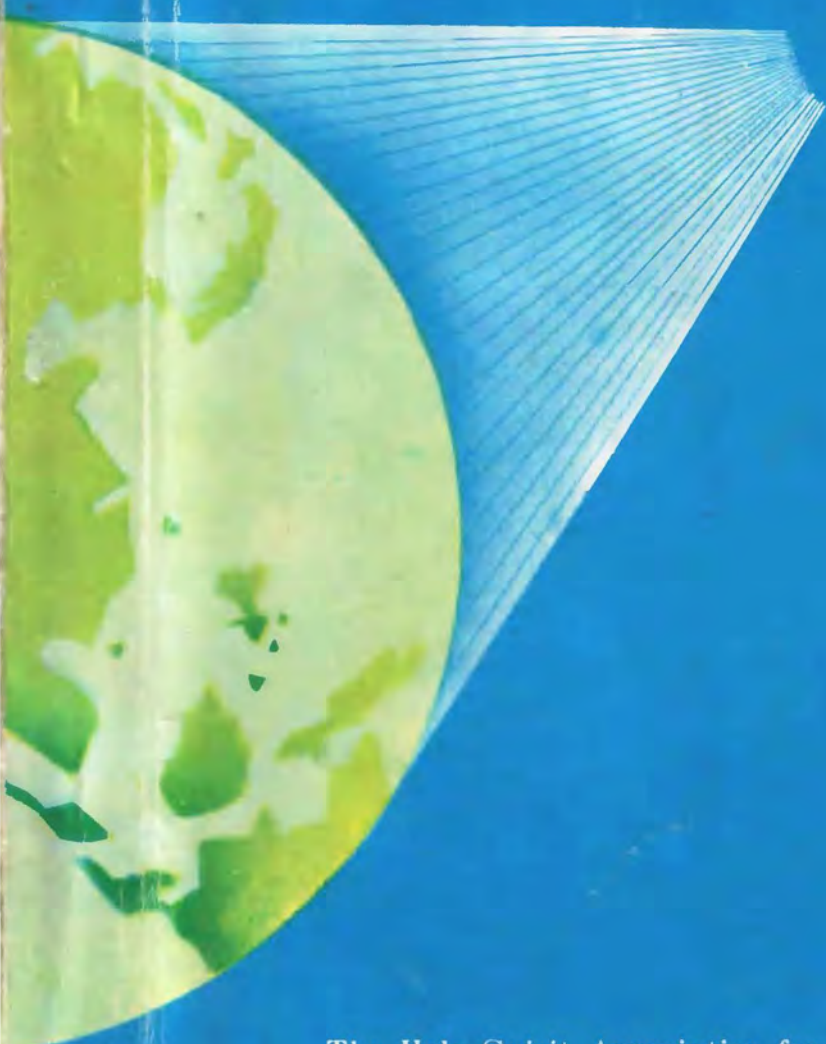


# The Way of the World

June

1972



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

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

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(Editorial)

## There is No Substitute for Victory

Almost half of 1972 has passed already. During this period we have seen many historical events and political and social changes. Nixon's visits to the Communist world have made many people feel a trend toward peace. People feel that a new world order is coming about. Recently the "Asian-Pacific Council" (ASPAC) met in Seoul, striving for Asian cooperation under the slogan of "peace and development." Meanwhile, on the domestic scene an attempt to open the wall between North and South, isolated from each other for a quarter of a century, is being made through the Red Cross talks at Panmunjom. However, we feel great sorrow when we think that the misery created by the Korean War 22 years ago has still not passed away. During this month, the anniversary of the Korean War, our feeling for our homeland is deeply intensified.

Korea is bound to go through even more rapid changes. In this situation, what should we Unification Church members do in response? We must be more zealous and determined to fulfill our hope for the unification of our homeland. We regret very deeply that the Korean War, after 3 years of conflict, did not bring us the victory, but only an armistice treaty. There can be no armistice in the war between good and evil. We must be victorious in this war, which is the final conflict between good and evil. "In war, there is no substitute for victory!"

(Sermon)

## THE COMPLETE RESTORATION

Sun Myung Moon

(Editor's note: This is our first attempt to translate Our Leader's full-length sermon for the Way of the World, delivered May 21, at the Main Church, Seoul, Korea.)

Everybody knows that we are living in an evil world. No matter how good a life a person may say he lived on earth, at the end of his life he looks back and realizes that his life was not so good after all.

Everyone wants to have a balance of more good than bad when, at the point of death, he counts the actions of his life. Generally a person is apt to feel great regret if his life shows a balance of bad over the good.

Similarly, we can count the good and bad things of a society to determine whether it is predominately good or bad. Looking back through human history, we can see that everyone has inherited bad things; but history should have provided only good things. In view of this everyone can see that this world is not a good world, but a bad world. Then how did this bad world come about? That is our most important question.

If goodness came first—if the seed of good was planted first—then the fruits of goodness could be harvested. But very unfortunately, the bad seed was planted in the very soil of goodness. If



the bad seed had been planted in the soil of evil, then evil would grow eternally; but since the seed of evil was planted in the soil of good, the harvest has been a mixture of good and evil. Therefore, evil will remain only until the last days.

This present generation belongs to a realm of evil history; that is, evil has dominion over this world. So now, what has God been doing to overcome this situation? We have to think about God and Satan; we have to compare what God and Satan have been doing. In God, the Absolute Good, only goodness can exist—evil can never exist in God. God, the Absolute, must be good in the beginning, good in the process, and good in the end. In Satan, on the other hand, there is never any good; he was evil in the beginning, evil in the process, and his end is evil. If the enemy Satan were doing good before God, at the same time that man longs to unite with God, then man would be confused; therefore, evil must always be seen in the position of evil. Man is the one who has been the buffer zone between the absolutely good God and the oppositely bad Satan. Therefore, throughout our lives if we seek for goodness God can be with us; but if we do bad things, then evil will be with us. This is the destiny of all mankind.

In the course of our lives the most important and valuable thing is to know how to seek for the right way in tune with Heaven. If we do so, we'll be on God's side; if not, we'll be on the evil side. Therefore we have to believe in God, the center of absolute goodness. Only to the degree that we are one with Heaven can we find the true origin of goodness, and through the process of goodness, harvest good things. At the point of one's death, if he has a balance of more bad things than good things, then he will remain under the dominion of evil; but if the balance shows even one more iota of good, then he will exist in the realm of goodness. What is the life of faith? What is the reason for faith? We must know that the reason we have



faith is to prevent us from doing evil, so that we can leave behind many good things in the course of our lives. Now what is the highest form of faith which we can expect to reach? It is the complete, perfected goodness as it is written in Matthew Ch. 5 vs. 48: "You must be perfect, even as your Heavenly Father is perfect" Since God, the absolute subject, loves man so wholeheartedly, then man can stand in the position of perfect object to God, as the fruits of goodness. Man longs to stand in this position of goodness. Naturally God does not want man to stand in the position of badness or evil; He does not want man to be "groaning in travail"; He does not want man to be in the least accused by Satan. Therefore God, the perfect absolute-subject of goodness, expects man to become his perfect object for the substantial realization of goodness; and also He expects man to live as such throughout his life on earth. God never has the slightest expectation that man would do evil in the future; He wants man to be everlastingly good. He wants us to be good, not only in our lives on earth, but through our descendents in the ages to come. Also in the past, He has had some good results in trying to lay a good foundation.

Now let us think about what has happened since the fall of Adam and Eve. Between God and Satan, Adam and Eve should have reached the position of good. Because they could not reach it by themselves, God has had to work in history. Adam and Eve should have obtained the highest position in relation to God; the highest position that mankind can reach. Man, who is born for happiness seeks happiness until finally he wants to reach the highest realm of goodness and happiness. What is this realm like? It is the place where Adam and Eve respect God as their true parent, and God loves them as His true children; the place where Adam and Eve receive the greatest amount and highest expression of God's love, as His son and daughter. Since God created Adam and Eve and loved them as His children, then in what way do

they wish to be loved by God? Their standard is the most hoped-for position, that in which they can be loved by God as His son and daughter. Which love do they wish? Complete love. But the fact that man is fallen means that man did not achieve the position to be loved completely by God throughout their whole lives. They could have been, so to speak, the perfect beginning of the story of love, centered on the absolute God. We are very sorry Adam and Eve did not achieve that goal in their lives. That is the fall of Man. Needless to say, God cannot but exist in sorrow and tears, if He, the absolute perfect subject of love, really loves His creation, which He wanted to love perfectly. We can conclude that God has had to tread the thorny path of restoration, overcoming all tribulations and hardships to recover His authority and to fulfill all of His words. Since He is absolute, all of His projects must be absolutely successful. Even though all of God's plans had been broken down due to the fall of Adam and Eve, He has to recover and accomplish all of His original ideals.

The fall indicates the fact that Adam did not begin his life centered on God during his own lifetime, as a true son of God. If he had begun his life as God's true son, receiving God's complete love, then what would have happened? Adam and Eve would have been loved by God as a perfect couple. If they had matured and had been raised and nurtured in the bosom of God's love, not fallen from Him at all, this couple, God's pride and joy, would have begun the history of goodness, as man's original ancestor. Then Adam and Eve could only have been the happiest people, standing in the position of object united with God into one, centered on God's absolute love. All the things that God possesses would be theirs, and all the joy that God feels would be theirs; God's happiness would be Adam and Eve's, Eve's happiness would be Adam's, and the joyfulness of Adam and Eve would be God's; and so they and God could enjoy abundant love, in the place where

God and man are unified. This would be the fulfilled, mature position in which Adam and Eve could be loved by God as the true husband and wife. Very regretfully, they did not make such a good foundation in their lives. This is what brought about the fall of man.

Adam and Eve could not receive God's complete love as perfected parents. Parents who have not been loved completely cannot give complete love to their children, either. If Adam and Eve had become parents after having experienced perfect love, they could also love perfectly; but in the position of imperfect parents, without the experience of perfect love, they could only love their children according to the degree of love that they had felt. Parents can never love their children to a higher degree than what they felt before. From this we can see that man has never been loved as true children by those who should have been directly related to God originally. Even today in the fallen world, people respect very highly the love of their parents, and there are some good parents in this world who are willing to sacrifice and even give their lives for the sake of their children. If the love of even the fallen world is so great, then we can imagine that the love of original Man, loved by God as His perfect children, perfect couple, and perfect parents, must be strong indeed! This original love is the strongest, the ultimate one, the absolute standard. Before such a love, even God himself would be so moved, He would cry out with full joy and happiness! If Man had such a powerful and abundant love, which we could call the highest love, he could have dominion even over the heart of the Absolute.

Happiness can only be gained by receiving good things from the object. There can be no happiness divorced from emotion and feeling. We feel happiness when we have some good objects which return positive elements to us. These elements give us a foundation upon which we can relate the emotion in every direction. Man feels loneliness if there is no element of response from the object.

In solitude there can be no satisfaction or hope. If the relationship of parents, father and son, had begun with the perfect love of God, and had been fulfilled among people horizontally, then the perfect absolute love would have been manifested in human society. Man should have been connected not only vertically with God, centering on God's absolute love, but also horizontally with all people. The vertical love would then have been expanded to the children and descendents, centered on true parents. In other words Adam and Eve should have loved their children in the position of God, just as God had loved them; so that finally God's love would be passed on to the descendents through Adam and Eve. The love of children should not just remain as children's love; it must be returned to its origin, the True Parents, thereby giving them joy and happiness. This is the base of four positions, as we say in the Unification Church.

So why does God need man? To make him an object for His love! There is no other reason why He wants to have Man. Does God lack power? material? knowledge? No! He does not want any of those things in the least; He already has all those things. There is no one who can stand higher than God, as He is the Absolute. He Himself created all things, so He does not want anything at all in the existing world. The only reason God created Man is that He wanted to experience a stimulating response from Man; that is, He needed a substantial object which can return the emotion of love. In God there is, of course, much beauty and joy; the highest and strongest beauty and joy there is; but He wanted to have an object in which He could manifest His own image and internal character externally. He would enjoy seeing His nature manifested externally, much more than having it remain inside. He wanted to experience the ideal state of love, the highest dimension of love, which could only be brought from the stimulating response from his object, Man. We can compare the way parents feel compassion and love for their children more deeply and



strongly when the children are far away. The farther they are away from their parents, the deeper the parents' love; the parents become so anxious to see their children. This is when true love really springs up from the parents' heart. So we see that only in the realm of love can distance be transcended. How is it possible for God, an infinite being, to communicate with the boundless, limitless universe? It is not from mere power; only love can reach all things in existence. Power can't transcend all things; it has its limitations. The infinite, eternal world can not be governed wholly by power, authority, or knowledge; but by love only. Considering this, we come to realize that God created man because He wanted to receive an objective response of love from Man.

Then how is God's love manifested? God's love is first manifested as parents' love, not as ordinary love. Part of the expression of parents' love is that it is handed down through the lineage; therefore God cannot but be a father throughout the whole of history. All men must love their children with perfect parents' love, as well as perfect mutual love.

Happiness should have started with Man in the beginning, not in the future world. History should have provided and been accompanied by happiness itself, not the search for happiness. It is a miserable thing that Man, due to the fall of Adam and Eve, had to seek for happiness, hoping and dreaming for the world to come. Having been drawn into the fate of the fallen world, Man must achieve the standard of truth and be reborn in truth, so that finally Man will be restored through recovering the original ideal standard of happiness.

What does complete restoration mean? It means the end of an era. So now, what is the end of this era? It will be when, after a time, we recover the original standard of the ideal, perfect love. This will be the day when God fulfills himself completely, one hundred percent, and when man as well is completely fulfilled. To recover the original standard, God has come to Man with hope. If

God lost this standard God's will could never be fulfilled, and unless man reaches this standard he can never recover the intrinsic standard of true love. If it were impossible to achieve, Man would remain in this miserable world forever; but if it is possible, man can be happy someday, even though his past has been so unhappy and miserable. Very fortunately, we have God, the Absolute, whom we call Our Father. Even though man fell, from the beginning Man was born as God's children, therefore God has trod the long path of historical restoration to resurrect Man from the dead. We believe in God, who definitely will restore all mankind.

So how does God complete the restoration? He will restore it all with love. Life comes from love, hope comes from life; we are living in hope. What would be the most important of these? Love must come first, because life came from love. For what reason did God create Adam and Eve? He created them not just to see the lives of His son and daughter, but to share love with his son and daughter. So life is created through the essentiality of God, which is love. God did not try to create love merely through creating life. Life began when love grew forth out of the heart of God. The result of life must be united with love, for life comes from love itself. The end must come through love, just as the beginning came through love. If man loses love, he loses all meaning and happiness in life.

So what is love? Love is not concern for oneself alone; love is manifested through the relationship of subject and object. Therefore perfect love comes about when the subject exists for its object one hundred percent. Perfect love begins when the subject is completely for the object; we cannot find true love in any other situation. Nobody can deny this, because Man was originally born for the sake of this perfect love. Between husband and wife the true mutual love can come about when they freely give themselves to each other; no love can be manifested in a situation where they

have to ask love from one another. Love which is forced may be temporary, but it can never be an eternal love. Thus we begin to realize that man is born for this ideal of love.

Why is doing things for others considered to be so good? People teach children in the family or in school to do good for others; they don't teach children to hurt or damage other people; they always emphasize helping others. The better the man, the more good things he does. What becomes of the people who sacrifice themselves for others'sake? They become the subjects who can command true love. The person who sacrifices himself for his family becomes the one who leads his family; likewise, the people who act for the sake of their country become the leaders of that country; the person who acts for his comrades leads and inspires the love of his comrades. Now what does religion teach? Religion must teach the people to sacrifice themselves for others, since religions have had the important mission of accomplishing the ideal of God's love and to show the people the love of God. The teachings and doctrines of religions centered on the self are not capable of conquering the world. Religion should teach the people how to love others; how to sacrifice themselves for mankind. For this reason the master of the Unification Church is teaching all its members to sacrifice for the people of the world. The entire Unification Church knows that it should sacrifice itself for something greater than itself. Any organization that is willing to love its people and country with this spirit of sacrifice will never perish from the earth. Such an organization would establish a pattern of leadership for all the people of the world. Nowadays the direction in which the Unification Church is heading is to embrace all the people of Korea so as to create a new country which will sacrifice itself for the good of mankind. It is our major goal to establish a peaceful world centered on this true love; so our Unification Church is striving for that ideal. The thought of the Unification Church says that we must do our best and sacrifice wholly for all the

people of the world in order to accomplish our final goal, which is the construction of the New World. That is what our Unification Church is seeking for. If we do so we'll never perish from the earth. Why? Because God would love us so much, that who would dare to strike us? If God disliked us, Satan and all evil people could strike us; but if God really loves us, who would dare to come out against us? If they did they would surely be defeated, and never be forgiven.

Now how did God, the Absolute Good, come to be in conflict with Satan? They are fighting for the sake of love. Those who work for something greater than themselves, who sacrifice themselves for others, will be under the dominion of God; but those who, on the other hand, do not serve others, but only seek their own benefit through others' sacrifice will be under the domination of Satan, both in the physical and spiritual worlds. Because Man was born originally for the sake of others, he has to live for and serve others. If he really serves others, then inevitably he will be the center of love and the inheritor of God's love. If a man loved a certain country more than anyone else, and fought for that country, and now is living for that country, then naturally he will be to a large extent the leader of its people. If he goes on with the same spirit, then eventually he could lead the world, and finally reach God. Therefore, the people who sacrifice themselves for others will prosper, and the people who live just for their own sakes will perish in the end. That is the fundamental law of heaven and earth. Then who will be the man to complete the restoration? He will be the man who is the most anxious for others, even to the degree of madness, and is in fact living for others in all that he does. God has been living for others: for all mankind, throughout the whole of history, because He is the absolutely perfect, good being. God cannot but suffer and work for mankind, until his object reaches the absolute standard. So God is still suffering and working for man in order to restore the whole world.



Now from where begins the complete restoration? It is not from serving ourselves, but from denying ourselves completely. This is why Jesus said "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." (Matt. 17:25). Also he said "Oh my father, if it be possible, let this cup pass from me; but let it be, not as I wilt, but as thou wilt." (Matt. 26:42) and he even went to die on the cross. These words of Jesus came from his having denied himself completely. He prayed for the sake of his enemies, saying, "Father forgive them, for they know not what they are doing," (Luke 23:34). Thus the tradition that Jesus established during his life could not but dominate man's entire history since then. The will of heaven can only be fulfilled by one who is completely of one heart with Jesus. If we think about the quality of love, we come to understand that the more one loves and sacrifices for others, the higher the quality of his love. So if a person sacrifices himself for his family, then sacrifices his family for his nation, then his family will be the leading family of the country, and he the leading patriot. Furthermore, if one is willing to sacrifice his family for his tribe, and then his tribe for the nation, then that tribe will be the outstanding one. Thus we must realize the slogan of the restoration: "I am for you; we are for the family; the family is for the nation; the nation is for the world; the world is for God; and God is for Man." Only through this spirit can we establish the world of peace. From this, at last, all will be fulfilled. No sages or saints ever lived for their own sake. Jesus Christ, the founder of Christianity; Buddha, the founder of Buddhism; Confucius, the founder of Confucianism; and Mohammed, the founder of Islam; none of them ever once lived for themselves; all have lived for God, the absolute Subject, and for mankind.

Every religion in the world has tried to discover the absolute God, from whom all things, all creation, are derived. Alone among all the religions, Christianity has insisted from the beginning that

all things ultimately come from God. The differences between all religions come from different ideas about the deity, nature, and heart of God. From this we do not hesitate to say that Christianity is truly a universal religion, since its founder, Jesus, talked about the love of the true son, the love of true husband and wife, and the love of the true parents, saying "I am the only begotten son of God...I am the bridegroom and you are the bride...I am the father of all mankind..." No matter how powerful somebody may be in this world, he has to strive for the absolute standard of value which requires us to be for others. He can be succesful and triumphant only by achieving this goal.

