

The Way of the World

June 1973



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

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(Editorial)

In This Issue

The following guest editorial by Neil Salonen calls to mind a passage from Matthew 7:15-16: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." It seems as if the "fruits" of communism—millions upon millions slain, millions more imprisoned and exploited, dictatorship and terror spreading throughout the world—should be pretty obvious by now. Yet the "elect" of the Christian world, the leaders of the Catholic church and the World Council of Churches, continue to be deceived or remain silent in the face of this clear-cut evil. Many Christians are still awaiting the appearance of the great Anti-Christ predicted in Revelations Ch. 13, who will have the power even to conquer the Christian saints. Wake up, Christians! It's later than you think!

A "must" for everyone's attention in this issue is the article "Positive Concept of the Nation" by Prof. An Pyong-uk, one of the most famous philosophers in Korea today. Read his article after having read our Leader's sermon, "Our Fatherland," to get a comprehensive view of the role of Korea in God's new dispensation.

Late News

Word has just been received that our Leader, after leaving the U.S. early in July, will return directly to Japan and Korea, and then return to the States before October to begin a 21-city speaking tour of the U.S. starting Oct. 1. The American Family are beginning to gear up in preparation for the tour, and about seventy Japanese and European members will arrive in the U.S. to help out. The tour will open at Carnegie Hall in New York, and at least 1,000 Family members are expected to be at the opening.

(Guest Editorial)

Mao and Christ: Comrades?

by Neil Salonen

President, Freedom Leadership Foundation



Outrageous as it may seem, the Vatican is apparently attempting to create some illusory reconciliation with the Communist Chinese by asserting the thoughts of Mao Tse-tung "reflect also Christian values."

The statement was issued by the Sacred Congregation for the Evangelization of the Peoples (SCEP) in its bulletin, *International Fides Correspondence*, reflecting some attempt by the Vatican to ease tensions and establish closer relations with the

Communist regime in China.

There is certainly nothing wrong in opening lines of communication with the Chinese Communist regime per se. What is so shocking is that the SCEP claims Communist ideology contains "some directives that are in keeping with the great moral principles of the millenary Chinese civilization and that find authentic and complete expression in modern Christian teachings."

SCEP continues by describing the present day Chinese ethic as one "devoted to a mystique of disinterested work for others, the inspiration of justice, the exaltation of the simple and frugal life, the rehabilitation of the rural masses, and the mixing of social classes." The article stated that Pope John XXIII and Pope Paul had both expressed similar social values in their encyclicals, *Pacem in Terris* and *Populorum Progressio*.

Statements like these display either inexcusable naivete, borderline moral relativism, or pitiful ignorance. How can highly respected religious leaders assert such similarities between the teachings of Christ and Mao? It testifies to the incredible lack of knowledge about the reality of life under the Chinese Communist regime and the irreconcilable differences between Marxist and Christian doctrine.

The two great ethical obligations which are considered to be the heart of Christian teachings, 1) to love God and 2) to love our fellow man, are both completely contradicted by Marxist doctrine.

First of all, Marxism is rooted in materialism and totally denies the existence of a transcendent God. Consequently, Communists, especially in China, have gone to extreme lengths to eliminate any trace of religion.

The testimony of survivors of Chinese Communism, like Father Raymond de Jaegher, reveal that the Chinese Communists slaughtered thousands of Christians after their takeover on the mainland. Today hundreds of thousands of Christians, Moslems and Buddhists are imprisoned in various Communist nations—their only crime being that they desire to freely worship God. How quickly Vatican spokesmen have forgotten these facts!

Secondly, Marxism's view of human nature contradicts basic Christian principles. Whereas Christ taught that men are of equal value and that they should love one another, including their enemies, Marxism claims that men differ in their value and nature according to class background. As one Chinese Communist professor remarked, "I realized there is no such thing as human nature, there is only class nature."

Therefore, Chinese Communists believe they are morally justified in eliminating so-called "enemies of the people" because of their class background. Estimates range from 34 million to 63 million "reactionaries" were killed after the Communist takeover

on mainland China. This blatant disregard for human life, plus the intentional teaching of class hatred by the Communists is fundamentally incompatible with Christian teachings.

