 1948, to the effect that the occupying Powers should "withdraw their occupation forces from Korea as early as practicable," the United States Government will soon have completed the withdrawal of its occupation forces from that country. As is clear from the broad program of assistance outlined...this withdrawal in no way indicates a lessening of United States interest in the Republic of Korea, but constitutes rather another step toward the normalization of relations with that Republic.....

So did the Americans convince themselves that it was econom-

ically, politically, and militarily desirable to withdraw their forces. How events would have transpired had they remained in Korea will never be known. On June 29, 1949, the last of the American troops departed, leaving behind some five hundred members of the United States Military Advisory Group. Even as the last increment of eight thousand American troops sailed from Inchon, the U.N. Commission watched as South Korean troops battled "northern invaders" on the Ongjin peninsula just northwest of Seoul. In a report to the U.N., the Commission noted that one of its subcommittees toured the "front lines," passing howitzer batteries and observing an artillery duel and machine gun fire from both sides.

The summer of 1949 was the first summer in half-a-century that the Koreans were alone in their peninsula-free of foreign armies. But their occupiers had left behind a horrible legacy and the Koreans looked across the 38th parallel at each other, fingering their weapons.

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

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

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

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

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

founded two new churches: one in Pusan and one in Taegu.

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

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

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

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

On August 15, 1957, the first creed of HSA was published.

"Commentary on the Divine Principle." In 1966 "Discourse of the Divine Principles" replaced the previous work.

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

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

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

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

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Eu Hyo-won. There was "blessing" of 43 couples consisting of 9

ances, a step towards the realization of a unified universal family society.

At present Mr. Moon is completing his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. As present, the Church has a membership of more than 300,000 in Korea and a world following in 26 countries.

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 —