The master who is leading the Unification Church has determined to sacrifice all its members to save the Republic of Korea, and then sacrifice the restored Korea to save the world. On the day the world is restored Korea will be the center of all nations in the world. Even if some other countries try to oppress Korea, she will still be the leader of the world. We cannot reach the path of the complete restoration without this spirit. Therefore I strongly encourage all members who are truly eager to serve for the public good. I'd like to open the way for their development and improvement. This is what I think, and what Heaven thinks, about the complete restoration. I pray that all of you will follow this path day and night.

*(Translated by Han-Joo Cha and Hal McKenzie)*

(Reports)

## Mobile Units Organized for Witnessing

Our Leader has organized evangelic touring teams under the name of "One World Crusade" in the United States of America, England, West Germany, and Austria during his third world tour. Shortly after returning home, from May 22 to May 31, he held a special training session in the Central Training Center for 360 Family members who volunteered to be pioneer evangelists across the country.

After 10 days of training, all the volunteers were divided into nine teams for nine different provinces in South Korea. Every



Master is encouraging the pioneers.

team, consisting of 40 dedicated members, started their mission on June 1. They will preach and teach the Divine Principle, visiting

every county. It is expected that nine large coaches will be presented to each team for their transportation by the headquarters of H.S.A.-U.W.C. Some religious leaders in Korea have predicted that this occasion will be a turning point in the overall evangelic movement in Korea.

The leaders of the 9 mobile units are as follow:

Mr. Yo-Han Lee to Seoul City; Mr. Chan-Kyun Kim to Kangwon Province; Mr. Sung-Il Kim to Choongnam province; Mr. Il-Sup Um to Chonnam Province; Mr. Kwan-Hae Kim to Kyungnam Province; Mr. Kyu-Moon Lim to Kyunggi Province; Mr. Do-Soon Im to Choongbuk Province; Mr. Kwang-Chul Hong to Chonbuk Province; and Mr. Soo-Won Chung to Kyungbuk Province.

Meanwhile, in Japan about 600 members have volunteered to be pioneers to teach Divine Principle and Theory for Victory over Communism. They are touring every section of Japan in 18 large coaches and bringing good results.



## Mobile Unit 2 in Topeka

By Sara Reinhardt

The Following is my first official report covering the activities of the new church center in Topeka, Kansas. It will be directed to the recent visitation by the Southern Bus Team #2, under the guidance of Mr. David S.C. Kim:

Background on Topeka, Kansas:

Kansas is the geographical center of the United States, and is generally agricultural outside its major cities. Topeka, the State Capitol, is full of people who are working for the government, or who personally know legislators, and people with significant positions in the community. Kansas has more religious college campuses than any State in the Union, with the exception of Ohio.

There is a very small population of anti-war, leftist students-possibly only 20 or 30 in Topeka, and with the attitude of the majority of Topekans toward our anti-Communist work, I feel we will be welcomed here. Most of the people sincerely desire to see our victory over Communism, and they seek a rational solution to this problem with Communism.

There is a population of 125,000 in Topeka, but the city appears as a city much less population. The people are close-knit, and they easily find out what is going on in the city. We have a chance to be quite successful here.

General Data on the Bus Team:

Twenty-three of our Family arrived at approximately 3:30 p.m. May 15, 1972 from their last stop at our Kansas City Center. They stayed 7 full days, with part of a day at each end of the visit. Their departure was May 23, 1972, at 12:00 noon.

We held an orientation meeting immediately, and went witnessing downtown by 4:30 the first afternoon, May 15. Each

day the bus team witnessed from 10:00 a.m. until 5:30 p.m. and some stayed out later than this. Witnessing was difficult only in that there are not many people out on the streets of Topeka, and so we concentrated our energy at key hours, and in specially designated areas.

Approximately 20 people heard the Principle, most of those hearing the complete set of lectures, and six or seven of them came several or more nights in a row. There was one girl who signed membership while the Bus Team was here, and is currently trying to bring her husband, who is reading Miss Kim's book, and listening to her excitement about the Principle.

Another girl is thinking about moving in, but she will continue studying and attempting to absorb all that she has heard. She may move in a little beforehand, but I told her as long as she is studying, she may move in.

There are three boys that have heard the complete set of lectures, and who will be future prospects for active work with our Family. There are several other boys that would like to help in limited capacities, and they will continue to hear the Principle.

#### Accomplishments on a Broad Scale:

1. We met with the Mayor of Topeka, Mayor McCormick, who gave us about 1/2 hour of his time. He was very impressed, and expressed interest in reading our Divine Principle book. He sent a letter thanking us for the candle we gave him, and expressing a desire to help us in any way possible in the future. He was met by Sara Reinhardt once before the Bus Team arrived, and twice while the Bus was here. It is my opinion that he will be a significant person for us to work with, and a great deal of mutual respect and understanding was achieved with these visits.

2. An appointment with Governor Docking was secured, and he will be visited by Joy Schmidt, Sara Reinhardt, and Marie Ang (Itinerant Worker-Blessed Couple,) on Friday, May 16. Joy Schmidt is one of the Senior lecturers from the Bus Team, who

was able to remain in Topeka for an additional seven days.

3. John Schuhart and Sara Reinhardt spoke before the City Commission, and the Mayor, the legislative body formed of approximately 40 people, with 200-300 witnesses, about the purpose of the One World Crusade and the Unification Church. Later on in the week, we were recognized by people who had been at this meeting, and were favorably impressed with us.

4. We had public service announcements on the radio, and two of our Family were interviewed for twenty minutes on a major radio program local to Topeka. They were then taken to lunch by the interviewer, Hilton Hodges, who is Dean of Kansas Broadcasting, and he expressed his supports. He is very much anti-Communist, and he agrees with all that we say on this. We were able to give some of the Principle over the radio at this time, May 23, 1972.

5. Letters were sent ahead of the 200 churches and to 150 civic and community organizations. These groups were then telephoned, and data recorded. A few ministers expressed interest, and several excellent contacts were established this way. One definite speaking engagement has been scheduled in the near future, and a number of others will be followed up with appointments, I feel. Our efforts here were quite promising, and the contacts we made are encouraging.

6. We appeared on television for two different reasons: We appeared at the State Capitol and held a rally announcing our lectures, and our purpose, and our Heart. This was seen by many Topekans, and perhaps appeared more than several times on the afternoon and evening news programs.

The second occasion for television coverage was our rally at the Air Force Base which was planned by us to counteract the anti-war demonstration scheduled there. It was a big success, and we appeared on the second page of the major morning newspaper the following day: Sunday.

7. We appeared in the major newspaper at least three times

while the Crusade was here, and once in the secondary newspaper (published twice weekly). One of the stories in the major newspaper was a front-page article covering approximately one-fourth of the front page.

We were interviewed by a reporter who made a special trip to the house to get a "full" understanding of the Principle. She stayed about one hour, speaking mostly with David Kim, and was very favorably impressed.

8. The Bus Team left several scheduled interviews on television and radio to be kept by the State Representative. The interview on May 30 may be covered by Joy Schmidt, One World Crusade; Sara Reinhardt, State Rep., and Marie Ang, Itinerant Worker, Blessed Couple.

#### Additional Comments:

When the Bus Team arrived, one girl close to hearing all of the Principle came to greet the arrival. We painted a large welcome sign, and posted it outside beneath our sign for the Unification Church of Topeka. There was a great deal of excitement and brotherly-sisterly joy exchanged, and as the Bus Team arrived, it was a dream becoming reality, with all of the clarity and beauty of a victory for Father!

Because of the close web of people in Topeka, we established a reputation very quickly. Within hours we were heard of in the City Health Department, and a representative visited the house the next day for inspection. He registered a complaint, even though a good relationship was formed with him. The complaint was due to many people in one house, and it was received by the Mayor the morning of our interview with him. It is my opinion that Mayor McCormick quieted down any complaints and spoke well for us throughout the week, as we had absolutely no resistance or opposition aside from this.

Within twenty-four hours we realized we had to be extra quiet and maintain a discipline appearance for the community. We

thus achieved the maximum benefit from the visit to Topeka, and the Bus Team left a good reputation in this town. There were over 130 names left for the State Representative to contact, and an uncounted but large volume of public relations contacts established.

There were many interesting growth experiences for all of us while the Bus Team was here, and we seemed to agree that Topeka liked us and will welcome us back with open arms as the next Bus arrive. We learned better how to polish our appearance so that smaller towns will receive us well. We saw in each other more hope and more promise for the future.

I saw in the leadership of Mr. David S.C. Kim a man of great love and dedication to our Heavenly Father, and to our True Parents. His love for us is so deep, and his wisdom pours out into our lives like water and nutrients. We so much need him, I am truly thankful to Father for scheduling Bus Team 2 to come to Topeka. I felt the need for more connection to Washington through the Bus Team, and to Bus Team 1, as the communication lines could be put to Principalistic use! The members of the Bus Team were cooperative, energetic, hard-working and growing. Their faces shone brightly and their thoughtfulness many times reminded me how dear is Our Family.

If there is anything to be said in my heart for them and for Mr. Kim, it is that I truly love and thank Father for bringing them, and for letting me work side by side with them for a week, and for their many gifts, spiritual and otherwise. They cannot know how deeply grateful and tearful I am to have been honored with their precious time.

Thank you so very much, Father for all that you have given, Your Love, and Your Heart, Your Life and Your Depth. How can we thank you but by our deepening love for Our Heavenly Father, and True Parents!

# One World Crusade Brings Ideas Here

## Crusade's Message Harmony

From the Topeka State Journal dated May 18, 1972

By Rosie Rebek

The 26 "pioneers" of the One World Crusade now in Topeka, sponsored by the Unification Church, are mostly young people. They dress simply, wear little or no make-up and talk about "peace within mind," "a heavenly peace and order," on earth and the implementation of harmonious "give and take" as their universal message.

The idea does not sound new. Yet David S.C. Kim, an author, a native Korean educated at universities there and in the United States and now an advisor for the crusade group visiting Topeka this week, says his former teacher, Sun Myung Moon, founder of the church, "has a recipe for this trouble in the world."

Learning this recipe, under the instruction of teachers at the new Unification Church Center, 1260 Lane, can be an initial step in curing the ills of the world, Moon's followers believe. The group began holding lectures on what they call "The Divine Principle" at 7 p.m., Monday and will continue each night at 7 p.m. through Monday. Crusade youths also will speak downtown and in shopping centers to passersby.

When asked to summarize the Divine Principle, Kim laughed. "It took Mr. Moon 19 years of study and you want to learn it in five minutes," he said.

However, senior lecturer Susan Hughes and the Topeka center director, Sarah Reinhardt, and Kim explained some of the principles behind the Moon's movement.



## Crusade's Message Harmony

By BOB HEATER

The "Divine Principle" is the message of the One World Crusade, and it is a message that is being spread by the crusaders in the most effective manner possible. The crusaders are not only spreading the message, but they are also living it. They are living in harmony with each other and with the world.

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Bob Heater of Denver, one of 26 members of the One World Crusade now organizing in Topeka, is standing and discussing "The Divine Principle" with Mrs. Mayme Parsons.

"All things have a complement in life, man and woman being the most obvious," said Miss Hughes. "And we say this does reflect something of the essence of God."

By concentrating on the polarity of things in life and their interaction, the belief arises that God is the "source engery" for a harmonious give-and-take situation, she said.

"Many people think creativity comes from conflict. And we say this is false," she said.



The beliefs of the Unification Church are based on the teachings of the Bible and the belief that man has never learned to live the way God intended him to live.

"We're saying what is lacking most is unconditional love, or sacrificial love, or love that continues no matter what happens," Miss Hughes said.

The Principles they uphold go deeper than the instructions given in the Ten Commandments, she said. At the time the commandments were given, man's level of understanding was such that "God had to relate to them as children," she said.

By going to a higher understanding of what God intended for mankind, such rules will be unnecessary in that man will feel no reason to commit any of the wrong doing he is warned against in the Commandments, she said.

The church members say that attending the lectures does not mean abandoning one's present church affiliation, but that the two can be used in conjunction, she said. The lectures include an explanation of the ideals of the Unification Church and "an interpretation of why man has deviated from this ideal relationship of God," Miss Hughes said.

The church also stressed the need to eliminate conflict in the family unit. A harmonious individual relationship with God, followed by a harmonious man-wife relationship, provides the strong, secure family unit which serves as a source of harmony from which the children attitudes to apply to other relationships, can grow she explained.

"We don't see God-centered units in our society today," she said.

"But this is the day in which it can be achieved," added Miss Reinhardt.

Kim described the Unification Church as an ecumenical movement which also is fighting drugs, promiscuity, and the rebellion of the world's youth.

"We are not hippies, we are not Jesus freaks. We are a nation," he said.

The crusade, consisting of 85 young people from across the United States, will tour by bus throughout America teaching "the Divine Principle." They recently completed two months of training and touring with Moon. Their tour is financed by selling candles, from contributions and by support from the international organization, Kim said.

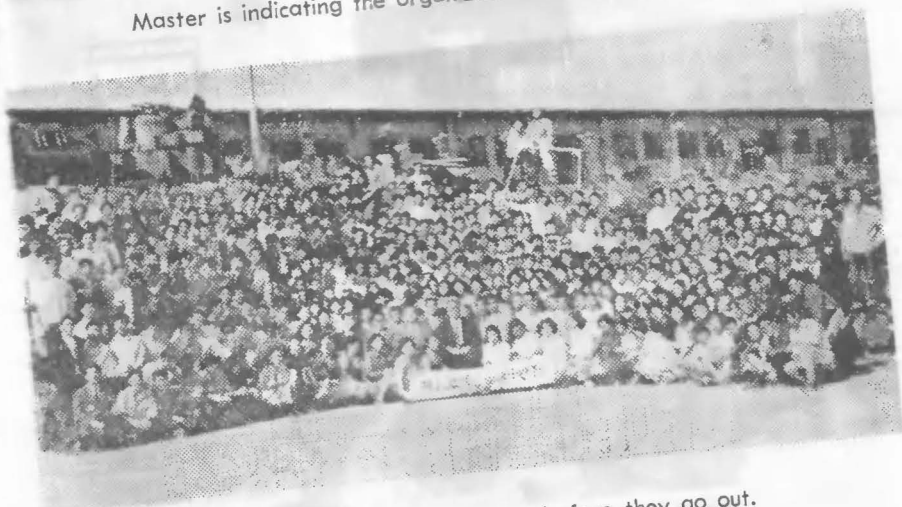
The Unification Church is strongly anti-Communist, as evidenced by Kim's recent book, "Victory Over Communism and the Role of Religion."

Miss Hughes pointed out that Communists "dislike and fear" Unification speakers because "they inevitably lose ideologically." The Unificatioin Church offers the same ideal of living Communists propose, but brought about "through man's cooperation and free will," she said.

(Pictorial)



Master is indicating the organization of Mobile Units.



Pioneers in the Training Center before they go out.



Six Western Family are singing Korean song at Public Principle Seminar for the established churches' ministers.



World Day Celebration, 1972 at Training Center.



"Samson", Mobile Coach for English Pioneers.



Samson is fighting in England. And "Elijah" is going before with loud speakers.



Carl Redmond, Leader of Samson Team, is witnessing in Princes Street, Edinburgh.



British Family members on Arthur's Seat overlooking Edinburgh. Carl Redmond (Leader) is blowing trumpet.



Robert Duffy, first pioneer of the Unification Church of London, Ontario, Canada, is witnessing.



Witnessing in the street





First pioneers to London, Ontario, Canada, have All Day Witnessing Campaign. Left to right: Alan, Ray Doward, Karen Dyck, Bruce Casino, Jim Duchanan, Grace Ross.



Some member of Mobil Unit 2, One World Crusade, are being interviewed by T.V. in Topeka.



One World Crusade members are giving informationsn about Unification Movement in college campuses.



Rally for God



From Seoul to Washington, all Family members, wherever they are, share the heart of God together.





One World Crusade members are giving informationsn about Unification Movement in college campuses.



Rally for God

(Article)

## Religious Reversal: East Converting West

From the Los Angeles Times dated May 7, 1972

By John Dart

Times Religion Writer

Christianity with a Far East flavor is being preached to American "unbelievers" in a small but energetic reversal of the religion's historical direction.

American Christians tend to think of their faith having spread



RELIGIOUS DEMONSTRATION—A group of 75 American-born converts to the Unification Church stops march on Washington Blvd. Photo by Steve Kaufman

## Religious Reversal: East Converting West

from Israel to Europe to the Americas, culminating with outreach to Asia and other regions.

That push has been returned in kind by missionaries of two Christian sects born in the Far East—the Local Church (China) and the Unification Church (South Korea). Other sects may follow their path to the United States.

The Local Church and the Unification Church differ greatly, but both have some approaches strange to Americans familiar with U.S. brands of Christianity.

The Local Church is known primarily for its founder, Watchman Nee, imprisoned in Shanghai since 1952, and for its practice of organizing churches by city. Thus, it is The Church in Los Angeles (now meeting in four locations), The Church Seattle, The Church in San Francisco, etc.

Its somewhat mysterious air results from a rule against "advertising." Its immaculate worship halls have no identifying signs—not even a cross. Publicity is not sought and interviews are granted reluctantly.

At the same, however The Church in Los Angeles has conducted drum-beating, slogan-shouting marches into parks, shopping centers and the Civic Center. Members wear white shirts with red-letter proclamations such as "Jesus Is Lord" for the marches.

Its worship services and meetings are open. The Los Angeles Convention Center was used for a four-day meeting last month and drew nearly 2,000 members.

The Unification Church was founded in 1954 by South Korean Sun Myung Moon, who caught world attention in October, 1970, when he married 790 couples in a mass ceremony in Seoul. He made his first U.S. speaking tour earlier this year.

Many of the reputed million-plus followers are said to believe Mr. Moon is the "Lord of the Second Advent." Sect leaders do not declare this openly, however, for fear of turning off prospective believers.

Instead, the dawning of a New Age is proclaimed and arguments are derived from the Bible, including a long-disputed verse in Revelatons which Mr. Moon's followers say indicates he is the prophetic figure "from the East."

The Unification Church has been known in Los Angeles also as the Unified Family and in Korea as the Tong-Il Church. The official name is The Holy Spirit Association for the Unification of World Christianity.

An unusual tactic for Christianity's "unification" is employed. Some members are assigned to attend other churches of their choice and "revitalize" spiritual growth in the congregation. When the time is right, the divine answers revealed to Mr. Moon are gradually shared.

Of the many religious movements fostered in the Far East containing varying amounts of Christianity, only a few others have made a serious attempt at missionary work in this country.

Iglesia ni Cristo (Church of Christ) has grown to impressive dimensions in the Philippines with 2,000 chapels and 35 cathedrals since its founding by the late Felix Manalo.

Born a Roman Catholic, Manalo went from church to church until he founded his own in 1914.

Like the Unification Church, Iglesia ni Cristo asserts its founder is the person referred to in Revelations 7:2, the "...angel ascending from the East, holding the seal of the living God..."

("East" in the King James Version becomes "rising of the sun" in modern Bible versions, but both sects believe it is a New Testament indicator of their Far East founders' God-given role. The Local Church, however, ascribes no such place in its beliefs to Watchman Nee.)

Iglesia ni Cristo has churches in Guam, Hawaii, San Francisco, San Diego and Los Angeles, the latter at 220 E. Ave. 28 in Lincoln Heights.

From Japan comes a metaphysical religion called Seicho-No-Ie,



founded 42 years ago by Dr. Masaharu Taniguchi. The 79-year-old leader conducted a four-day lecture last month at the Los Angeles Founder's United Church of Religious Science, whose tenets are akin to Seicho-No-Ie.

Although Dr. Taniguchi draws on Shintoism, Buddhism and other religions as well as Christianity for his "One-Truth" Movement, he often supports his arguments with Bible quotes. A haloed statue of Christ stands over the entrance to the Tokyo mother church for the reputed 3 million world-wide followers.

The mother church for Seicho-No-Ie on the U. S. mainland is in Gardena, at 14527 Vermont Ave. It has an estimated 1,000 active members in the Los Angeles area. Other U.S. centers include Honolulu, San Francisco, San Jose, El Cerrito, Denver and Larchmont, N.Y. From Indonesia, a book "Like a Mighty Wind," by a 24-year-old charismatic Christian leader, Mel Tari, is said to be attracting some readers among American evangelical christians.

Last week, Tari began his second U.S speaking tour with some appearances in Los Angeles.