Can the SCEP seriously believe Mao's doctrine reflects "the inspiration for justice" when people are murdered, imprisoned, denied the right to education, and stripped of their basic human rights merely because of their religious or social background? Can the banishment of intellectuals, students, professors, and artists to forced slave labor camps be seriously considered "the rehabilitation of the rural masses, and the mixing of social values"? Does the SCEP honestly believe China's ideology contains "some directives that are in keeping with the great moral principles of the millenary Chinese civilization" when in just two short years during the Cultural Revolution over 5,000 years of Chinese civilization was virtually destroyed by rampaging Red Guards under Mao's directive?

We must not be deceived by superficial observation that professed standards and values in today's Communist China reflect or parallel true Christian inner values. What the Communists have created through mass execution, slave labor camps, repression, intimidation and fear can never be compared to the voluntary communalism of God's love among Christian believers.

Today more than ever before a deep understanding of the fallacies of Marxist ideology is needed. Without this standard to guide our actions and help to formulate our policy, the clouds of moral confusion will paralyze those who would act for freedom —ultimately with tragic results.

(Sermons)

Our Fatherland

by Sun Myung Moon

(Translated by Mrs. Won Pok Choi)

Being of different nationalities, we have different cultural backgrounds, customs and traditions. If you consider whether your own culture or tradition is the best one, the one God would cherish, you can never answer in the affirmative. In many things we still want to be proud of our own nation, pointing out its good points. Are those good points up to the standard which we can truly be proud of all through eternity and before all humankind?

In the history of every nation there is rise and fall. Sometimes it goes to the peak of its culture and sometimes it declines. The world as a whole is not the ideal place to live in, or to be proud of. If God exists, we know that this world is not the ideal place which God intended to have us live in. We know God is the utmost, absolute being. Are we pleasing God by our thoughts and actions? There are smiles, laughter and happiness in the worldly sense, but after the human fall whether we smile or laugh heartily, those things don't really please God. Our source of happiness must be in God, but our being alienated from God brings sadness, misery. We must think and act in connection with God, centered on God, but the opposite is true. We are living in such a condition on the individual and family level. Those individuals and families form the world.

Since all this is due to the human fall, that kind of world is not pleasing to God. If God exists, He is sad at this situation and would want us to live in an ideal world. He will make one for us. But the whole population of the world is from stained lineage, so in restoring the world into an ideal one, He cannot do it all at once, but little by little. He wants to work on the individual

base, trying to locate a person who is entitled to that. He will then have a family, a nation and the whole world restored. First of all He must locate a person, one single man, a central figure. He will make this one man known and influential in the whole world. His project is not a simple one—it may take 50 or more years within the span of a century. So, God needs time. He will work gradually, restoring one by one or family by family. When He restores one person, we may think that He's working on that man alone. Or we may think that God is interested in just one particular family or nation.

Up to the present moment, when a Christian prays hard, leading a Godly life, he is trying to save himself. That needed his full effort. Next, he tries to save his family. They are used to doing that much, but not beyond that. They did not realize that if they really struggled to set up one nation under God's ideology, their families and they, themselves would be included in that scope. By setting eyes on broader things, those smaller areas are already saved or included. Today Christianity is declining, and that is the cause. The Christians have been unable to restore a nation as the solid foundation on which God can work. God wanted that done in that certain period of time; therefore, Christianity is doomed to decline from that point on, losing even the family and the individual. Every Christian believes that when the Lord comes the second time he will be here for himself, to save him and his family. No Christian realizes that when the Lord comes again he will establish a whole nation of God's choice, as a base from which He will restore the world. There is no single Christian in the whole world who strongly believes that when the Second Lord comes, there must be a nation established for him to work on. If you are asked what would you want to save, you would immediately answer, not yourself, but at least a nation. Because you know that if you could save a whole nation, your family would be included there and so would you. So

you and your family would also be saved.

If you recall, in the days of Jesus Christ the same was true. The people of that time thought that God had prepared 4,000 years of history to send Jesus to the Jewish people in order to save that nation. They thought and desired that when Christ came, he would take revenge on their enemy nations. They were the leading nation of the world and all others would come to their knees in front of them. If they had ever dreamed that when the Messiah would come, they would want to sacrifice themselves and their nation for the sake of the world, they would not have crucified Jesus on the cross. If you were in God's position, would you want to save the whole world, save one nation or just one individual? The answer is clear. God would have preferred to save the whole world. He would want any individual to be able to save the world—any family to be able to save the world—any nation to be able to save the world. Is there any single Christian who is thinking like that? Can we find such a religion in which they teach that—even though it may be other than Christianity? There may be religions where they teach how to save the world, but in that case they want to include other people of the world under them and in the end they want to subjugate them. But they don't intend to save the world at the cost of their religion or at the cost of the people of that religion.