"What you often get in these movements is the building of faith around a prophetic character, a charismatic individual," said Dr. Alan R. Tippet, an anthropologist at Fuller Theological seminary in Pasadena.

"As time goes on the movements become very messianic and the man himself becomes the messiah," Dr. Tippet said in an interview.

"There must be thousands of these groups in the world," he said. "Some have little or no Christian elements while others are very much an improvement on the missionary churches." The movement begun by Watchman Nee is "probably more Christian than most other Christian sects in Asia," the seminary faculty member said.

What chance then does Christianity imported from the Orient

have in the United States, a country already abounding with endless varieties of the faith?

"There is always a certain number of people who like something foreign," Dr. Tippet said.

Most of the Church in Los Angeles youth—elder estimate three-fourths of their ranks are under 30 years old—appear as enthusiasts.

"We have no rules or regulations (on dress or grooming)," said John Ingalls, one of six elders of the Los Angeles congregation.

The most active members meet practically every night of the week. More than 500 gather at homes to pray at 6 a.m. each day before going to work, according to the elders.

Gaunt, soft-spoken John Ingalls, a Los Angeles resident who became one of the first American followers of the movement in 1960, speaks of the Local Church origins in hushed tones, as if he can barely contain his excitement.

"In 1920, God raised up a man in China named Watchman Nee. He received Jesus Christ while he was in college. But he didn't want to receive point blank what Western missionaries said. He wanted to go to the Bible and see what the Lord said," Ingalls said.

Watchman Nee, observing that the New Testament spoke about "the church in Antioch" or "the churches" in regions like Galatia, determined churches should be organized by city. And each church, should be the only Christian church in the city.

Christian unity is sought, but on the basis determined by the Local Church.

When the Communist party swept into power on the China mainland in the late 1940's Witness Lee's "most intimate associate," went to Taiwan but Nee remained behind. Nee was imprisoned in 1952 "on false charges of being a U.S. spy." Ingalls said, Local church elders say that Nee is alive and well, that rumors of torture are unfounded.

The Local Churches in Taiwan are considered today second in membership only to the Presbyterian Church among Christian churches. The Church in Taipei has more than 14,000 members.

Missionary work in America began in the early 1960s when a brother-in-law of Watchman Nee, Samuel Chang, migrated to Los Angeles and Witness Lee followed with some visits. Lee decided in 1963 to stay in this country.

The movement seemed to catch fire in late 1966, when some one came up with the idea of 'pray-reading.' A verse or two from Scripture is read in an intensely prayerful manner, often followed by a short, quick prayer by someone in the group.

"With this 'pray-reading' they eat the word of God," said Samuel Chang. "They take it as nourishment."

Praising God aloud is considered a weapon against Satan.

"The Bible tells us in Chronicles II 20:22 that when the people began to praise the Lord, the Lord sent ambushments against the enemy," according to a church publication.

When we Praise Lord by saying, 'O Lord, Amen, Hallelujah!' the ambushments will be sent."

(Some members occasionally are accused of getting over-enthusiastic with their slogans. An outside observer said a meeting of Campus Crusade for Christ at San Fernando Valley State not long ago was disrupted by a group of Local Church members who began shouting repeatedly such slogans as, "Jesus is Lord," "Praise the Lord.")

The devotion of followers is such that the Church in Yorba Linda, which had 67 adults, emigrated in 1970 to form what is now the 200-member Church in Seattle.

"We felt Yorba Linda was not such a strategic city", explained an elder.

Another 70 in Southern California moved to Chicago and Atlanta.

The Church in San Diego, which now has nearly 90 members,

was begun last September when 27 adults moved there.

The Church in Los Angeles, which was overflowing its meeting hall at 1101 Elden Ave., subdivided last year into four areas—adding meeting places in Sepulveda, Westwood and East Los Angeles.

The clergyless, pewless churches (the duties are shared by all and worshipers sit around round tables in the meeting halls) have little visible to identify themselves to outsiders. The hall on Elden Ave., for instance, has neatly trimmed grass and shrubbery and a recent paint job. But there is no sign on the building and the shades are drawn on the windows.

Elders say they do not seek publicity, citing some Bible verses such as Proverbs 25:2: "It is the glory of God to conceal a thing, but the honor of kings is to search out a matter."

The Korean-born Unification Church is similarly open on some matters and quiet on others.

"We feel the end of the world is upon us—that is, the old world as we know it will pass away," said Jack Korthuis, director of the Unification Church in Southern California.

The catalyst for that change—52-year-old Sun Myung Moon—is considered more than just a prophet by the movement.

"He is beginning a religion that will soon emerge stronger than Christianity has emerged as we know it," Korthuis said. "We feel that Judaism and Christianity laid the foundations for a new age when the Second Coming will occur."

Has the Second Coming already occurred with Mr. Moon as the Messiah?

"Everybody has to answer that for himself," said Korthuis, who added that the church has never stated publicly that Mr. Moon is such a figure.

An official biographical sketch of Mr. Moon says he was born to parents of Christian background in the village of Jungjoo.

Punganbukdo Province. He began his ministry after World War II, but had to endure harsh prison treatment after he ventured into Communist North Korea. He escaped from the Hungnam prison camp during the Korean War and resumed his preaching in Pusan, South Korea.

The rest of the biography demonstrates the significance placed by the Unification Church on numbers common in the Bible.

In 1957, according to the church, after seven days of fasting 120 groups of 2 persons each went to 120 cities in South Korea. The project lasted 40 days and 30 new churches were established.

In 1960, Mr. Moon married (at age 40) a young disciple, Hak-Ja Han, to set the groundwork for "restoring the world to its original Kingdom of God on earth" as one follower put it.

Since 1960, Mr. Moon has conducted weddings of 3, 36, 72, 124, 430 and 790 couples—all matches approved personally by Mr. Moon himself. Couples married in the progressively larger mass weddings have been required to go immediately on 40 celibate days of evangelizing work, corresponding to Christ's 40 days in the wilderness.

The last mass wedding two years ago included couples from 10 nations, including the United States. It was originally planned to be 777 couples, nine more Korean and four Japanese couples decided to take part to make the actual total 790. However, the church still speaks officially of 777 couples wed in the last ceremony, seven being a commonly used number in the Bible.

The first missionary of the Unification Church to America was Miss Young Oon Kim, a graduate of a Methodist seminary in Japan, who was one of Mr. Moon's early converts in South Korea in 1954. She began her U.S. mission work five years later in Oregon.

Today, the church has centers in 10 U.S. cities, including headquarters in Washington, D.C. Farley Jones, a 29-year-old schoolteacher, is president of the U.S. church.

Korthuis, 35, who heads the Southern California church, was the lead singer in the Lido de Paris show in Las Vegas before moving to Hollywood last year. He now directs and sings in a group drawn from church ranks called "The New Tomorrow."

The Los Angeles church has had many of its active members living in a 30-room mansion at the foot of the Hollywood Hills, but zoning regulations have forced them to find a new home. Small "teaching centers" are located in Alhambra and Pasadena.

Although some members live in communal settings, the church emphasizes that the family is its basic unit and that sex is to be contained within marriage.

About 70 "vitally interested" persons usually gather for Sunday meetings at a small hall at 1994 N. La Brea Ave. The meetings are not held in the mornings, however.

"Sunday mornings we are usually involved with other churches," Korthuis said.

This infiltration into other churches is designed to "make the reality of God very powerful" in the other churchgoers' lives, said Korthuis.

"In some cases we're well known (such as in the Western Avenue Church of God pastored by the Rev. William Luke), but in others we're not willing to expose ourselves yet," he said.

"The purpose is not to get them to leave their church," he said. Rather, it is hoped that these churches or church members will see the Unification Church is the next step in the new age.

## For Freedom and Justice

By holding the World Victory-Over-Communism Rally in Tokyo on April 25, 1972, the International Federation for Victory over Communism showed again its firm determination and willingness to fight against Communism to defend freedom and save the world from the present chaotic international situation.

The opening of the Rally was declared a little after 1:30 p.m. with fanfare before the eyes of freedom-loving fighters of more than 3,500 in number, overflowing many around the Hall.

In his capacity as Chairman of the Executive Committee of the Rally, IFVC President Osami Kuboki made the opening address and passionately said, "To turn over the growing air of pro-Communist appeasement inclination, there is now a vital need for Japan to hold a positive ideology centering on the thought that Communism is wrong. Otherwise, Japan will not be trusted by other countries in Asia and the whole world." After the address, Mr. Kuboki cordially introduced each one of 40 foreign delegates who came here to attend the Rally all the way from their respective countries.

Dr. Ku Cheng-kang of the Republic of China, Honorary Chairman of the World Anti-Communist League, delivered a message: "With regard to communization of Asia, Mao Tse-tung has bluntly declared that both fighting and talking should be done point-blank. Mao is determined to enslave all Asians by resorting alternatively to fighting and talking." Admiral Sohn Won Yil succeeded Dr. Ku and appealed, "We should bravely confront the Communists not to be deceived by their peace offensive such as their favorite words, 'peace' and 'entente'." Next, Hon. Masaaki Nakayama, a member of the House of Representatives of Japan, strongly blamed Communists for their cold blooded acts in the past, giving



examples of those by Lenin and Mao Tse-tung.

The special lecture was given by Hon. Lee Don Won, Chairman of the Foreign Affairs Committee of the ROK Congress, who said calmly but strongly, "If we give more caution toward Communism, disclose their violent substance, strengthen the unity of free countries and make preparation for the power to defend, there is no need to be afraid of it and democracy will surely win the battle."

Finally, Mr. Masakatsu Yoshimatsu, advisor to the International Federation for Victory over Communism, closed the Rally by giving three cheers (Banzai in Japanese).

As the second program of this Rally, the participants joined in the "Peace Parade" from Hibiya Public Hall to Tokyo Station. The Demonstration Parade consisted of 13 echelons, each echelon carrying at the head with the national flag, IFVC flag and participating countries' flags respectively. The parade was full of variety, showing the characteristic of each echelon. A student-like youth who saw the marching commented: "I know now by seeing this parade that a significant rally was held. I know through various news sources that there is no true freedom in Red China, the Soviet Union and other Communist countries. I am worrying about these tragic circumstances. And I was impressed to see that so many people rose bravely to face these problems." A middle-aged man: "Communism is a kind of Fascism depending upon the violence of majority. It never succeeds in making good use of one's character. Even if it pretends a peaceful smile, its essential nature will remain the same. Though it may be a most urgent need for the developing countries to advance in many ways, world peace will never be fulfilled by the Communists. Japan, among other countries, should support Asian countries politically and economically." And a man who saw an extra issue of the IFVC newspaper which was titled "The Open Questionnaire to the Japanese Communist Party" said, "I never believed that the young people like the united red army group

caused such systematic violent activities because of their own theory based on Communism." (re. United Red Army's case, please refer to the April issue of the IFVC newsletter.)

The fund to hold the gigantic Rally was raised by the people who kindly gave donation all over Japan. As most of the young groups who make fund raising campaign on the streets under the humanistic slogan are usually Communists and leftists, people at large were at first cautious about the IFVC fund raising campaigns, but soon began to realize through the efforts of the young freedom-loving people that it was really good not only for Japan but also for the entire world to hold such a rally at present in Japan.

The success of this fund raising campaign was the clear witness of broad support from many classes of the Japanese society toward the Rally. Each one of the nation must have realized that there is no other alternative way to overthrow the crisis that Japan is now facing at this time of upheaval.

Actually, the fund raising also made this World Victory-Over-Communism Rally a jumping step forward to the goal of saving the country and the world. The success of the Rally shows that the victorious glory has now fallen within reach of our hands. The broad and deep unified front of the freedom-loving people who led this Rally to be a most successful and glorious one will sooner or later become a great power to crash all the Communist aggression inside and outside of Japan, and will contribute to establishing genuine world peace.

## Joint Communiqué

adopted at

The First World Student Conference held in  
Tokyo on April 27, 1972

The decade of the 1970's has become an "Age of Upheaval" through successive events such as the entrance of Communist China into the U.N., President Nixon's visit to Peking, dollar shock, eruption of university problems on a world scale, etc. In 1972, one of the years of such upheaval, 40 student representatives from 18 countries gathered here in Tokyo on April 27 to attend "The First World Student Conference." The enthusiasm shown by these young intellectuals in coming to Japan, which has many troubles in this age of transition, to seek for a more ideal world by overcoming present difficulties will surely have a great influence not only on Japan but also on the whole world.

We initially were interested, as the common basis for discussion, in the problem of how to achieve world peace, and we examined what kind of role Communism is playing in the present situation. We found all of us commonly conscious of the dangers of Communism. Today many people in the world are suffering from Communism. This is because Communism is a fallacious ideology which excludes spiritual values and is based only on materialism. For that reason Communism brings about the oppression of humanity and destruction of respect for many under its dictatorship. At present, when the threat of Communism is expanding everywhere, our mission is to fight against it and ultimately destroy it.

We keenly felt the urgent need for us to search for an ideology that can take the place of the Communist ideology, and ultimately establish a proper system by creating a new world

peace-keeping organization that can make up for the breakdown of world order caused by Communist China's entry into the U.N. Recognizing the necessity of correctly understanding the present world situation, we also got the 4 delegates from the western world and 3 delegates from the eastern world to make analytical reports on the reality of Communism on university campuses and of Communist infiltration in their respective countries. From the reports we clearly perceived that the Communist movements are not made separately but rather the great similarity between them shows that they maintain close contact and solidarity of international Communism.

Regrettably, however, there have been no equally constructive movements in the free world which can complete with international Communism. We found with pleasure, however, that recently anti-Communists from around the world have begun to form a unified front for the defense of freedom. During the animated discussion, the participants to the First World Students Conference unanimously agreed to advocate the following resolutions.

1. In the light of the fact that United States is now reducing its military assistance to the Republic of Korea, the Republic of China, the Republic of Viet Nam and other free Asian nations, it is clear that those countries in the Far East that are threatened by Communist China, the Soviet Union and North Korea, oppose the U.S. reduction of economic and military assistance. Moreover, the withdrawal of American troops from the Republic of Korea, the Republic of China and the Indo-China peninsula is a serious matter for those countries directly faced with Communist threat. All the participants expressed their regret for the tendency of the U.S. to give up its position as the protector of freedom. Therefore, we appeal to all conscientious people in the U.S. to support the following requests:
  - a. America should re-examine its Asian policy; consider the defense of Asia to be more important than ever; and

- immediately make concrete policies based on this re-evaluation.
- b. We of the allied countries feel much regret that America has started negotiations with Communist China without consulting her allies. America should enter into concrete negotiation with Communist countries only after consultation with the allied countries.
  - c. American negotiation with Communist countries should be made, not for her own interest, but for the benefit of the free world.
  - d. America seems to have a dream to keep world peace by three-powers-diplomacy as seen in her negotiation with Communist China. But this policy does not help lessen the international tension, but on the contrary it will be followed by expansion of Communist forces. America should consider that her present policy is the same as the appeasement policy of Chaimberlain toward Nazi Germany.
  - e. America should realize even more strongly that the confrontation with Communism is not over yet. America should abandon the illusionary thinking which imagines that peace can be obtained merely by negotiating with Communist countries.
  - f. With respect to the recent situation in Indo-china, we positively support the resolute measures taken by President Nixon. The bombing has been necessary to destroy the Communist supply bases which are used by North Vietnam and the Viet Cong to make aggression on the Republic of Viet Nam, thus constituting a great threat to peace in Asia.
  - g. We hope that America reaffirms her consciousness of being the protector of world freedom.
2. We accuse the Chosoren (General Association of Korean Residents in Japan), a North Korean organization, of its activities to foment riots and violent revolution. We feel it a great menace that the North Korean University in Japan is

giving intensive revolutionary education, and therefore we are encouraged to know that an anti-Communist organization in Japan has long been very active in order to withdraw the permission to establish the North Korean University. We, the participants from overseas, fully support these activities and will continue to support them until the accomplishment of the goal. It is necessary for each of us in our respective countries to keep vigilance against the revolutionary activities of North Korea. We also felt the necessity of increasing the movement for cancelling the permission to the North Korean University.

3. As the student delegates of free nations, we felt keenly sorry for the status of the Republic of China after Communist China's entry into the U.N. We resolved that, after we returned home, we will campaign on the national level in support of the Republic of China. Moreover, we will encourage the captured people who are robbed of their freedom behind the Iron Curtain, and we will help them continue their courageous efforts to restore their freedom by overthrowing the Communist sovereignty. For that purpose we will do research and extend assistance through various means. One of them is to support the political offensive of the Republic of China against Communist China to liberate the oppressed people on the mainland. We will study concrete steps to achieve that purpose. Also we support the courageous anti-Communist activities of the people in North Vietnam who have been patiently walking the path of sacrifice in order to be liberated from the North Vietnamese Communists.
4. We firmly object to the exclusivism of Soviet Communism which mercilessly destroys the sovereignty and demands of the people. We firmly support the countries who have been subjected by force such as Czechoslovakia and Hungary, and other countries of the Warsaw Pact who have been maintaining their existence as Soviet satellites only with much

difficulty and horror. Furthermore, we must be much more united internationally to speak out against the power expansion policy of the Soviet Union, and make the people in the world aware of the danger of the Soviet invasion. We must expose and decisively smash the Soviet intent of aggression which has been extended even to the Philippines, the Republic of China as well as to India.

5. We were informed by the reports of how deeply the Anti-Vietnam War Movement in America is connected with "Peace for Vietnam Committee" and "Anti-War Youth Committee" in Japan. From this fact we can also realize that Communists are contacting each other internationally to carry out their strategy. We believe that it is high time for us to reconsider the fact that we have not made international actions to protect world freedom. Most importantly, we, who attended the First World Student Conference, must deeply realize the significance of the Conference and after returning to each country, must make efforts to strengthen the contacts between other anti-Communist organizations for the protection of democratic freedom, that is, freedom of speech, freedom of association, and security of human rights. At the same time we must organize worldwide student activities such as international rallies or demonstrations to encourage the enslaved nations or the people under the direct threat of Communist aggression. Furthermore, we, the students here, expect stronger anti-Communist forces to arise in all the nations through our world-wide student activities for freedom. We will make much more positive efforts for the establishment of a more united international front.
6. We know that international disputes are caused by many factors such as conflicts of national interests or differences of race and religion. But we can clearly see that the most fundamental factor is the confrontation of the two ideologies,

Communism and Freedom. Therefore, we resolved to call for the protection of world freedom with unity transcending national differences, and for establishing a world institute for the research of freedom by gathering many experts from various fields in the free world such as professors, scholars, men of culture, journalists, scientists, religious leaders, etc. We also call for establishing a research institute for the solution of university problems.

7. All free nations in Asia and the western world must be united centering on the new idea thus developed which can transcend the confrontation between Freedom and Communism. They must further promote activities to establish a new world organization for the maintenance of world peace and order. For the purpose of accomplishing those historic tasks, we keenly feel the important role of university students, upon whose shoulders depends the task of preserving the past cultural heritage and of creating a brighter future. Therefore we firmly resolve here to call upon all the university people to mobilize their studies in all fields and make dedicated efforts toward the construction of a lasting peace on earth.

We finished the significant First World Student Conference with the above mentioned resolution and appeal. On the day of the Conference there was a general strike by the railway labour union in Japan on a larger scale than ever before which robbed the people of transportation and put Japan in a great confusion. Under these circumstances, we felt deeply the necessity of making activities to oppose Communism. All the participants expressed gratitude to the members of the Liberal Democratic Party Hall for their kind cooperation in spite of the difficulties caused by the general traffic strike.

We expect that they will contribute very much to the further development of Japan in the future. We are convinced that genuine peace based on truth and justice will be achieved by gaining an



all-out victory over Communism. Therefore, we are confident that this decade of the 70s, the decade of upheaval, has a bright prospect and is surely directed toward victory. Thus, The World Student Conference is dedicated to achieving a new age of peace and freedom for all.

Finally, it was unanimously resolved by the participants that the Second World Student Conference be held. Concrete matters in that regard shall be left to the Conference.

## Leaders Tell of Fight for Human Rights in Russia

—For the first time the Soviets are seeing signs of a genuine opposition—

"They came at nine o'clock in the morning and started looking for things and taking them away. They even took a parcel I received from London a month ago. It contained some woolen pullovers and a pair of trousers."

Pyotr Yakir, leader of the Action Group for the Defence of Civil Rights, was describing a visit from the Soviet Union's secret police, the K.G.B. We had telephoned him in Moscow, and, while Leonid Brezhnev, the Soviet leader, talked to President Nixon, Yakir was telling us about the reform movement in Russia—conscious all the time that K.G.B. men were listening.

Because of their fear of disturbances while the United States President was in town, K.G.B. men had carried out numerous search and arrest operations in Moscow. At Yakir's place they had been through.

"They take away everything written on a typewriter" he said. "They seize all books published abroad. They are after typewriters, tape-recorders and cameras. On May 6, seventeen such searches were carried out in Moscow alone. Then they photographed the walls of my flat. I have a lot of icons in my home.

In Stalin's day, of course, it would not have been possible to conduct such a telephone conversation. And it is to achieve such personal freedoms and extend them that the Soviet Union's civil rights workers are struggling.

Because of his background Pyotr Yakir, who is 47, holds a special place in the Russian reform movement. His father, General Iona Yakir, was one of Russia's top military leaders in the 1930, and was swept away in Stalin's great purge before World War II—shot as a "German spy" along with thousands of other officers.

Yakir, himself, still only 14, spent the next 14 years in and out of prison camps. His mother, slightly less lucky, got 18 years. He was rehabilitated in 1956 when de-Stalinization was fashionable and he has since worked as an historian in the Academy of Science in Moscow.

Like many Russians, Yakir is obsessed with the injustices of recent Soviet history. Not content with his own rehabilitation, he wants to clear his father, and he is determined to do everything possible to make sure the bad old days of reasonless purges never return.

His privileged position in the eyes of the secret police arises from this and the fact that the K.G.B. itself looks back with horror on the worst days of Stalin, for even some of its own operators suffered the fate of those they were persecuting.

Yakir has emerged as a principal leader of the dissident movement and he is accepted in this role by the authorities. His special position has so far given him immunity from arrest.

An example occurred when he was making his way to Red square to take part in a demonstration. A militiaman questioned him in the Moscow Metro about a trifling breach of the law. As soon as the police knew the demonstration had ended, they released him.

Again, when he led the now traditional Constitution Day assembly before the Pushkin monument last December, although he was taken to the police station, the K.G.B. took over and merely said reproachfully: "You are always looking backwards. We understand, of course; you had a hard time of it. But now you should look towards the future. The future is fine, comrade."

Yakir, however, believes that until the guilty secrets of the Stalinist past have been unlocked and comprehended, no true

step towards further freedom can be taken.

Yet he is optimistic about the possibility of Change. "We may not be there to see the changes, but among the young people there are many who are active. No independent-minded person in the Soviet Union wants to retreat into the past. They beat us. They kill us. But people will go on thinking in a new way."

The authorities were busy trying to make sure that not a scrap of opposition was left anywhere, he said. "In the Ukraine they have already succeeded. There, even the families of arrested men are afraid to speak to each other. Every day the police call them in for questioning just to intimidate them. More than 90 people have been arrested." The situation, he said, was the same in Leningrad, in Lithuania, in Novosibirsk, Siberia—"science city," where most of Russia's advanced research is carried out—and at Kharkov and Sverdlovsk.

"But they have not yet managed to silence people in Moscow. This is very disagreeable for the authorities. They don't like it when they send their men to search homes and and people refuse to let them in. They cannot understand why people are not afraid of them."

The Action Group for the Defence of Civil Rights is the most aggressive organisation working for reform in the Soviet Union. Its philosophy is based on the rights and freedoms guaranteed by the Soviet constitution, and on the United Nations Universal Declaration of Human Rights which the Soviet Government accepted. The Group acts by issuing strongly-worded appeals and protests, denouncing injustices committed by the courts and by the secret police.

The other important and influential reform platform in Russia today is the Rights of Man Committee, with a cluttered bedridden office in a street near the skyscraper Soviet Foreign Ministry. Its secretary is Valery Chalidze, 32, a physicist. Once a week he stays home to be available to anyone—including foreigners

—who wish to inquire about the Committee's work. He insists on "open" interviews because, he argues, the Committee is operating within the law and has nothing to hide.

The Committee's founder was Dr. Andrei Sakharov, one of Russia's most distinguished nuclear physicists, often described as the "Father of the Soviet H-Bomb." He has been a full member of the Soviet Academy of Sciences for 20 years, and holds the Stalin prize and an Order of Lenin for his work on controlled nuclear fission.

For nearly a decade, 51-year-old Sakharov has been quietly calling for political liberalisation and economic reform—argued from the position of a loyal and respectable orthodox but worried Soviet subject. In 1966 he was one of 25 signatories of an open letter to the First Secretary of the Soviet Communist party, Leonid Brezhnev, warning against the danger of a revival of Stalinism.

Dr. Sakharov wants to see East and West co-operating and converging rather than fighting each other. He maintains that the rule of the Communist party would be strengthened not weakened if the bureaucrats dumped Stalin's antiquated economic centralism and introduced Western style planning and technology.

Where Sakharov has begun to make his mark is in the field of political and philosophical self-expression. In 1970 he and some colleagues brought pressure on the Soviet authorities over the detention in a mental clinic of Dr. Zhores Medvedev, an internationally known geneticist. His "crime" had been to protest because the Russian Government prevented serious co-operation between himself and overseas scientists. He was promptly released—although officially he was described as "pathologically psychopathic."

Sakharov decided to broaden the struggle for basic human rights, and in November that year the Rights of Man Committee came into being. The two other founder-members were Dr. Andrei

Tverdokhlebov, another Moscow scientist, and Valery Chalidze.

The Sakharov Committee, as it is sometimes known, has none of the characteristics of a political movement. It sets itself modest aims summed up as "theoretical research and constructive criticism of the present state of legal guarantee of freedom for the individual in Soviet law." Members lay great stress on the belief in the principles of the United Nations.

The Soviet authorities neither recognise nor forbid the Sakharov Committee. They content themselves with keeping its members under close supervision.

Valery Chalidze told us over the telephone: "A month ago we issued an Address to the Supreme Soviet appealing to it to help in resolving the problem of the Tartars deported from the Crimea during the war. Many of them would like to return to their homeland. We urged the presidium of the Supreme Soviet to take action to ensure that local authorities do not put obstacles in the irway. We have had no reply. But we did not expect one. For the moment we simply send our proposals in the hope they will do some good."

Chalidze also spoke about a study the Committee had carried out into the rights of people committed to "psychiatric hospitals."

He complained that the biggest mistake people make about our Committee is to think of it as an organ of opposition. The word 'opposition' is a political term. We are a scholarly association purely juridical, and we have no connection with politics nor, therefore, with opposition. Our job is to help the State and not to oppose it."

The Committee works on the principle that in the Soviet Union "everything which is not forbidden is allowed," unlike many Soviet citizens who see no difference between the law as it is written and as the authorities choose to interpret it—an attitude Russian reformers would like to change. The Committee receives from Soviet citizens many letters about the violation of rights. In turn it informs the Soviet population through its underground journal "Social Problems."

Questioned about the success of the Committee's campaign, Chalidze replied: "Even with the best will in the world I do not think the authorities could put our recommendations into effect immediately. So it is difficult to speak in terms of 'successes'."

The only group to have produced anything like a coherent programme of political reform within the Soviet Union is the Democratic Movement, although it does not have any obvious formal organisation and the leaders do not identify themselves publicly. It issued a manifesto in 1969, and last year sent a summary of aims to the Supreme Soviet: The removal of the leaders of the Communist Party from the Government; the transfer of all power to the Supreme Soviet: The repeal of all anti-constitutional laws; more democratic freedom; the release of political prisoners; democratic elections and eventually a new constitution.

The Democrats promulgate their programme by means of the samizdat (or self-publication) method. Samizdat was originally the means of communicating to the public the works of authors who could not get their poems, essays and novels through the State publishing houses; it by-passed Glavlit, the censorship organisation.

Because it is a criminal offence in the Soviet Union to use a printing press without official permission, pieces of samizdat had to be handwritten or typed. The novelist Solzhenitsyn, for example, laboriously copied out by hand 250 copies of a letter he wrote to the Soviet Writers Union condemning it for accepting censorship.

As the reform movement began to develop into a serious force in the mid-sixties the samizdat industry moved into straight political action, and in the past 10 years it has become the most important means of expression for the various groups campaigning for change.

In its simplest form a typewritten sheet is copied by a sympathiser and passed from friend to friend like a chain letter until eventually hundreds of copies are in circulation. In the period

1966-70 over 700 of these documents reached the West. They provided up-to-the-minute news of arrests, searches and trials. The fact that such information became public caused consternation in the Kremlin, which struck back by declaring samizdat illegal. The criminal code was amended to make such activity punishable by three years' imprisonment.

Nevertheless, in April, 1968, there appeared a new and significant underground bi-monthly called Chronicle of Current Events which has had an important effect on the morale of the reform movement. As well as co-ordinating the activities of the various groups, the Chronicle has become a reliable news bulletin for all those struggling for change in the Soviet Union. Last month No. 24 reported the protest of 15 prisoners at conditions in a Leningrad labour camp. They had stitched up their own mouths, and as punishment six were sent to a psychiatric hospital and nine into solitary confinement.

The underground Press has made it possible for the first time in Soviet Russia for genuine political debate to be carried on outside the State system. Differences of opinion can now be argued out on the pages of what amounts to a free Press.

In December the Central Committee of the Communist Party, the 241 strong policy-making group, alarmed at the spread of reformist activity, called for measures to end samizdat. The K.G.B.'s first step was to crack down on publication of news about oppression. After dozens of raids the security men added hundreds of names to the list of those considered dangerous because they demand elementary rights.

The continual cycle of protests and repression continues. Many leaders of the movement are now wasting their lives in Siberian labour camps and in exile. One is Andrei Amalrik, 31, the author and playwright who for a brief spell in the late 1960s became the most outspoken critic of the Soviet system.

On May 21, 1970, four black Volga cars carrying 14 men,



most of them officers of the K.G.B., pulled up outside Amalrik's dacha some 100 miles southeast of Moscow. They searched the two small rooms of this simple wooden building for more than five hours. Amalrik, typically, told them several times that their action was illegal as they had not produced a warrant. But they seized his typewriter, letters, and a copy of his book "Can the Soviet Union Survive Until 1984?" extracts of which appeared in The Sunday Telegraph. Amalrik himself was taken to the K.G.B. headquarters in Moscow and interrogated for more than four months.

At his trial, 1,000 miles away in Sverdlovsk, he told his Soviet judges: "I think my country's chief task now is to throw off the burden of a heavy past, for which it needs above all criticism and not glorification. I believe I am a better patriot than those who loudly hold forth on their love for the motherland, meaning by love for the motherland love for their privileges."

His words earned Amalrik an even stiffer sentence than the prosecutor had asked for. He was given three years in a "Strict regime" labour camp. When, inevitably, his appeal failed, he began a 5,000-mile journey to eastern Siberia. The journey took four months and several times he was near death from meningitis, hunger, and beatings from vindictive guards who singled him out because he was a political prisoner.

The roll-call of protestors in Russia is long. There is Andrei Sinavsky and Yuli Daniel, authors whose works were smuggled into the West and who have only just been freed after five years in camps. Pavel Litvinov, 35, grandson of Stalin's Foreign Minister Maxim Litvinov, is now halfway through five years in exile for organizing a Red Square protest over the Soviet invasion of Czechoslovakia.

At his trial Litvinov said: "At the moment of my arrest on Red Square I knew very well what was going to happen to me. The policeman said: 'You fool, if you had kept your mouth shut you could have lived peacefully.' But who is to judge what is in the interests of socialism and what is not? That

is why I went to Red Square. That is what I have fought against and what I shall continue to fight against for the rest of my life."

In January Vladimir Bukovsky, 29, son of an orthodox Communist journalist, was sentenced to two years in prison followed by five in a labour camp for "anti-Soviet agitation." His crime was to protest against the practice of committing to mental hospitals those who disagree with the regime

These people, and many others, can be said to have attacked the Kremlin head on. But Boris Zuckermann, a thoughtful 40-year-old professor of physical chemistry at Moscow University, evolved his own form of legal protest. Its origin was a letter he sent in November, 1968, to a British friend at Oxford University.

When he heard that it had failed to arrive, Zuckermann made three copies and posted them on different dates to England, all by registered post. These too become "lost," so Zuckermann complained to the Soviet Post Office.

The Claims Bureau at first ignored his complaint, but when he started to agitate for compensation, namely 22 roubles 5 kopeks (about 10 pound), he was firmly told that the letters had gone astray in England and that the British Post Office had not replied to enquiries.

Zuckermann now began to study Soviet law. He strongly suspected that the letters had been seized by what has been called by the protest movement the "Black Office." This is the consorship bureau which has existed since Tsarist times and, ironically, was often condemned by Karl Marx.

Taking on the Post Office—with its bureaucratic nature and involvement with international postal authorities—gave him a chance to use a whole series of legalistic ploys.

When no answer came from the Claims Bureau, Zuckermann complained to the Minister of Communications, Mr. N. D. Psurtsev. The Minister again blamed the English Post Office for the loss of the letters and told Zuckermann that not until enquiries had been

completed in London would he got compensation.

Study of international postal regulations convinced the Professor that this was not so. He wrote to the Public Prosecutor complaining that the Minister had taken an illegal decision. Zuckermann told us that he had acted within Soviet law. "They consider the law to be an instrument for achieving their aims—and I take the same view."

The Public Prosecutor replied that he was referring the matter back to the Minister of Communications. Zuckermann quickly spotted that this decision, too, was illegal because under Soviet law action was the duty of the Prosecutor.

The Professor decided to take the matter to the courts himself. The District Court urged both him and the Post Office to settle out of court. He appealed against this decision to the Moscow City Court and lost. The case went to the Supreme Court, back to the City Court and eventually down to District level. Zuckermann now cunningly insisted that the Soviet Government take legal action against the British Government. A Russian Post Office official declared that his Government was not going to trouble an international organisation and the British Post Office for a mere 22 roubles.

Zuckermann's "troublemaking" had cost his Post office more than 1,000 roubles. His plea for compensation was rejected by the court.

"Did you win or lose?" we asked him. With a slow smile he replied, "It is difficult to evaluate, but in my interpretation I won something."

The Black Office continues to censor mail, but it has been publicly humiliated by all the Professor's activity. As a result Russians who had not been aware of its activities have learned something.

His court cases also drew upon the Professor the unwelcome attentions of the K.G.B. The first warning came from a neighbour who told his wife that if he continued the Post Office campaign

they would send him to an asylum.

He was, in fact, summoned for a "psychiatric examination" by doctors dealing with Soviet Army reservists.

"I was very open with them, for the doctors were friendly. Without boasting, I think they formed quite a good impression of me. The truth is they had been badly briefed by the K.G.B., which is not always perfect. I heard afterwards that when the secret police asked them why I had not been sent to an asylum they replied, 'You should have told us beforehand, because then we would have carried out other tests and asked good questions.'"

The authorities got rid of Zuckermann, a Jew, by giving him a visa for Israel. Among his friends in Russia were leaders of the Russian reform movement. One was Major General Pyotr Grigorenko, a World War II hero who is held in an insane asylum for his stand on civil rights.

In recent months there have been many signs of a convergence in tactics and the planning of dissident action between Russian intellectuals and people in national groups throughout the Soviet Union. The U.S.S.R. is composed of 15 republics, each with its own national characteristics. The Russians themselves have always stressed their superior national position. But the nationality problem has now come to the Ukraine, and is also clearly discernible in Byelorussia, Moldavia and the Baltic States (Latvia, Lithuania and Estonia).

The Ukrainian dissidents have produced a great amount of underground literature. K.G.B. men concentrate on trying to break up the Ukrainian nationalist ferment and also to trace its links with the wider movement for general reform by searching the flats of men like Pyotr Yakir in Moscow.

What worries the central Government is that the whole reformist, composed of the many groups in Russia, may now be coalescing with a strongly nationalist movement against the

domination of Russia in the U.S.S.R.

In January the K.G.B. made simultaneous swoops on the homes of "troublemakers" in Moscow, Lvov and Kiev in the Ukraine. They arrested 11 Ukrainians and charged them with "nationalist activities."

Recent issues of the Chronicle of Current Events and a Ukrainian underground publication, the Ukrainian Herald, tend to confirm Moscow's fears that Ukrainian and Muscovite reformers are acting in conjunction.

In the Ukraine, as in other republics, what excites people most is the idea of preserving national culture, customs and values. But in fighting for such things they also express their dislike of Communist and Russian chauvinism and bureaucracy.

The point is proved by testimony which has just reached the West from the trial of Valenty Moroz, a 36-year-old history teacher from the Ukraine, who has become a hero among Ukrainians. At his secret trial he handed over a taunting letter to the judges.

"Times have changed," he wrote. "That is the whole answer. You (the authorities) find yourselves in a completely different situation. Stalin had enough water to extinguish the fire. You have to live at a time when the reservoir is running low..."

He is now serving a nine-year sentence for "anti-Soviet propaganda."

The Baltic nations are the scene of a similar upsurge, both national and religious. Recently thousands of young Lithuanians fought with military riot squads and chanted "Freedom for Lithuania" in the streets of Kaunas. Nationalist feeling grows in Lithuania. Last summer protest petitions had an average of 500 signatures. By March, this year, the nationalist had collected no less than 17,000 signatures on a document sent to Mr. Brezhnev. Valentyn Moroz spoke prophetically at his trial about the way things are changing in the Soviet Union.

"Do not deceive yourselves," he said, "that it will always be

as it is now. At a time of universal literacy, when there are 300,000 students in the Ukraine and radio sets can be had by all, at such a time every event processes are only just beginning and your repressive precautions are no longer effective. What will happen next?"

That is a question to which millions of other people would like an answer. A great deal depends on how those Soviet citizens now studying in the universities behave as they move into positions of responsibility.

Here the picture is not a very cheerful one so far as it can be pieced together from the views of rare Soviet students who come to the West and from British students who go to the Soviet Union on courses.

The teachers frequently take conventional party attitudes in their lecturing. They still discourage original thought in case it becomes politically dangerous.

As a result the students in the mass are highly conventional in thought, word and behaviour. The majority simply work mechanically to acquire their work-passport to a good job for life and try to keep out of trouble.

Nevertheless they are different from their parents. In particular they do not share any great interest or enthusiasm for the slogans and speeches of doctrinal Communism. This is not to assert that they are not loyal and patriotic Soviet citizens, they are just bored with the ideological trappings.

A minority who might be described as "trendies" assert their mild rebellion by keeping out of politics and affecting imitations of Western long-hair-and-jeans styles of behaviour. They listen to group music on foreign radios, but their revolt is not a serious one. The real reformers in the universities form much smaller groups and within the universities they do not greatly advertise their views.

Young Russians at present have little influence on government.

But the whole future of the reform movement depends on its growth with the universities. One of the Soviet system's most praiseworthy achievements is mass education, and it would be naive to believe that Russian youth will not eventually break out of the mould of unquestioning allegiance to the crude simplicities of peasant Communism.

Today in the Soviet Union a measure of protest exists born of disappointment with the system and bitterness against it. Soviet Jews are agitating to leave for Israel, religious groups are struggling for freedom to worship, intellectual reformers are fighting against illegalities and oppressions. National minority groups in the Ukraine and the Baltic States band together to oppose Russification of their countries.

Even today these are isolated voice of dissent in the general chorus of conformity. But the remarkable thing is not that protest is relatively limited—but that it exists at all.

Only two decades ago the State stamped out every outbreak of dissidence. And millions who had no intention of making any protest at all disappeared into murderous Arctic prison camps, many to die there.

Why, then, in an authoritarian and conformist State like the Soviet Union is protest tolerated at all now? For several reasons the Kremlin has decided that it is more opportune not to be seen to be acting too ruthlessly. It believes that the lid can be held down by selective terror rather than by the mass purges of Stalin's times.

Many reformers—Dr. Sakharov, the nuclear Academician, for example—are highly placed and important scientists. The Government knows how great is their contribution to building a Soviet Union capable of matching the technological expertise of America and the West, and it is reluctant to deprive itself of their services.