As I told you yesterday, in the process of creation God poured out all His being into the created. This is to say, He denied himself in order to make the creation. In the course of restoration, also, the subjective person must be ready to pour out all his being into the objective person. So, in saving his family, nation and world, we must be willing to sacrifice ourselves, our family and a smaller group or individual or anything which we had to give up to save a larger thing. So, what I am teaching is the opposite to what other religions are teaching. Christianity has the ambition to bring the whole world including all other religions and all other

people under them. Moslems and all other religions are thinking the same thing. We may reach the conclusion that, with an attitude like that we will never be able to establish the kingdom of God on earth.

Which individual, which family, which nation is God going to choose? As we have learned in the relationship between Cain and Abel, those who are in Abel's position will at first be defeated by those who are in Cain's position. Later they will win and have the final victory. It may be easier for us to do that in the family. Each family member may be ready to be beaten or sacrificed for other members of the family. Among the families it may be easy, because the family in Abel's position would be ready to do that. Between nations—well, it's going to be a little difficult. Towards neighboring nations you have a good feeling and you want to sacrifice to some extent your own for the sake of the other. But beyond that where there are vast differences in terms of custom, traditions, and other things it may be difficult for you to want to sacrifice your nation for those nations. There is no religion which teaches that kind of sacrificial spirit. If that cannot be done by human hands, God has no hope to be able to restore the whole world, because He cannot do that by himself; He must work through man. If no one is ready for that task, God cannot save the World. But if there is any such individual or any such religion where they teach such theory, God will be pleased with him and with that religion; He will work through him and through that religion.

In this vast world He has never been able to locate that kind of religion, but we are here to fill that need. As members of the Unified Family, you must be ready to love your family more than yourself, love clan more than your family, love your nation more than your clan and love the world more than your nation. Everything is so clear with us. We think it's only too natural to have to sacrifice our nation in order to save the whole world. We

think it's natural to have to sacrifice our family in order to save the whole world. We think it's natural to have to sacrifice our own selves to save the family.

When you have won victory on the individual level, having saved yourself by beating your fleshly side to obey your mind, then what are you going to do? You will reach the world by going through the family level and national level. You are apt to think that after you have perfected yourself, you are going to be the boss in your family. That's what, at best, you want. But you are forgetting that you are here to save the whole world and even your family is for that. In the providence of God, your family is playing the role of a bridge to go through and across to the next level and stay there until we can save the whole world. Then what would you do to make your family a success in God's sight? It is not just for the husband and wife to love each other—sticking to each other. But in loving each other and doing everything, you must be doing that for the salvation of the nation and for the salvation of the whole world. In order for you to be able to save the whole world you must know that you must be able to sacrifice your nation, and your family for the nation and the world. We are taught that we have to make offering to reach God or reach the salvation of the whole world. That means that what we are going to save at the cost of sacrifice is greater than the thing we are going to sacrifice. When you are going to save your family at the sacrifice of yourself, you have already obtained a bigger thing—your family—at the sacrifice of yourself and when you are going to save your nation, at the sacrifice of your family, you gained the nation, which is greater than your family, and so on.

When you make an offering before God, would you offer Him leftovers? You would choose the best thing out of what you have and would want to sacrifice and offer that. What you cherish most will be your offering. When Noah spent 120 years

of the prime of his life in the business of erecting the ark, he was offering the best part of his life—of anything he had—to God. Abraham was in the position to have to offer even his wife to God—even his dear and only child to God. For him it was more difficult than to sacrifice his own self when he had to sacrifice his son. The same was true with Moses. When he was going to offer the stone tablet, he fasted for 40 days and went through many difficulties and hardships. He was ready to sacrifice himself, his own life, in making the offering before God.