The K.G.B. could crush the reformers overnight. It chooses

not to do so on the reasoned argument that it is easier to control such movements by knowing their leaders and their recruits.

Even in the conformist machine of State security itself things have changed. A new generation of intelligent and sophisticated officers is at least making a start with a gentler approach to the suppression of opposition. Hardly a family in Russia has not been touched by the horrors of the old days. K.G.B. men remember colleagues and parents purged and persecuted, and hesitate to start again a process which might eventually engulf themselves.

The leaders in the Kremlin share this reluctance to unleash outright terror. They are hemmed in by the past and threatened by the future. They have not been able to kill the new ideas. On the contrary, the protest movement has grown, its members have improved their techniques and their supporters have grown in confidence in standing up for their rights.

A new generation has emerged in the Soviet Union unscarred by the horrors of World War II and the darkness of Stalin. It is significant that among protestors brought to trial the average is below 30. The ageing leaders in the Kremlin have still to comprehend that such people are seeking not to overthrow the Soviet system but to liberalize it and make the Soviet Union a better place to live in.



## FLF Statement of Policy

Since FLF was founded in 1960, the constant activity to support a growing number of projects tends to obscure any sharp dividing points in our stages of growth. However, the founding of the Rising Tide, our bi-weekly bulletin, certainly marked such a point in April 1971; so, too, will the expansion of the Tide to a full tabloid-size newspaper, beginning with this issue. Distribution only through the mails, will now include street selling and newstands, resulting in a much greater impact on public opinion.

Since many of you may be reading the Tide for the first time, it seems appropriate to present an overview of our FLF work—our general philosophy, some specific beliefs, and our strategy for victory.

FLF is an educational organization committed to the establishment and preservation of a true world peace which will ensure world freedom. The Communist ideology with its totalitarian goals and practices is the chief obstacle to our goal of freedom and peace, and thus we are dedicated to developing the standards of leadership necessary to advance the cause of freedom in the struggle against Communism. We are an independent organization with no partisan political goals.

We do not consider the people of Communist nations to be our foes, nor do we harbor any hatred toward their leaders who have wrought so much anguish upon the world. Rather, we feel compassion for them—they are misguided by their destructive ideology, where in lies the fundamental error. We seek to promote a bold and comprehensive foreign policy based on the moral precepts which would extend the promise of a free society to the whole world.

Because the peace of the world depends to a great extent

upon the credibility of America's commitment to defend that peace, any American hesitation or indecisiveness in supporting our global commitments brings the world closer, not to peace, but to war. There can be no real peace by compromising away our morality and ideals; we must repeatedly underscore our determination to fulfill our commitments.

Many anti-Communist groups in America are composed of individuals from a generation which had personal experience with the horrors of Communism, but somehow they have been unable to successfully communicate this feeling to our own generation. There, we cannot be just another anti-Communist organization, if we are to reverse the tide of moral retreat in America. Communism is more than just political or economic totalitarianism. Its whole world view and social system are based on negativity and false values, and can be overcome only with a positive, spiritual value system.

In our opposition to Communism, we shall not prolong the negative anti-Communism of the past which has been accompanied by so much social stagnation, national guilt and moral hypocrisy. We do not hate the Communists, but the ideology of which they themselves are the most tragic victims. The primary goal of our foreign policy should be the ideological enlightenment and liberation of all peoples, as the foundation for world harmony. Therefore, we evaluate our relations with other nations, not with an eye toward effecting short term accommodation, although that may be appropriate at times, but with the ultimate view of achieving universal freedom. We are not willing to compromise that goal of freedom, but we recognize that in search of its fulfillment we must deal with the realities present. America needs to develop young leaders who are fully aware of our responsibility to the world, and equally aware of the tragic consequences of failing to fulfill the responsibility. This FLF will do.

Our nation is in an ideological crisis. Compromising ourselves on so many issues for so many years, mistakenly believing that

compromise in itself was good, we seem no longer capable of distinguishing between good and evil. The ideals upon which our nation was built are rapidly losing their meaning to the American people. Our nation lacks the strong visionary leadership necessary to articulate, these ideals give them relevance, and inspire wholehearted unity in their pursuit. Young people in particular are turning in growing numbers to the only ideological force which seems to promise ultimate solutions—Communism. The permeation of Marxist thought has generated a wave of despair, negativity and even self-hatred in our nation. The solution can only be found in a positive, moral ideology which can really offer an ultimate hope to mankind. The official philosophy of the Freedom Leadership Federation, the Unification Ideology, is a radical new synthesis of religious and scientific thought which inspires great new hope and vision.

Briefly we believe in one family of mankind under the Fatherhood of God, and that man and God together share the responsibility to create a unified, peaceful world. We believe that progress between nations, races, classes or any two elements comes about through mutual commitment and cooperation, not through conflict, contradiction or struggle. Universal social justice will be achieved when every man identifies with the purpose of the whole, and derives his individual purpose from within that framework. This carries with it the moral responsibility of America to work for the universal good of mankind.

Since we view the Communist ideology as the chief obstacle to the achievement of our goals, our primary concern is on the ideological level. Other considerations, such as military, economic and political—however significant—are evaluated from within the framework of the ideological struggle.

The FLF presently has three main areas of activity, which are, briefly:

World Freedom Institute: The WFL training programs are

designed to give students and youth leaders a comprehensive assessment of the current international struggle, and an ideological framework from which to evaluate it. By understanding precisely what Communism has promised in contrast to what it has in fact produced, these young people have recognized the urgent need to combat the Communist ideology and to strengthen our democratic and moral alternatives to it. Training of cadres takes place in graduated steps—from initial involvement through public lectures, films and discussions, to participation in weekend workshops, street meeting and eventually teaching or training by the cadre himself.

**The Rising Tide:** Although we have a variety of publications, *The Rising Tide* is our main effort. Published bi-weekly, it includes objective information on radical activities and reports of FLF activities, as well as informative articles on current international events, theoretical analyses and timely reprints from the press. FLF also publishes stimulating pamphlets, and posters for wide distribution on campuses and in communities.

**Committee for Responsible Dialogue:** CRD is an assembly of articulate young spokesmen who challenge all radical or Communist speakers to debate their ideas publicly and thereby to submit them to the test of reason. A number of Congressmen and other prominent figures have helped this effort strengthen the image of our entire Foundation.

FLF seeks to work closely with all other responsible educational organizations in areas of common concern. We act as the American affiliate of the International Federation for Victory Over Communism, with active chapters in Japan, Korea, Free China and a number of countries in Europe. We are also a member of the American Council of World Freedom, the U. S. affiliate of the World Anti-Communist League.

In the three years since the Freedom Leadership Foundation was established, we have seriously studied the extent and nature of Communist influence in and upon our nation and have sought

to analyze the strategy of those groups who were seeking to counteract it. The results we found were not encouraging. In failing to combat the influence of Communism on the fundamental level of ideology, America has suffered an internal erosion of the spirit, which is much more subtle than a military or political offensive. Only ideological re-education can effectively draw young people to a real commitment to work for peace and Freedom.

To accomplish this, our planning is not based on a straightline evolutionary projection. Our emphasis is not just on our present programs, but on using them as tools in order to establish the broadest foundation in the shortest time—a fully developed training program, and a corps of qualified trainers and other cadres to take leadership roles as we quickly expand to a mass effort. Therefore, the focus of every program must be coordinated to help develop that initial foundation of leadership cadres.

The World Freedom Institute and The Rising Tide are the two main tools in our work. The focus of our street speaking, public lectures, leafleting, postering and other activities is to recruit for our training seminars.

Here the expansion of the Rising Tide plays a major role. Not only as a means for much wider exposure and publicity for our seminars, but also as a vehicle to involve 'new converts' in the writing, publishing, and selling of the paper. Providing an activity for immediate involvement for new members stimulates creative commitment, and vitalizes the organization.

In reviewing the work of the Freedom Leadership Foundation, I have hoped to show you the breadth of our vision, the strength of our determination, and the purity of our purpose. Because of our critical times, we cannot think of living for ourselves, but would rather sacrifice our own lives to achieve a true world of peace in which our descendants can prosper. We do not accept the view that the world will always have the problems of war, conflict, poverty and racial hatred—but as long as it does we are

compelled to work for their solution. We can find no comfort in failing to confront them.

The commitment to realize our vision is total—how quickly we are successful depends on the response and support of the American people. We are asking you to join with us in this effort, especially through your financial support. Each single person is so vital—and the time is short. We are waiting to hear from you.

## European Trip

By Barbara Mikesell

It was a great blessing for me to suddenly find myself in Germany for what turned out to be a three-week tour to six countries. I would like to share with you my impressions of Europe, our Family there, and the highlights of Master's long hours of talking with the Family.

I was not in England for our Parents' visit there, but I heard that his three evenings of public lecture were positive... at least in terms of the people who stayed. Evidently, Master's ways are quite a contrast to the English ways, especially considering that he spoke in the Quaker house there. Many walked out, and there was quite a turn-over each evening. The British Family was concerned, but Master seemed very pleased with the outcome. Doris Orme said that on the last night, the spirit of George Fox, the founder of Quakerism, bowed low before her, saying that while they were sitting on chairs, he and those with him were bowing with their faces to the floor, because they were so unworthy to be there with Master. He said that while on earth he hated the sound of church bells on Sunday morning, but he wished that all the bells of London would ring for Master.

I arrived in Essen, Germany, several days after Master's party. Since Master was to travel in only a few European countries, the Families from all over Europe came to Essen. The 300 members stayed in a gymnasium not far from the center. Since the center is large, they ate their meals there and comfortably met in its large lecture hall. They rose at 5:30 and began lectures at 7:00 A.M. Mr. Kim generally taught, once Mrs. Kim gave her testimony, and sometimes Master spoke. The Family meetings were like a miniature

from clusters of heads gathered to catch the words in English, French, Dutch, Italian, Swedish, etc.

The public lectures in Germany went very well. I believe Master's nature is in keeping with German nature. The hall, which holds between 500 and 600 people, was nearly full each evening. Very few people walked out, and many stayed for animated conversation with the members.

After the second night of speaking, we returned to the center to find nine new white VW buses trailers hitched behind. We were so excited! These nine buses were to be added to the three already purchased and operating as mobile teams. The twelve will be divided into two caravans of six vans each. Each caravan will start out with thirty people and will seek to gain ten more. Each one of the vans will be responsible for different aspects of the mobile program—finances, teaching, literature, membership, etc. The teams are Austrian and German and will tour between these two countries.

Having the Germans and Austrians working so closely together illustrates a point that Master stressed throughout Europe: the need to unify Europe. I myself could see how different each country is, how each has something to offer to the whole: the drive and organization of the Germans, the spirituality and art of the French, the humility and vision of the Dutch, the passion and independence of the Italians, the heart and music of the Austrians, the earthiness and tradition of the British, etc. By international mobile teams, hard work, mutual service, and intermarriage, Master intends to unify Europe and add to it the wealth and power of America. Some of the European Family stressed to me the vast differences between nations; however, I feel that Master (and only he) is capable of establishing a unified Europe. To begin with, Master desires to increase membership. Then he plans to establish the international bus teams. The Germono-Austrian teams are the beginning, made easier by the common language. He is concentrating on the salvation of Germany and England, because if these two are saved, all Europe



can be saved.

While in Germany, we spent one day in Berlin. There, for the first time since I joined the Family, I was inspired to write a poem. Before the Family, I wrote for comfort in the midst of loneliness and despair. Perhaps in Berlin I was touched by this once again. (Poem is at end of this article.)

From Germany, we drove to Holland, a strange flat country where sometimes the water is banked high above your head as you drive along. The Dutch are warm, much less formal than the Germans. They told leader that there is a Communist church of about 500 students where they read sayings of Mao and teach that religion is the opium of the people. In the midst of a "sermon", our members—scattered throughout the congregation, began to chant that God is alive. They completely shocked the Communists. The second time, the congregation responded by singing a Communist song.

It was a beautiful stay in Holland. The first missionaries to Korea came from Holland, so Master feels very deeply towards that country. As in 1969, he celebrated the first of April at 5 A.M. on their beautiful Holy Ground. There was a warm gentle rain, the crying of the morning birds, and quiet swans floated by on their own reflections in the pond beyond our tree. It was a morning in the Kingdom. Later, at a diamond-polishing factory, Master bought a memento of the Third World Tour: a beautiful diamond, symbol of the everlasting, for Mother.

In Holland, Father spoke of the need to make our lives count. He said in order to do that, we must establish a goal in our mind and set our full determination behind it. Though he went to school in poor clothing, he always had in mind, "...in 10 years...in 20 years..." and now he has done it. We must set our hearts on goals and work hard, then Heaven can work—and nothing is impossible for Heaven after we have given all. "I have nothing but my hands, but with these hands I will establish my goal." This was beautifully illustrated later by Mr. Oyama when he said that he determined to

make so many millions of dollars for God in four years, and he succeeded. He then rededicated his life to so many more by the end of the next seven years. Master also spoke of how the Dutch and the Austrians would have to be like glue to bind together the proud Germans, the proud English, and the proud French.

From Holland we went to France. There they have a very serious problem with the Communists. The Family is followed, and their pictures are snapped on the streets. Much of their mail never gets delivered—Reiner almost never receives a letter. Their center has been broken into and searched; their lines are tapped so they never make an important call from the center. Reiner changes his car every day, and when he rides the subway, he waits until the doors are almost closed before he jumps out—"I stay skinny so I can slip through subway doors to lose my followers!" There is no protection from the police because the Communists have infiltrated them. Many times Master asked the Family if they were ready to sacrifice even their lives. He also explained that if he must sacrifice their country by withdrawing the Family momentarily in the face of Communist take-over, they must understand that in saving other countries first, France will actually be saved more quickly.

From France we went to Austria. There he urged the unity of Austria and Germany as a foundation for the salvation of Europe, and also as a front that can work in the event of Soviet invasion. During the Austrian welcome program, Master was captivated by their musical talent. On the spot I saw the evolution of the Vienna Youth Choir, which will become an international organization of talent. It will sing for the international mobil teams and for future rallies. The director Father finally selected was a 25-year-old engineer with unusual musical talent. Just prior to joining the Family, he was inspired to go to a music university "part-time", where he graduated with honors from a four-year program in two years. The decision was difficult, and the qualifications of this young man did not come out until after the decision

was made. I was amazed at how well he was prepared, and how Master chose him from the others. Master stressed the importance of this organization. Its birthday, April 7, is the day Master was tried by the Communists. He said that the director and the choir must take lessons and take their mission very seriously.

One day we drove an hour from Vienna into the farmed hills where the Austrian training center is located. This was a beautiful old farmhouse, completely remodeled inside by the Family—very suited to our purposes. Our Parents saw much potential in the house and location, and encouraged the Family to expand it.

In Italy we spent a day in Pompeii. It was impressive to see a town stopped short one day 2,500 years ago. The Lord of Lords walked across a beautiful mosaic doorstep saying, "Welcome". Little did the man who laid the stones or the children who played on them know that one day their Lord would step across.

In Italy also there is a serious problem with Communism. Communists were openly vying for power in the elections. Both in Italy and France I noticed a romantic, playful attitude toward life. The Communists are so intent on their ends that it is easy for them to infiltrate where nobody cares or intends to sacrifice for an alternative. The leaders of these Families have to work with this attitude.

In Italy as well as in France, Master advised evacuation in the event of a takeover. I felt such Heavenly urgency to find those who are prepared. If there is an evacuation, the people of these countries would have no hope for some years to find the truth they seek. Under Communism, their seeking may lead to their death, even when the Kingdom is so close.

I parted with Master and his party in Italy as they went on to Greece and Israel before heading to the Orient. I spent a week with the British Family. They were in the midst of a forty-day condition to find two members each as a foundation for their mobile team, which will leave soon. Each day they returned at 10 p.m. for supper after a day of work and or witnessing. They have about

fifty members in three main centers, one in London and two far away in very English homes. They have begun to send out pioneers, plus a center in Ireland and Scotland. For their mobile team, they bought a large type of moving van in which they fixed bunks, a kitchen, and a combination dining room-lecture hall. They name all their vehicles —this one was dubbed "Sampson" by two-year-old Yong Oon. With the vocal talent of Doris and a number of other members, they have developed a stage show that has performed several times and has been on radio. They have cut a small record. The Family hopes to develop this professionally.

In each country, Master spread the idea of "book-witness". He suggested that each member purchase 10 or 20 books and loan them out each month. After a short time, he should contact these people and cultivate a harvest where is a positive response. Master wants to start this in America. He spoke about the amount of literature which the Left has used to spread its values, and he desires for our values to become more widely known as well. Also, with the tremendous pressure to increase our membership, this would be a good method of witnessing.

In each country, Master stressed the importance of the salvation of America. He spoke of how we have 60% of the world's wealth and how our overthrow is the goal of all Communist parties. He also commented on the size of America compared to the nations of Europe. For these reasons, he desires to mobilize all the nations on this soil. From each nation he received a declaration of how many they would send here to work with us by the end of a year. (Germany, 300; England, 100; Holland, 100; France, 100; Austria, 200; Italy, 100; as well as the 400 members from Japan). They are hard-working and dedicated—we must prepare for their coming! Before he left for Asia, I asked Master if he wanted me to give a message to the American Family. He said that he wanted to convey his greeting, and a plea to work very hard in our mission.

Once again I have seen how deeply we share the same heart

and lives as our brothers wherever they may be. We seek after the comfort and power of our Heavenly Father and the trust and happiness of our True Parents. Thank you, Father.

## Berlin: My Impressior After Brief Visit

By B. R. Mikesell

An island

With no gentle waters lapping at its shore;

An island imprisoned by enemy land.

The once proud capitol building center of a bustling nation,

Now lies brooding, windows darkened,

Silenced.

London, Tokyo, Rome, New York, ebb and flow in the  
world's rushing tides;

Berlin lies, a somber lake under a shadowed sun.

The Berlin Wall twists and winds through the city,

Like a snake chilled yet deadly in the winter sun.

It severs the city in two:

To the east are poisonous fangs—fiery darts in readiness

To strike the Innocent in their terrible flight...

Brothers running, desiring only to be free.

To the West there are no fangs, only look-out stands

Tucked against the wall.

Countrymen and tourists climb these stands

To gaze behind the prison wall...and ponder.

Atop these structures also, children play:

Perhaps they are rocket ships

Or houses of make-believe;

Perhaps they are tanks or forts standing near the enemy lines

Or a more than T.V. war.

There are crosses along the wall—

"Here this one tried, was shot..."

## Visit of Our True Parents 1972 in France

By the French Family

Long was the time the French family had waited for the coming of our True Parents and finally the great day had come. On Sunday April 2, at 11: 35 a.m. our True Parents, accompanied by Mrs. Choi, Mr. Kim, Mr. Ishi, Mr. Oyama, Mr. Porter and Miss Mikesell arrived at airport Le Bourget in France. Reiner and Barbara Vincenz and several members welcomed them with big bouquets of flowers and drove with them to headquarters. A large majority of the members had never seen the True Parents and were filled with happiness and excitement when they arrived.

From that moment on, it seemed as if the center had metamorphosed: a heavenly atmosphere filled it and a new epoche began in the heart of each one which will be reflected soon everywhere in France.—as if to make the new start visible, the weather which was cold and sullen, became warm and luminous.

Since the museums were only open that day our True Parents decided to visit the Louvre right after the meal. The family stayed in the center, singing and praying, waiting for the moment when our Master would come to say a few words or give a long lecture. For Mr. Kim, Mr. Pak, Mr. Ishi and Mrs. Kim it was their first trip to Paris and our True Parents wanted to show them some of the famous and historical places in the city. The "Mona Lisa" by Leonardo de Vinci and a few other paintings and sculptures held particularly the attention of our True Parents, as the hall exposing the jewels of the crown.

After seeing Louvre we visited the Eiffel tower. Since it was Easter Sunday everywhere was a big crowd of people and we felt

sorry that our True Parents had to wait so long to get to the top of the tower. But finally all reached the third floor and admired the clear Paris weather and its monuments.

Then we met at Holy Ground which is located very near to Eiffel tower. After praying, our True Parents and Mrs. Choi were sitting on a bench near the tree and while resting a little many pictures were taken. We then felt strongly how important was the presence of our Parents at this place which represents for France, the beginning of the return of the land to God.

At 7.00 p.m. we all were back in the center. And just a few minutes later our Father came to sit in the middle of His children and smiling looked at them. He talked about several subjects and each one of us could feel His love and great concern. Our Father insisted on the importance of the relationship of Father and son in the restoration. At 10:00 p.m. our Father wished us good night until the next morning at 7.00 a.m.. Parents and their party had dinner.

Next morning, Monday April 3, the family was happy to see our True Parents already early in the morning and Father talked about the following subjects:

What are the criteria of Good and Evil? The position of the Unification Church compared to Jesus' situation 2000 years ago. The necessity of the Messiah. Action to correct the changing (zig zag), character of the French and French politics.

Each one of us saw deeply how much it was of the most vital importance to follow 100% the advice of our Master.

Around 12 a.m. our True Parents went out to see more of Paris, starting with a boat tour on the Seine, passing 30 bridges and seeing historical buildings and monuments on both sides of the river. After a short stop on the Terasse of Trocadero, from where we see a marvelous view: The Gardens, Eiffel tower, Champs de Military school, Invalides... we went to eat in a typical French restaurant in the Latin Quarter. In the afternoon we



went to see the Palace of Versailles. On the way returning to the center we stopped at the Arc de Triumphe at Etoile constructed by the initiative of Napoleon. All the family had come to this place to just have another chance to be close to our True Parents.

The evening ended in the Opera after a very short Paris by night tour. At our arrival in front of the door at the Ellysee Palace the republican guard presented arms in the front of the car of our Master, thinking without a doubt that it was an official car. The spectacle at the Opera was grandious: a ballet of the Bolchoi theater.

Tuesday, April 4, we were all aware that we were living at the last day of the visit in France of our True Parents. Our greatest desire was to remain the longest time possible with them throughout the day. 7:30 a.m. our Father explained to us at length about God and how to prove His existence logically. This lecture was of greatest value for everyone. In fact, we meet many students having this objection concerning the existence of God.

At breakfast we found out that this day was the 7th spiritual anniversary of Mr. Oyama. Father gave some advice to the Lebanese family and answered especially one question on the Islam religion.

Early in the afternoon our Parents left to go shopping in the large department store: Galey Lafaetter. Our Father chose a pair of shoes for Mr. Oyama; then He tried on a pair Himself and at the end all men who had accompanied Him received a pair of shoes. Since then we hear from Reiner that these shoes are magic and that he is walking like on the moon. Mother continued shopping and bought shoes for all women who accompanied Her. We were most happy. Our Father visited Notre Dame and went to see a film on the Champs Ellysee. In the evening the whole family came together sharing a big birthday cake and hearing the testimony of Mr. Oyama. Then our Father continued with the teaching on the history of restoration. It was most interesting and the evening grew

late, the more we felt the heart of our Father and became closer wanting to give the maximum of love to his children, before his departure. We promised Him, to win many children this year. We must give life to many new children, giving them in return the love that we received from our True Parents. Our Father described the French character with great keenness and encouraged us to pray more fervently.

Next morning, April 5th, our True Parents and their party left and on the way to the airport they stopped at the second center. Our Father prayed there a long time before saying a last "Good Bye" to all the family.—These precious days had past so quickly but much love we had received and with great determination we want to follow the orders of our Father and establish without delay a solid and large foundation. Thank you dearest Father and dearest Mother for your visit in France.

# **My Experiences with Our True Parents in Paris**

**By Elisabeth Jamen**

When I saw our Master for the first time, I realized He was at the same time a King, a Messiah and a Father.

We welcomed our True Parents with an oriental bow. As I was bent, I first listened to His steps, I recognized it : My Father was coming back home after a long time.

Then I saw the Messiah's shoes : wide, strong, majestic, so stable over the ground. After a long bow to show our respect and love, I saw a King with a dignified attitude.

More than one year ago somebody showed me a picture of our Master. I called Him Sun Myung Moon, I cried and I started to love Him. This time I did meet my Father, and my heart was calling Him Father. On our Parents door there was a "Fleur de-lys" (ancient emblem of a king in France). They went in their room.

Then I saw Master as a Man from the country, in the long corridor of our center. One never hears Him coming, He is there all of a sudden. He was waiting. I saw a great beauty in Him. He looked as if He was coming back from the fields with His hands in His pockets. Whoever would have seen Him at that moment would have wanted to make Him some tea. He was wearing slippers I had seen so many times in the closet, waiting for His arrival. I felt happy to see Him with slippers on. In a message received by Mary Fleming, I remembered that our Heavenly Father would like so much to have slippers and tea prepared for Him. The corridor was dim but our Master was surrounded by a light coming from Him.

Our Parents and their party went to Palace of Versailles. It was a real race through all the rooms in which Louis XIV had lived. It was filled with tourists, which made it very difficult for us to follow our Parents. They were holding hands. Mrs. Choi held our Mothers hand. Mrs. Choi asked me to comment on the different rooms in the castle, and she took my hand in hers. As our Parents were going forward, tourists would make way. Maybe the spiritual companions were lining up opening the way for our Parents. I could only see His back, but I knew Master saw everything in all directions. I repeated to myself, He was indeed a King, a Messiah and a Father. Majestic, demanding, and sensible understanding. In one room Master watched intensively paintings about Napoleon and his history.

From the river Seine our Parents looked to the town. Our Mother had put her arm on our Father's shoulder. The tourists around seemed to be cardboard puppets. Then Master wished to go to a typical French restaurant. We picked out one in the Latin Quarter. It is in the district in Paris where the first cathedrals, main currents of thoughts and revolution came forth. Master had soup, salad, trout with almonds, ice cream and coca cola. When Master keeps silent, His heart looks so deep and aching with the suffering of God for the world. I looked at Him and started to cry.

Our Parents decided to go to "Galeries Lafayette", one of the big stores. Ceaselessly loud speakers repeated the same advertisement: "Every minute something happens in the Galeries Lafayette". It was so true on that occasion. Master bought shoes for Himself and everyone of His party. I felt a great joy in following Master and I perceived great warmth and energy.

One afternoon our Parents went to the top of the "Arc of Triumph" and the family stayed at the family stayed at the foot. When Father saw Him, his children waving at him. He bent over the wall, His face turned from sad to happy with a loving expression.

The night of the 3rd day was very special. Master was tender, a real Father, not severe at all. In His eyes we saw so much love. He spoke on different things. We felt so much love from Him and for Him, that we did not want to let Him go. So, He stayed a little longer and had something to eat. We were all sitting around Him on the floor, sharing these wonderful moments.

Our Parents are even more wonderful than I could describe.

I want to thank our Heavenly Father for all these experiences, and thank our True Parents for the love they give to all of their children.

## Expecting and Accepting the Unexpected

By Linna Rapkins

Denver, U. S. A.

Daniel Newman, an American painter, has said the thing that strikes the artist (at least himself) into a creative response is the impropriety in nature. It isn't the long, smooth line of the beach that interests him, but the break in the line. It's not the great, flat cliffs, but the unexpected cave. Not the soaring mountain slopes, but their sudden craggy breaks. That which cannot be predicted, the abrupt, the sudden, even that which is improper—that is what attracts artist.

How like God! Does He reveal Himself to the wealthy, influential nation, or is it the insignificant, scrappy one that receives His revelation? Does He reveal himself to the powerful, talented, or influential man, or is it to the dirty, uneducated, unknown one? Does He care for the ninety-nine sheep or does He neglect them to search for the one missing lamb? Does He favor the faithful son or the one who runs off to the city and spends all his money?

One of the most startling improprieties of Jesus' teaching was the parable of the householder who hired people to harvest his crop. Knowing the right day for harvest, he goes early in the morning to hire laborers for the day. At such an early hour he finds only a few workers, but they strike a bargain and they set to work. They are eager and skillful workers. Since there aren't enough to get the job done, he goes out again and again to round up still more workers. His last trip is made in late afternoon' and the kind of people he finds by that time are not the ambitious ones. In fact, they may be little more than tramps and they have only one

hour to work. When quitting time comes, the householder has them line up with those hired last at the beginning of the line, and as they come by he pays each a denarius. Those who worked all day and did a good job received no more than those who worked for one hour and gave poor service at that. Under the circumstances, they did what any of us would have done. They grumbled to the householder, "These last have worked only one hour and you have made them equal to us who have borne the burden of the day and the scorching heat." This certainly was a violation of the laws of justice! And yet Jesus says the kingdom of Heaven is like this. What could he have meant?

I can think of two lessons we might learn from this parable. The first one concerns how we function at each stage of our growth.

There is a book, *Games People Play*, that analyzes different kinds of human interaction. The author explains the "point system: which is in effect, for most, if not all, people. Look at the American greeting ritual, for example.

A: "Good morning." (1 point)

B: "Good morning." (1 point)

A: "How are you?" (1 point)

B: "Fine, thank you. And yourself?" (2 points)

A: "Not bad, thanks. Well, take care." (2 points)

B: "See you." (1 point)

This exchange is classified as an "8 stroke ritual." No real information is exchanged; B doesn't really tell how he is, and even if he did, A probably wouldn't be willing to listen. But at least they're even; they each gave four points and had four points given back. If A and B were in a hurry, they might have to be content with a two stroke exchange: "Hi!" "Hi!" If they were Orientals of the old order, they might have to go through a two hundred stroke ritual. But for these Americans, at this stage of their acquaintance, they figure they owe each other exactly four strokes, not oftener than once a day. If they run into each other again at most they will

only go through a two point exchange—"Hi!" "Hi!" If A says, "Hi! How are you?" that's two points, and he expects two points in return. If B gives more than two points, A may become cautious and think he's up to something—selling insurance, perhaps, but if B walks by, giving no response of points, A is insulted.

When we grow in principle, we begin as a child. Taking a child's position, we feel like a child and we're treated like one. We are pampered, praised, and cajoled. We are showered with love and attention and we accept it. But as we grow, we are treated more similarly and we expect reciprocal relationships—point for point. If I clean your area, some day you should do me a favor. If I wash dishes for you, then someday you should wash dishes for me. If you are unkind to me, then I can be unkind to you. Our relationships are all worked out and a certain pattern is honored. We could also see it as a merit-reward system. I do a certain amount and I get a certain reward. I work eight hours' and I get paid for eight hours. So the first lesson of the parable is that we are accustomed to living by a point system, or merit reward system; if it is ignored, we consider it unjust. Therefore, the wage scale of this particular householder is considered unfair.

However, when we reach a perfected heart, or parental heart, this changes. We then give sacrificially without reward. And, according to Jesus, the kingdom of Heaven is like this. From the viewpoint of the Father's heart, the wage scale may not be unjust at all. The merit-reward system which was in effect earlier to keep order among immature people is not necessarily in effect any more.

The second lesson we may learn from the parable is that we don't know exactly what the Kingdom of Heaven will be like. The ideas we have today may not be accurate at all. Our Leader has told us that there are many things he cannot reveal about the New Age yet, because we cannot take it. We would be too shocked. We often ponder the new age. What will the kingdom of Heaven



be like? We think of the nearer future. What will blessed children be like? What will we be like in fifty years? What will our movement be like in ten years? What will our Leader ask of us tomorrow?

The past few years have been excellent training for the years ahead. First we are told to consolidate and everyone gets shuffled around. We build up five big centers where masses of people live together. One year, out we go. Seventy five people go East and start a tour of the country. Fifty or so new centers are started. Ten buses are ordered. In three years' we must get 2,000 people. Do evangelistic tours in America sound crazy to us? Or anti-Communist campaigns on campuses? Or street preaching in New York? Is this madness?

EXPECT THE UNEXPECTED; Give up comfortable homes and jobs? Give up respectability and security? Is this any way to build a new world? EXPECT THE UNEXPECTED! Even more earth-and mind shattering requests may be made of us in the future. If we obey today the unexpected demands made of us, it will be just a little easier for us to obey the revelations of tomorrow.

We sometimes sing the song:"

Have Thine own way, Lord!

Have thine own way!

Thou art the potter;

I am the clay.

Mold me and make me

After Thy will,

while I am waiting,

Yielded and still."

As long as his will doesn't conflict with our own concept, this works smoothly. But what if his way is completely different from what we have in mind? Miss Kim suggested we look at the past to learn of God's ways. Joshua was told to go in and take Jericoh. Jericoh was well fortified with a seemingly impentable wall. How could his

pitiful handful ever take such a city? Yet they did, and by marching around it and blowing a trumpet! When Joshua was fighting the Amalekites, Moses held up His arms; as long as he held them up, they won. He must have looked stupid, but no one laughed or complained. God told Abraham to kill his only son. Moses was told to strike a certain rock in the desert to get water. Jacob stole his birthright with a bowl of soup. Ezekiel was told to eat human wastes. Hosea was told to marry an adulteress, which he did even though it went against his very being.

Miss Kim then asked us, "If you read the stories of the Bible, can you imitate even one event?" Sometimes she said Our Leader would tell her to do something seemingly irrational; if she questioned, he would tell her to just do it. She said his ways and thoughts are higher than hers, so she always obeyed even without the desired explanation. She has reminded us that there are many conditions in our movement today which are far from what our Leader has in mind. Sometimes he makes a command, "Do this. Do that." Then he watches and learns who is really following wholeheartedly.

Our Leader is not too interested in spectators. His deepest love and concern go to those who obey—who do what he asks—those he can absolutely depend upon. This is why he loves the Japanese so much. If he asks for 1,000,000 he gets it. If he asks for an anti-Communist campaign, he gets it, even though anti-Communism is at least as unpopular there as it is here.

These then are two lessons that can be learned from the parable of the householder. (1) We judge His system in light of our understanding of justice, which is still on an immature level. The merit reward system, as we know it, may not be in existence in the perfected world. (2) Expect and accept the unexpected in our movement. Laborers in the Father's vineyard must really want to work there, or they may be disappointed in the wage scale!

(Poem)

## Korea—Land of the Morning Calm

By Earl La Claire

Poet Lore, a national quarterly of world poetry, has presented Maj. Earl La Claire, USAF, ret. the second Prize of the 1971 "Descriptive Poem" award for the poem entitled "Korea, Land of the Morning Calm."

La Claire was a U.S. Air Force advisor in Korea, in 1956-57.

La Claire plans to have a collection of his poems on Korea published in Korean. He now resides in Tampa, Fla., U.S.A.

*Quiet morning sounds  
Still on the edge of the night  
And then the dawn bursts  
Across the Han  
As the red glow of day  
Cuts at the edges  
Of the morning mist  
That hugs the bald hills.*

*Near this land  
That today I call home,  
I recall yesterdays  
And the day  
Greed turned time, upside down  
To give my life time  
The hue of red  
Where love's golden glow  
Had been tomorrow's promise*

*This is an edge  
On the blade of man  
And his memories.  
I was but one  
With a little memory  
And this was the world.*

*He came, to stay for awhile,  
Until the sealed and beribboned papers  
Were signed, at the tables of talk.  
He was here, it was a job  
But he found himself  
One night  
A wanderer, with a gun  
And a fate  
To hold or die  
Hold and give  
Fall back and hold*

*Then did  
From Seoul to Osan  
To Taejon, to Taegu  
To Kimhae, to Pusan  
This hill*

*Hill 180  
That hill*

*No place to stop  
To rest*

*To hang a hat  
No place, no place  
But the sea*

*At his back  
Here he holds and dies  
Here he holds and goes back,  
Back up the road  
Back to the bugle's blare*

*In the night  
Back to the hills*

### *HOLD A HILL*

*No stop now*

### *TAKE ANOTHER HILL*

*No time to stop  
To rest,  
To hang a hat,  
To be at home,  
To feel safe.*

*Yet they must stop  
They stopped  
Heart-break Ridge,  
Here the vagabond G.I.  
Must have a place,  
To hang his hat.  
The night is still  
Under the light of the stars  
The land is asleep, contented.*

*Warmed by a blanket  
Of freshly fallen snow.  
Out of the night  
The bugle calls  
Men back to the compound  
To the hour of sleep.  
And as Taps muted  
Rolls across these mantled hills,  
Softened by the covering snow,  
Memory of the long nights,  
Of the shrill and deadly blare of Mongol-horns  
With our brother's blood upon the snow,  
And death in the hills,  
Is never forgotten*

*for,*

*"All is well, Safely rest,*

*God is nigh."*

*This is Yo-i-do, the place of the lonely ones.  
The photo of a memory,  
The held-in laughter of yesterday,  
The dream of tomorrow  
And the joy of a child's  
Cry of delight,  
The warm-lipped smile  
Of a wife  
The knowing of this-now.  
This is the place of the lonely man,*

*And a letter written  
Toward his beloved,  
This is the place of far away sounds  
And the electronic voice from yesterday.  
This is the place of frustration,*

*Of piled on needs  
And empty answers  
Of talk, listlessly made  
Of drinks, devoid of taste,  
But not effect  
Of card games, and  
Oh! Hell*

*More time to kill,  
This is the place of the wait  
For tomorrow  
And tomorrow*

*They wait in the falling dusk,  
At a gate, in a room,  
By a window  
At an empty dinner table.  
They wait in the moonlight  
And remember another shadow at their side.  
They hear music, and the melody  
Soft and full of memories  
Becomes part of the long night.  
They wait.*

*They long,*

*They remember.*

*And become,*

*The wives, the Carols  
The Jeannies, the Sook-Jas,  
Die Frauen, the O'moni,  
The Yokos, the Gretchens,  
The Pannae, la demoiselle,  
The Ginas, the amoretti,  
The lovers; the waiting ones.*

*They wait;*

*They listen,*

*They hope, they wait  
For a foot step,  
For a song,  
For the laughter,*

*For the arms*

*Of their men...*

*In front of me, a hill in greens and browns  
Repeats itself in knobs, jagged rocks into the  
horizon.*

*The stepping stones of Korea.*

*Over the hill in front of me, a path  
Cuts up, and over its crest leading somewhere,  
But from here...to nowhere.*

*On the crest of the hill, back forms  
A man, a boy, a dog  
Walk along this path.*



*I would walk beside them,  
For it must lead...to somewhere  
A memory is the dream  
Of reality,  
In all the beauty  
Of yesterday's flowers,  
Of last night's moonlight  
And the last kiss*

*In this year  
Of the king, long dead,  
A numbered time carries a memory  
Of glory gone to history's grave,  
A pointer to a new-day,  
With one more try in tomorrow.*

## Spring Thoughts 1536

By Yi Hwang (1501-70)

Translated by Richard Rutt

*At dawn in spring, with nothing to do,  
Collar unfasted, I sit in the west wing.  
The house-boy has swept the yard  
And closed the gate; all is quiet and still  
Grass seedlings are springing up on the steps.  
The scented court is full of lovely trees:  
Rain has thinned the apricot blossoms,  
But the peach has bloomed overnight;  
Pink cherry petals flutter like fragrant snow,  
White plum flies like silver sea-foam.  
Charming birds, bursting with pride,  
Call to each other in the morning sunshine.  
Time never pauses a moment:  
It is hard to say why I feel sad,  
But three springs running I spent in Seoul,  
Like a colt fretting under a yoke,  
And at the end what use was it all?  
I was daily ashamed to take my pay.  
This house is by the limpid Naklong,  
Basking in rustic peace;  
Villagers go out for spring ploughing—*

*The cocks and dogs will guard their yards.  
My books are arranged on the tables,  
Mists shine over river and meadows,  
There are fishes and birds in the valley  
Cranes and monkeys under the pines.  
How delightful to live in the hills!  
I think I will go in for a drink.*

from "Toegye Sonsaeng Munjip 1 2"

## Dutch Attack on Christian 'Legends'

From the Sunday Telegraph, England, June 4, 1972

By Leslie Childe in Rome

The Roman Catholic Church establishment has been shocked by a revolutionary catechism written by some Dutch priests rejecting many of Christianity's basic teachings, including Christ's Resurrection. This it dismisses as "nothing more than a legend."

The hierarchy has been quick to hit back at this "swinging seventies" view of Christianity with an article in the current issue of the Jesuits' influential official organ, *Civiltà Cattolica*.

The angrily-worded rebuttal condemns the Dutch teachings as being the same as "those spread for some time by Protestant authors."

The reply adds: "It does not conform to the authentic doctrine of the church," and points out, that the catechism contains such far-out ideas that even many Protestant scholars have rejected them.

Publication of the new catechism ---- intended for night school students ---- is the latest episode to strain the already tense relations between the Vatican and the largely ultra-progressive Catholic Church in Holland.

This latest rebellion by the Dutch will not help to restore serenity in their relations with the Vatican. The new-look catechism has been officially produced for pupils at high schools in two big Dutch dioceses ----- Breda and Hertogenbosch.

It must be assumed that the revolutionary teaching about Christianity has received the blessing of local church leaders, includ-

ing the two bishops.

The catechism claims it presents a purer image of Christ instead of the one which has been deformed over the past 19 centuries. It says, too, that the historical veracity of the Bible is limited.

"With historical certainty we can say that Jesus lived in Palestine until about 30 A.D. With his arrival on the scene, he became involved in a conflict with Jewish authorities and was crucified.....

"What happened during his lifetime is difficult to determine with greater precision."

The catechism adds that neither the stories of Christ's miracles, nor those of his Passion, Death and Resurrection have a close historical value. Rather they should be treated as "a proclamation of faith."

The belief that Christ appeared alive at his empty tomb on Easter morning is totally rejected as "outmoded today."

The empty tomb is "nothing more than a legend," and the early Christians, in claiming that they were eye-witnesses of the Resurrection, did not intend to affirm that they were really present ---- their sole intention was to "proclaim their faith."

The Dutch theologians insist that Christ never referred to Himself as God. So today's Christians must not hasten to do so, either, in view of the fact that the first Christians waited for decades before giving him the name of God and the "similar applications are much more complicated for modern men."

The catechism even casts doubts on whether Christ wanted to establish a church, let alone what sort of community he foresaw. Its conclusion: "No church can truly claim the one form that Christ proposed". Thus a plurality of Churches are possible ---- Roman Catholic, Anglican, Orthodox, Lutheran, Congregationalist.

Fundamental doctrines of Roman Catholicism are criticized on the grounds that they mirror the epochs in which they were formulated and must now be re-interpreted according to modern mentality.

The catechism says, for example, that it is not necessary to

accept Papal infallibility and declares that many people find the Pope's declarations hard to accept or understand.

One of its most sensational passages is that which spurns the official and solemn Roman Catholic Church teaching that the body and blood of Christ is present in the Eucharist. According to the Dutch rebel writers, when St. Paul spoke of "The Body of Christ" he meant the community of the church.

Therefore during communion the worshipper shares bread to demonstrate unity and not to receive Christ.

## Priests with Submachine Guns Also in France?

Excerpt from 'Bildpost', Germany, June 4, 1972

The good will of the church in France to come into close contact with factory workers cannot be denied. In Paris as well as in Lille, Bordeaux and Marseille, there were priests who took a full-time job in a factory in order to show that the church has more to offer than bare words.

Many of these priests—this is no secret—finally joined certain groups and became themselves Communists. After many years of prohibition by the Pope, the church undertook anew the experiment of sending priests into factories. In the meantime, however, there is within the church itself a strong inclination to the left. "The economic and political system of socialism corresponds with Christianity as long as the human rights are observed", explained Archbishop Marius Maziers. The Christian workers, who have turned to socialism, in principle do not agree with violence; on the other hand they fear "that they will, by the opposition of the mighty people, be forced to use arms!" Most of them consider a "radical separation" during the phase of change from the capitalistic to the socialistic system as necessary.

In France will there be the same development as in Colombia, where a Camillo Torres became the symbol of a priest with a gun? Where in the world are the real so-called common elements between socialism and Christianity? Neither in Cuba nor in Czechoslovakia, is Christianity free from Marxist control.

In history there have been certain promises of really Christian socialism, e. g. Jesuit state of the Indios in Paraguay, but socialism

which could, without hesitation, be accepted by a Christian has to be created by the Christians themselves!

As long as energy and conviction are not strong enough to persuade others, the attempts to become friends or even brothers with Marxists and materialists—may they even be very well hidden—is like a ride on a tiger. And this ride leads to violence. As we have been shown since 1948 by the examples in the east block countries, the results have not been socialism but dictatorship; there has not been freedom for Christians, but merciless persecution in spite of all laws and papers.

Does no bishop on the Seine know about this?



## **Buddhist Classic Found in Seoul As Old as One Shown in Paris**

Woodblock editions of "Chukchi Simche YojoI," a Korean Buddhist classic being exhibited at the National Library in Paris, have been found in the collections of the National Library in Seoul and the Seoul National University Library.

The editions were published in 1378, one Year after the edition in Paris which was printed with metal type.

The classic being shown in Paris at an international exhibition was recently confirmed by French specialists as the world's oldest classic ever printed with metal.

The woodblock version in the National Library collection was donated in 1958 by the late O Se-chang a Leading Korean calligrapher.

"Chukchi Simche YojoI," meaning principles of self discipline, was compiled by an eminent Korean Priest, Paegun (1299-1375).

Paegun went to Manchuria in 1352 and studied under renowned Chinese priests. Returning home, he studied under priest Chigong.

He served at the Singwangsa Temple in Haeju and died at the Hwaom-sa Temple on Mt. Chiri at 77.

Also found in the two Seoul libraries were "Paegun Hwasang Orok," a collection of teachings of eminent priests compiled by Paegun.

"Chukchi Simche YojoI" is in two volumes and contains teachings and experiences of disciples of Buddha and eminent priests.

A passage of the classic said:

"When Buddha was addressing a mass on a mountain, a blossom fell from the heavens. Buddha showed the blossom to the mass, the Kayop (a principal disciple of Buddha) smiled. Thereupon Buddha looked at Kayop saying, 'I bestow thee how to open your mind's eye.,'"

French authorities reported that the Korean type used in the printing of "Chukchi Simche Yojo" was confirmed as the world's oldest, and that the existing records on the history of printing will naturally be revised.

They were developed 75 Years earlier than what has so far been known as the world's oldest, the type invented by Johann Gutenberg (C. 1398-C. 1468) of Germany.

The National Library in Paris obtained the Korean classic at an auction in Paris in 1911.

Korean historians said that the book was either brought to France by a French naval fleet that came to Kanghwado Island toward the end of the Yi Dynasty (1392-1910) or by a French diplomat who served in Korea.

Other Korean classics on display in Paris as part of the events of the "Year of Books" are "Kyongguk Taejon" and "Tardong Yochido."

"Kyongguk Taejon" is the basic code of laws of the Yi Dynasty, completed in 1409 by Choe Hang (1409-1474) and others. It remained the standard law of the whole dynasty and is a basic text for the study of the dynasty.

"Taedong Yochido" is a map of Korea in the form of a folded book made by Kim Chong-ho in 1861. It is a simplified and revised version of his earlier map, "Chonggudo."

## Relious Sect Accused of Splitting Families

By Leslie K. Tarr

Faced with dropping attendances, most churches are publicizing their services as widely as possible. But not the Toronto congregation of the Worldwide Church of God. In fact, its elaborate screening procedures would indicate that the church doesn't welcome uninvited newcomers.

The Toronto congregation which meets each Saturday morning in West Humber Collegiate in Etobicoke, is part of a religious empire headed by Herbert W. Armstrong.

Probably few people have heard of the Worldwide Church of God, but radio listeners and television viewers will recognize the names of Herbert W. Armstrong and his son, Garner Ted, and their program, The World Tomorrow.

In 38 years, the elder Armstrong has seen his organization develop from a 15-minute radio program over a 100-watt Oregon radio station to the point where it has an annual budget of from 30 to 50 million.

The present half-hour radio program is heard daily on 40 Canadian stations-including three French and two Italian broadcasts. The program is heard daily on more than 300 stations around the world.

Twenty thousand Metro homes receive plain Truth, the attractive 48 page multi-color magazine which has a world circulation of 2.1 million placing it far ahead of any religious publication, except Decision, the 4 million-circulation Billy Graham magazine, and in a league with the mass circulation secular magazines.

Despite that impressive performance, the Armstrong church tries to keep secret its local meeting places in 250 centres in Canada

and the United States.

The secretive nature of the church has alienated some people and split households.

One Metro woman, a Roman Catholic, relates how her husband heard of Plain Truth through a fellow trucker years ago. He wrote for a copy and soon was receiving regular issues and other literature.

Then, in the fall of 1970, two local ministers, Gary Aution and Doug Smith, advised him that he should make arrangements to be home by 4:30 p.m. each Friday to properly observe the Sabbath. (The sect observes Saturday as the seventh day and regards Sunday services as "the mark of the beast.")

To meet that requirement, he took a job which paid half as much as his old job. His conviction of the impending end of the world made that sacrifice necessary.

Despite the pay cut, he continued to send substantial gifts to the church, which requires tithing.

"On several occasions, when I thought my husband was at work, I was shocked to find that he had gone instead to services like the passover and the Feast of Tabernacles," the woman told The Star. "After becoming interested in this church his attitude was that our days are numbered so that things like having a home or life insurance no longer mattered."

The secretiveness and lack of communication, coupled with what seemed like bizarre teachings, led to a cleavage in the family. Then the husband read a U.S. magazine story about Worldwide Church. He had second thoughts and this week he and his wife are attempting a reconciliation.

But not every story has a happy ending.

Another Toronto couple in their early thirties went through a similar experience. Until recently he was an official in his church, but now he has withdrawn and is leaving his wife and daughter who do not share his new faith.

In Akron, Ohio, a 79-year-old woman in a wheelchair was left by her husband when the sect pronounced its opposition to a second marriage. Earl Hansen of the Seattle post Intelligencer reported similar accounts from across the United States.

A Regina Anglican clergyman, Rev. William Portman, also reports cases of split households due to the Worldwide of God.

At baptism, and frequently in literature and messages, sect members are told that such family divisions are fulfilments of the words of Jesus who predicted... "the father will be divided against the son, and son against the father, the mother against the daughter and the daughter against the mother..."

In a recent Saturday sermon, Toronto minister Gary Antion of West Hill assured worshippers that those were rejected by their families would find a true family in the Worldwide Church of God.

The veil of secrecy which has characterized the church has been rudely pulled aside in recent months through recurring stories of a split between father and son. A February letter from the elder Armstrong told the faithful that Garner Ted, the heir apparent, was in "the bonds of Satan."

That theological description of the problem eluded newspapermen who probed deeper. The only further information forthcoming was a lengthy epistle from the Apostle (their designation) Herbert W. Armstrong. The letter told the membership his son's "process of repentance was not complete."

Those letters and similar communications from the Pasadena office are read at local meetings. Sometimes they are accompanied with instructions to destroy after reading.

West Humber Collegiate, the Metro meeting place, is on Martin Grove Ave.

On a recent Saturday morning about 120 cars were parked on the collegiate lot and about 400 people gathered for the two-hour service which got underway at 10:30 a.m.

Two first-time visitors on that April Saturday were closely questioned by alert ushers who were recording attendances. The polite ushers explained that newcomers who were unacquainted with the teachings of the church were apt to be "burned up" by some of what they heard for the first time.

The usual procedure, they pointed out, was for interested people to request a visit from the minister or "servant." The typical worshipper at the Worldwide Church of God comes to the service as a guest of ministers who have interviewed and cleared him.

The whole process which leads to that introduction to the church starts on the day that a radio listener tunes in *The World Tomorrow*. If interested, he writes for the *Plain Truth* or other literature.

Readers of the magazine will notice references to correspondence courses and other purely religious literature.

Those who enroll in correspondence courses discover that local representatives of the worldwide Church of God will call on those who request it.

The visiting church official gauges the interest of the prospect and, if persuaded that he accepts the church's teachings, he receives him for baptism and membership.

The church has a near-messianic image of Armstrong—an estimate which he has not discouraged. The sect's official history puts it this way:

"Jesus chose Paul, who was highly educated, for spreading the gospel to the Gentiles. In these last days when the gospel must go around the world, Jesus chose a man amply trained in the advertising and business fields to shoulder the mission—Herbert W. Armstrong."

Armstrong himself claims that the beginning of his ministry in 1934 represented the fulfilling of "90 per cent of all the prophecies of the Bible." All other churches are "satanic counterfeits."

The Armstrong gospel appears to be a mixture of selected

elements of Seventh Day Adventism, British Israelism, Mormonism, and Jehovah's witnesses.

The movement is authoritarian and Armstrong's directives are as binding as medieval papal encyclicals. His influence is all-pervasive, and observers have noted that the local ministers, including Antion, even sound like Herbert W. Armstrong.

His message appeals to many who are dissatisfied with what they regard as the erosion of belief in the mainline churches. Members of the Worldwide church of God must meet rigid standards; tithing of income, Saturday observance with its complications and sacrifices, and possibly ridicule of family and friends.

Family divisions and public ridicule, however, will appear trivial compared with the glittering world of tomorrow promised to the faithful. In that coming Armstrong Utopia, the worldwide saints will rule the Kingdom.

*(Rev. Leslie K. Tarr is an administrator of Central Baptist Seminary.)*

(Letters)

## **We have given the book to a number of priests**

Vienna, June 5, 1972

Dear Mr. Kim,

We are grateful to our Heavenly Father for this past month of May during which all the family was still inspired and full of joy over the visit of our True Parents. So we went out into the streets with the heart of the Father to search for His lost children and to refill our centers.

On the first day of the month Erika Zamberger took over the mission in Denmark. Beate Paul will remain there to give Erika a better start since Beate knows the language and has the much desired work permit.

Again we could experience how desperately Satan tries to force people back into his bondage. One of our girls was dragged away by three male relatives and locked up at home. We had to free her with the help of the police, and she is now living in a center which is not so close to her home town. In another instance I had just finished teaching Chapter 2 and the Principle of restitution. I had just finished the sentence: "If you turn to God, Satan will try every trick to draw you back under his rule." Suddenly two cars pulled up at the training center and a priest and two other men tried to get one of the girls. All through the two hours of confrontation the girl remained steadfast, and the three men had to leave without her. What a live demonstration to back up the lecture!

Rudolf Dangel who together with family members from Germany, England, France, Holland and Italy had been invited to Korea has returned with his heart full of memories. We thank our True Parents and all the Korean Family for the love they have bestowed upon him.



We have given the book to a number of priests who are studying it with great interest. Most of the priests have difficulties with the spirit world and the identity of Satan. We are fasting and praying that the positive priests will be won for our Heavenly Father. Many people have heard the conclusion, but only four of them have joined the family.

Nevertheless, we will not be discouraged, for with Father's help we will win the final victory. Please give our love to our Parents and to all the family.

In the name of our True Parents,

*Peter and Gertrud Koch*

**Oh how we long to meet face to face!**

London, June 9, 1972

Dear Mr. Chang,

Just a short letter to send our love to you and all brothers and sisters who work so hard for our Father.

These articles appeared in one of the most well read papers in Britain and I was sure you would like to have them perhaps for publication in the Way of the World. There are other articles appearing daily about the Russian tyranny and we will send more soon.

Please tell Hanjoo Cha thank you for his letter about John and Marjorie staying in Korea for a while longer.

We have been so busy what with many new people coming plus traveling to all our new centers.

In our hearts we are always with you, and the victory truly is ours in our Blessed Father.

Oh how we long to meet you face to face!

Many blessings on this Holy Day, World Day. Mansei!

Deepest love and prayers,

In our True Parents' Name

*Dennis and Doris Orme*

**We are thankful for all the energy we get everyday**

Helsinki, May 24, 1972

Dear Mr. Kim,

As the Finnish family has grown, we had to search for a new apartment for living. Like in other big cities it has been very difficult to find one, but under the protection of our Heavenly Father we had success already after three days of intensive inquiries. Everybody used to the Finnish conditions calls it nothing less than a miracle that happened.

So we were occupied with much physical work this month.

Nevertheless we had many visitors in the first half of the month, and one boy seems to go the way together with us.

We are thankful for all the energy we get every day and want to answer in giving release to our Father.

Please give all our greetings to the Parents, Mrs. Choi, and all of you.

In the name of our True Parents,

*Ellen Kocher*

**We go from door to door offering our book reading**

Paris, May 25, 1972

Dear Mr. Kim:

With great joy, we see the strength and power of our Father's work and how each precious idea and project of our True Parents has depth and far-reaching dimensions.

With the project lending and selling books we started right away and it works very well. We are visiting churches, friends and

relatives, and go from door to door offering our book reading. Since we are short on books we can't be generous in selling them, but as we will be supplied with new ones from Germany we will put great effort into it.

We feel good publicity is now very important, spreading the Truth in a wider scale and awakening people on all different levels. For this reason we have bought additional printing equipment and installed a photo-laboratory.

Each center has received a loudspeaker and every day our people are standing with big boards on mainstreets teaching the Truth.

Every member is very much concerned about finding the 10 people this year and makes special conditions to be helped by Father for this great task.

We have started to contact the good parents of our members and we see the doors are now open that also they can understand the way of our Heavenly Father today. We feel that they can help especially through giving financial support.

Since this 3rd world trip of our True Parents we can notice that people are very hungry for the truth and many, many people come to all the centers. For us it is now very important to train our people to become good teachers with all the knowledge we have received through you.

We hope our True Parents, Mrs. Choi and you are in the best of health after returning from such a strenuous trip. Everybody in the French Family wants to send his deep love.

We pray for our homeland and for the world. May we be good instruments for the restoration work always through the guidance of our True Parents.

*Reiner and Barbara Vincenz*

**I am sure we will change the whole world with  
this spirit**

Paris, June 6, 1972

I am very grateful to have had the possibility of working for our True Parents with all the foreign students and with the Korean Family. I want to thank the entire Korean Family for all their prayers which have made possible the unification of our group of foreign students and the success of our mission in the universities. It was the first time that many of us had come to Korea, and even if we came from all countries of the world, we have found our real Fatherland and our Family in Korea. Through this, our relationship together had become much deeper.

Throughout our journey in Korea, although we had difficulties in meeting our brothers and sisters because of our schedule, we found a real, deep spiritual unification in the Korean Family. Each day, I understood more and more why Korea was the land chosen by God. I was living in a dream during three weeks.

The people of Korea are so spiritually high in comparison with the western Word and other parts of Asia. I will never forget all that I have received because of the blood, sweat, and tears given by our Father and the Korean Family.

I pray to be able to transmit this spirit of unification that you have given me to the French Family, and with this spirit and love for our True Parents, I am sure that we will change the whole world. Mansei! Mansei! Mansei!

In the Name of our True Parents,

*Michel Beauvais*

**"Prayers of heart open new ways."**

Stockholm, April 22, 1972

Dear Mr. Kim,

With deepest gratitude and devotion we think of our True Parents visit which raised us up into heaven. Equally we know that it is most urgent to spread the Principles as fast as we can to all mankind.

The give and take with our True Parents and so many brothers and sisters from all European countries reenforced our enthusiasm, and newly encouraged, with our heads full of new ideas we returned to our mission field. Since then we have been working for Father's kingdom and his victory with even deeper consciousness. Every morning we awake filled with hope and faith that Father will bless our work when we do our best.

Parents' Day was celebrated in a high atmosphere and great harmony. We felt very closely connected with the True Family, our homeland and our brothers and sisters all over the world.

We sent invitations including "The Short History with Biography and our Master's speech "Sacrifice—the Historical Formula of World Restoration" to 10 ministers and important journalists who are specified in religious papers. In reply to this action we received three very positive answers by the bishop Helge Fosseurs by a lady minister(who is working with prisoners) as well as the most important journalist for church reports Mr. Nils Gosta Ekman.

We discovered that the secretary of the spiritualistic church in Stockholm distributes our chapters after having invited people for discussions. He is really a good propaganda maker, and as far as we have learned he is enthoused with our Christianity, with our activities and the growing numbers in the world. We are very thankful that he is helping us in such a way.

This month is devoted to the motto "Prayers of Heart open new ways".

In the Name of our True Parents,

*Friedhilde Bächle*

**Our Unification Church was very  
positively spoken about**

Stockholm, May 18th, 1972

Dear Mr. Kim,

In spite of Satan's intensive work the spirit of the new age appears more and more in every respect. With deep gratitude and joy we recognize the results of our Master's work and are thankful for all situations we are put into by which we better understand his battles and sufferings and thus come nearer to him.

At the occasion of a conference of delegates of different religions, which was held under the theme "What is truth" we once more could see how superior and absolute the Divine Principles are. During this 3 days' meeting which was sponsored by the local States Church, representatives of 15 Christian and non-Christian churches had the opportunity to give a 50 minutes' lecture on the basic idea of their church. The atmosphere was very good, and I felt Father's joy about this conference. Our Unification Church was very positively spoken about, and I could get into contact with more than 10 people exchanging addresses etc. It was proposed to have another meeting some months later and on that occasion to discuss a present-day problem taking all aspects into consideration.

Provoked by a big demonstration against the American support in Vietnam, a free-religious church launched a counter-action. They

mainly criticized the infiltration by leftists of schools, TV and Radio and the distribution of the Marxist-Leninist teachings. Since then, there were so-called opinion-meetings which were much frequented. Reverend Stanly Sjoberg declared the war against the "ideology of Satagi" how he called the Marxist-Leninist philosophy. This free-religious church has printed papers (100,000 copies) which shall be distributed in front of large business centres, on market places and schools. Several persons in this church have received from the spiritual world that in this summer there will be a serious threat of leftist extremists in Sweden. So they call their members to procure weapons for an armed revolt. The other churches, however, keep themselves aside and even criticize the activities of this free-religious church.

In these days a subject becomes more acute: life after death. More and more lectures are held on this topic as well as articles published in daily papers or in periodicals. Unfortunately the theory of reincarnation is much emphasized, and therefore many people take to studying reincarnation. In spite of this, the talks of the spiritual world become easier, although the majority can hardly believe in a spiritual world, because they have grown up in the State's Church which is strictly Lutheran.

Many very different people come to us in the center. Many want to believe in God and nevertheless offer resistance. Many do not want to admit that God has feelings. They say it sounds "too human", if there should be a God who feels happy or sorry.

We are very thankful and happy that we may experience God's personality and that God is so rich in profound feelings.

Many greetings to our beloved True Parents, the children and all who fight for Father's kingdom.

In the Name of our True Parents,  
*Friedhilde Bächle*

## Kansas City Family Opens Coffee House

Kansas, March 25, 1972

Dear Family,

The Kansas City Family has opened their coffee house at last. Many months of effort have culminated in the successful opening on March 3. Over 80 people crowded into a space designed for forty. The atmosphere of "The Crook of His Arm" (the name of the coffee house being from the "Howl, My soul" in the Family song book) was deliberately created to provide peace and harmony. A close, warm atmosphere of fuchsias and purples hovers over the soft deep rugs blues and golds of the low, round tables lend to the feeling of unity. We feel that we have achieved an excellent blending of the vibrant, colorful feeling appreciated by the young with the elegance and good taste which appeal to more sophisticated visitors.

The stage and lighting is of a professional quality, and provides a showcase for local talent. We have had a number of amateur and professional musicians play for guitars, and thank us for providing the type of atmosphere that is nowhere else in town. We have seen talent varying from classical guitarists to folk groups, but the most unusual act occurred when Lauren Sellers mothers, a professional belly dancer, who is visiting her daughter in the hospital, offered to perform for family members. For most Family members, this was their only experience with this art form.

The coffee house is providing a dual purpose. Obviously, this provides a medium to serve and relate to individuals in the community. At the present there is no "public" lecturing done at the coffee house. However, this is our primary intent for the near future. For now we are establishing "The Crook of His Arm" as a sanctuary for those who want to find a higher level of self awareness. Our efforts in this direction have been fruitful with eight people contact-



ed and concluded already.

Our second important purpose is to become known as a responsible and respected institution in the city. We plan soon to involve city officials in a panel or "hot seat" with questions directed from youth in the area and regulars at the coffee house. This impact on local government will be intended to help us with influencing youth groups, and using the Family as mediator. Through these organizations we anticipate many good contacts for lectures.

In Their Name,

*Kansas Family*

**We have been really busy around here for witnessing**

Toronto, June 1972

We've been really busy around here. Alan is doing a wonderful job and I think we all love him very much. As Alan outlined before you left we go out Monday to Thursday nights from 6-9. We alternate weeks, one week the Sun team stays in to study and practise teach while the Moon team goes out to witness. We only started this about 2 weeks ago (the alternating, that is!.) On Thursdays we go out "en mass". For the past 3 Thursdays we've marched down Yonge St. to Dundas with placards that we carry on our shoulders. So far we have only 3 sets. On them are painted "This is the day of hope," "Unification Church," "The True Family", the symbol etc. They look very good. Shelia designed them and Jim and Vince helped make them. We also have the workshop pamphlets printed off the gestetner now. The first time we used the gestetner Alan and I had some problems but after that Alan hasn't had too much difficulty. We also have posters plastered a

round the city, so far only in the downtown, Bay St., Bloor St., Spadina, Dupont, Davenport areas, but tonight we'll be putting up more. We use wallpaper paste and brush it on the wood surface, put on the poster and apply more paste. They stay on pretty well but there is a kind of "poster war" going on. We take down and cover posters we don't like and other people cover up our posters. So far a number of people have responded to them. Some phone, some drop by, some have come to workshops and heard Principle through. We now have workshops every week. The next one May 28 is a Sunday and we want to see how many people can come out to it (perhaps we'll have more on Sunday's then). Friday nights we have "open houses". The turnout to them has been really good. One Friday Glen got a group of young people from the "Unity Church" to come. Most were kind and young and they don't believe in evil or the literal Adam and Eve. Another Friday, a man named Karl Carson came with a young boy (not so young) named Randy. They had come by one Saturday night just at prayer meeting time. He claimed to be the chairman of a few spiritual organizations eg) Psychic Institute etc., they come back on Friday and he dominated the conversation...

We went to London on the weekend of May 13-14. On Saturday all of us went and an open picnic in Victoria Park. Before it we handed out leaflets letting people know about it. Karen and I prepared the food—a big fruit salad, crackers & cheese and orange drinks. A few people came by and some stayed for a long time others for a shorter time. About 3 pm we packed up and went witnessing until 6:30. The time went so slowly, the whole pace of London is much slower. When we witness both in London and Toronto we wear bright sashes which say "Unification Church"—what else! We all met back at the van and went to Bob's for dinner which Karen and I made the night before. After dinner we left to hand out remaining workshop pamphlets and came back to Toronto. We arrived back about 12:30 a.m. and Karen, Grace, Sheila and I

had to prepare the food for the Sunday workshop. All weekend we got very little sleep because of all the preparation needed and the time it took to travel back and forth. We were supposed to leave after 5 a.m. pledge but everyone was so beat after sleeping one hour and 3 hours the night before. We left at 8:30 and arrived in time to have lunch and go to Dundas Street United Church where we held the workshop. Six came to the workshop but not all of them stayed to hear it all. We all didn't go to London on Sunday, only Karen, Alan, Bruce, Jim, Grace and I. We were all very tired after dinner and coming home. We weren't all that happy with their response, one fellow was a very strong Bahai and said Bahauulla fit all the quaifications for the Messiah. There were two very strong Christians one who was coming back to "save" Bob.

This past Saturday (May 20) we had a workshop (7 showed up), went out to the park to play volleyball, frisbee etc. Then we came back and went over to the Bahai Center for a discussion on our similarities and differences. It was quite enjoyable and a historic moment, I could add!

In the Name of our True Parents,  
*Anne Ranniste*

### **The team only eats twice a day**

Frankfurt, June 1, 1972

Dear Mr. Kim,

This has been quite a busy month for all the family and brought about many changes. As Father wanted us to open more centers in different cities to bring the total up to 30 cities, we sent our missionaries out on very short notice to take the Principle into the cities of: Augsburg, Bielefeld, Braunschweig, Karlsruhe, Kiel, Lub-

eck, Mainz, Mannheim, Osnabruck, Regensburg and Wurzburg.

This leaves our country very well covered in all directions with 33 centers in 30 different cities, and many thousands of people will hear the Truth within a short time, as teams are going to visit these cities also on their first tour through Germany. All of the new missionaries started out with deep conviction and determination to be most successful for Father and our Parents. One of them has brought in a new member already.

In each center our members are looking forward to the coming of the teams and we now would like to report on their work.

As you know, Father set up two teams in Germany with 30 members each. Each team consists of three groups, which are being led by a group leader. In addition to the nine caravans we had to buy two more, bringing the total up to 11 caravans, we also bought a big truck (7.5 t) for transporting the necessary material. One team is equipped with six caravans and the necessary VW-buses to pull them, and the other team with five caravans and buses and the truck.

Our members in the respective cities, where a team is supposed to work, get in touch with the authorities well in advance to make arrangements for the caravans to be parked. By the time we hit the city everything is already prepared. In parking the caravans we adopted the pattern of the early settlers in America and it works out very well. For protection of the camp we take a German shepherd dog along, who is very alert and detects strangers, approaching the camp, right away.

Each team carries an ample supply of food and kitchen equipment. The food is being cooked on a big stove, run by gas, which we carry along in big bottles. The team only eats twice a day (breakfast and supper) and the food is very simple but nourishing. In each camp one girl does all the cooking for one week and then the next one takes over. This is quite an experience for everybody, as they have to do the job under very primitive conditions.

The schedule of the teams is as follows:

6:00 a. m.	everybody gets up
6:00-6:15	morning exercise
6:15-7:15	getting ready (cleaning etc.)
7:15-8:00	group prayer
8:00-8:30	breakfast
8:30	boarding the buses, driving downtown
9:30-19:00	witnessing in the streets (straight thru.)
19:15-19:45	supper
19:45-23:00	principle studies
23:00-23:30	group group prayer
24:00	bedtime

This is the schedule from Monday through Friday, and Saturday we witness till 15:00 hrs. and then take off for the next city. On week-ends we study Principle very intensively. In each city we start our new mission with a visit to the Holy Ground.

Very strict discipline is the primary rule in the teams to save time and energy for the mission. We ourselves are constantly with the teams to train and teach them to be most effective for Father.

Our witnessing in the streets is being done in the following way. Each group is assigned to a certain area, where always a trio of the group keeps close together, although each one witnesses individually. This makes a good and lasting impression, as we are always wearing our boards or the little shirts with Father's symbol on it, which can spotted even from quite a distance. At certain intervals each member preaches for a certain length of time, usually for ten minutes, and then continues witnessing. People are very much impressed by our activities. We approach people of all age groups to spread the message as fast as possible. Many people of the older generation buy our books for themselves or their children and grandchildren and are so happy and grateful to see young, clean-looking people devoting their time and every for God. But our

main goal is, to reach many young people and lead them into the family to become strong warriors for Father. We hand out invitations to our lectures to the people we talk to and try to sell as many books and chapters as possible.

In each team and city one person is assigned to visiting ministers and preachers and introduce our message to them. About 40% of them are friendly and interested and buy or borrow our books.

When we leave our mission field after seven days we are surely well-known all over city. Many people come to the centers to study Principle and the some of them have accepted already.



The Printing Shop of German Family

Our printing facilities are operating in full swing. Our people in the shop are working from 7:00 a.m. to 10:00 p.m. with the machines. After that time the machines are not allowed to run, as the neighbors are complaining about the noise. From 10:00 p.m. until early in the morning sometimes they do their photographic

work, so they usually get very little sleep. Just now 5,000 copies of the German Principle books came off the press and the English edition is being printed already. The books in other European languages will follow. To speed up the work we bought a binding machine and a machine to collate the sheets together. Besides printing the books they have to keep the teams supplied with material, which amounts to quite a number.

We are sending our love to Father, Mother, the Children, Mrs. Choi and to you. Monsay to Father's Teams in Japan, America and England.

In the name of our True Parents,

*Paul and Christel Werner*

### **Two more centers have been opened since Parents left Italy**

Rome, May 3, 1972

Our True Parents' Party; Father, Mother, Mrs. Choi, Mr. Kim, Mr. Ishii, Mr. Oyama, Col. Pak, Barbara Mikesell and Martin Porter arrived on Friday April 7th at Fumicino Airport. The weather was warm and clear which was so beautiful as there had been so many days of rain beforehand. Arriving then at the center it was time to eat breakfast after which we all left for a marble factory. Our parents showed great interest in the methods of cutting the rock and preparing it for its final purpose facing building etc.

Friday evening there was the first meeting with the members. 44 people were present and our Father spoke on God's providence and plan of restoration.

Saturday was spent out. Master desired to take his party to Pompei, a Roman city destroyed by the eruption of the Volcano

Vesuvius in the 1st century after Christ, then we went to Naples stopping at many scenic places.

We returned to Rome in the evening to see a film "Brother Sun and Sister Moon", by Zeffrelli. This was a film on the life of St. Francis of Assisi. Sunday started at 5 a. m. with prayer and then Father spoke until 11 a. m. , then he spoke privately to some people. In the afternoon we went out to see the catacombs and other aspects of ancient Rome. In the evening again Father spoke until 1 a. m. So we were very blessed learning so many things.

Monday morning was spent seeing the Vatican museum and St. Peter's Cathedral and then left for the airport. We were all very sad to see them go, however, having a revived spirit and new ideas we were also ready to fight on until we can bring many new members.

Since Our Parents left 40 days have passed. In this time two more centers have been opened and activities are expanding all the time. I hope in the near future to open more centers. The book method of lending books as witnessing material is also bringing its fruits so it has been necessary to reprint the books. We pray that the family throughout the world may be successful and expand the Kingdom.

With love in Our Parents' Name,

*Martin and Dawn Porter*

**With faith in our True Parents we believe God will  
open a way for His family in Arabic country**

Beirut, June 1, 1972

Dear Mr. Kim,

We are so grateful for all love we receive from Korea. The



Weekly Religion greatly stimulates us when it comes to us.

A new month has past and having gone through accusations we could feel closer to our Heavenly Father and become harder workers for Him.

Through lending Divine Principle books, 49 people have been contacted. 41 are still reading the D. P., 13 who are university professors. They are very busy with their examinations but promised to give us their opinions in the next month. One is very interested and feels this is a new way which promises much. We visited 7 priests and were surprised to hear that some were questioning their traditional answers.

Because our country has a state religion and the government does not accept any group which is not traditional Christian or Moslem, we had many difficulties with the police ,we applied for official registration). With faith in our True Parents we believe that God will open a way for His Family in this Arabic country. We had to find another center which was blessed on the 14th of May. We went to different high people. One was the president several years ago. But there is no result yet. It seems that only God's help can move the heart of our people. Anyway we will win this battle by winning first our Homeland. 17 people came to the center and two are close to conclusion. One is an American student. We are very happy to see that Christians are finally coming to the center.

Our Lebanese family is still without new children but each one is growing with a deeper feeling of the restoration of mankind.

We send all our love to our True Parents, to You and Mrs. Choi all our brothers and sisters all over the world.

In the Name of our True Parents,

*Remi and Corry Blanchard*

The translation of 2 letters which the French Family have received for the Novel Contest entitled "Jesus Christ and the Agony of the Cross: God's Will or Man's Failure?" These are just examples of many good letters they have received. --Ed.

Rabat, March 29, 1972

Army General Armand d'Alcantara-Et-Bourbon  
Nuclear physician, Cancerologist  
8, rue Jouinot-Gambetta  
Tel. 340-45  
Rabat,  
Morocco

Mr. Reiner Vincenz  
Delegate of the Holy Spirit Association  
for the Unification of World Christianity  
7. rue Le Sueur  
75 Paris XVIe

Dear Sir,

I thank you for your letter of March 8, 1972, announcing the delay of the information paquet concerning the Holy Spirit Association contest.

Do you think the contest will take its normal course?

I might say, the subject submitted for the writers' contest interests me greatly. I had, in fact, begun a work with the same subject because the situation of Christianity remains, on the civilized level, the dominating question of our age, while so many great changes are taking place. Sooner or later, we will be headed towards unity of faith and conception with regard to the Christian and universally social ideal.

I would be infinitely grateful if you would keep me informed concerning the contest. It is interesting in virtue of the publishing

of books, I believe, that is expected. The evil of the age is such that no valid editor is willing to interest himself in the Christianity of life which is considered trite and backward. Thus books published are only interested in Maoist and liberal leftism, contrary to life.

Sincerely,

*Armand d'Alcantara*

Man of Letters, Literary Prize of Algeria

First Prize of the Liberation, etc.

Refugee in Morocco, without a country

JEAN SERVATS

"MEHUL Bookstore"

13, rue Mehul

08 GIVET, FRANCE

R. Vincenz

A.U.C.M.

7, rue Le Sueur

75 Paris 16

Dear Sir,

While visiting a friend, I was shown your advertisement in Le Monde, of February 11, 1972, concerning the contest organized by the Holy Spirit Association for the Unification of World Christianity, requesting published writers wanting to participate in the contest to treat the subject:

"Jesus Christ and the Agony of the Cross : God's Will or Man's Failure?"

I have a bookstore and am a writer, and by happy circumstance, I was just in the process of preparing an "essay-novel" on the same subject, with the aid and light of a Jesuit Father : Mr.

Abbey Georges Roger, pastor of Aubrives.

I am 36 years old, so I am relatively young, and since my childhood, I have had a particularly painful life. In order to overcome the difficulties, I was obliged to ask myself many questions about life, good, evil, and it is "in" Christ that I found the meaning of life. By nature, I am very optimistic, nevertheless, I had to very often draw my strength "in" Christ.

Then I felt the need to communicate to others the result of my reflections and of my experiences, in all modesty, because I do not pretend to be a great thinker. But I have the certainty that I bring "some certain spontaneity when I write since I respond to your call. A Christian can only be a Christian if he is a rugged defender of ecumenism.

In reading your advertisement, I was overjoyed to learn of the existence of your Association and its goal. Your contest is equally a good initiative which will only do good for "World Christianity" and also make yourself known in a short time.

Waiting to receive your information packet and documents for writing,

Sincerely,

*Jean Servais*

(Testmony)

## The Best Show

By Monica Durand

English Family

My questioning of the Christian faith was brought about by a few incidents and was a gradual process. I had always found Sunday school and scripture very interesting but always felt it very remote from the world of today—I did not see how it could apply looking at the present state of the world. I had no concept of God whatsoever. My parents were supposed to be Christian, but when the family broke up when I was 12 any faith I had was shattered. A few years later I realized that God, to some people, was very real and tangible, so I started going to church to try and find Him. After going to service after service for a long time I became more and more amazed by the number of people who were obviously there because it was "the thing" to do on a Sunday morning. Studying science at school brought another conflict: it seemed that the teaching was God or Science, but to my mind both should have been complimentary. I couldn't see an answer, and nobody was any real help. When I started going to college in London my eyes were really opened to the reality of life—battered babies, attempted suicides all form a percentage of patients in a London hospital,—the Kingdom of Heaven did not seem very near to hand.

It wasn't till I went on holiday last year that anything happened to give me hope. Carol came door to door selling tickets for a show, and as I liked negro spirituals and folk songs I decided to go along. With Doris' first song "Were you there when they crucified my Lord?" I felt rather choked up—no one had ever sung like this before and it came clear to me that she

had something very real and beautiful. She seemed concerned that the audience should know about it—in fact it was obvious that the others on stage not only had a very real concept of God but wanted to tell people about it. (This was a marked difference to many Christian groups I had been to where the only thing that ever happens is sitting round in a holy huddle quoting the Bible to each other.)

I felt that this group wasn't just putting on a summer show—they obviously had something 99% of us hadn't. It felt very mixed up after the show—I wasn't sure whether I wanted to laugh or cry but Michael spoke to me and suggested I come to hear what went on. Because I had felt so strange I couldn't understand it, I went back to the evening performance,—I'm not really sure why. Thus I decided definitely to go to Thornton Heath and hear what was to be said; I had to find out why they were all bubbling over.

Thank you Father for the best show I have ever been to.

## **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

During 1954 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 organizational structure and promoted missionary work in the Seoul area. In 1957 all members in Korea fasted simultaneously for 7 days. Immediately afterwards 120 groups of 2 missionaries each were dispatched to cities and towns throughout South Korea for 40 days. As a result, 30 new churches were established.

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

In 1963, the Holy Spirit Association was granted foundational 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 has completed 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—