When God was going to have John the Babtist get ready for his mission for 30 years in the wilderness living on wild honey and locusts, God meant to have him sacrifice himself for the salvation of the nation. By denying his own parents, relatives, neighbors, his clan and nation, he was in the position to sacrifice himself, deny himself as the offering before God. When he was in the period to witness to the coming of the Messiah, he was in the position to have to deny himself, his family and all other things on order to receive the Lord. And he would have loved him, the Lord, more than his family, his clan, his own nation. He was prepared for all that. So, God was on his side helping him. Why would God have him to be sacrificed for the sake of larger things? Because by sacrificing that one man of certain mission he would get larger and more precious things, which means Jesus. By doing that, he was going to locate his partner, which would be his clan, his nation and everything. At the cost of himself, he was going to find more precious things. The same is true with God. He would demand us to offer sacrifice, but from His part too, He has to sacrifice something for the salvation of man. In doing that, He had to sacrifice the man who makes the offering. That means God barely has that person, and already He is going to sacrifice him. In other words for instance, he would sacrifice himself for the sake of the nation, for the sake of the world, he is the only one through whom God can work,

after searching for so long. We know that God, after choosing and preparing a nation to receive Jesus Christ, He was ready to sacrifice that nation for the sake of the world. The Jewish people, however, did not realize that fact. God was ready to sacrifice His chosen nation for the world, but they thought that the Lord would come to save their nation and put it above all other nations of the world and God would help them to do that.

If Master wasn't aware of that fact, through his experience he would have many opportunities to go against God or even deny God. God would have him go through that kind of trial so many times. Sometimes a voice from heaven would tell him to go and locate a certain person and do such and such thing—that it would be a success. He would desperately try to find that person, to persuade him and after doing that, God would sacrifice that person and everything he had done, for the sake of broader things. He would be disgusted at times. He went through many experiences like that, even bigger than the first. He always expected a bigger challenge. All those bitter experiences taught him lessons.

I brought you here and I am going to do some great things in this country. But perhaps you may be skeptical, wondering why I didn't take you to Korea instead, to restore the chosen nation. Why did I bring you to this nation? There are reasons for that. If I brought you to Korea and had you work for the restoration of Korea, it would be good for Korea to be restored in the nearest possible date, but that's only establishing a national base, not a world-wide base. Here we are working to save the whole world. Since this is the nation that leads the world, what we accomplish here will influence the whole world. So, I am setting my eyes on that. I will make you world-wide and, with the least possible effort and in the soonest possible date, I will influence the whole world. If you are ready to do that you must be determined to go through 1973 and up to 1974. The reason

why I have brought you here in 1973 is for you to participate in that great task. Now that you are here you must pray not for your own nation, not only for Germany, Italy, etc., but for the whole world. When you pray, think of our Fatherland, not Korea, but the kingdom of God on earth—that's our Fatherland.

In Jesus' days he failed in his mission because the prepared people of Judaism and the chosen nation of the Israelites did not cooperate with him but killed him on the cross. This time, back in Korea, I was able to influence the Christians and the government. Both the government and Christian people are in favor of our group and recognize that they need our help. With that accomplished, I can develop the broader scope of providence here. What I have achieved on that level must be transferred to this country in order to be connected to the world-wide level.

Everything I do has a significance; nothing comes about meaninglessly. On my way back last time I was here, when I was in Free China doing certain things, back in Korea a great event began to occur: the South-North dialogue began to take place. Since things on the spiritual level had been accomplished on the physical level, the freedom loving side initiated talks with the North Korean regime.

The South-North dialogue is an historical, world event. Until that time, Master had not met any of the well known personages in Korea, even though they wanted to meet him, but after his public speech in the Western world, then he began to meet them. He met famous ministers, famous presidents of universities and religious leaders. They had been anxious to meet him. From that time, he began to propagate our movement in a very forceful and convincing way.

If our work here is successful, I will bring back this fruit to God. I am here in great haste, impatient to carry this out within two year's time. We must always be sensitive to the time element. There's God's demand on how and when to do it. We

must be victors. We are sure to get victory. What are you going to do then? Has there been any nation that God could claim as His? Can we say that the U.S.A. is on God's side—or Britain or Germany, or any other nation? There has never been any nation on the spiritual or physical level that God could claim as His. The Christians are a nation in the spiritual sense, but there is corruption there and God cannot claim it as His.

Then, what is God's desire, our desire? That is to restore our Fatherland which God can claim to be His. In order for us to be able to do that we must get rid of the Satanic condition and by making our project a success, we can establish our own nation which God can claim as the kingdom of God on earth. At all costs, even at the sacrifice of ourselves, we must be able to establish the kingdom of God on earth. We are here for that. We have the sovereignty, but where is the land? In God's divine providence, Korea is the chosen land. On the spiritual base we are going to connect Korea with all other nations and the whole earth's plane is our land for God to claim as His. In order to collect those lands without national barriers, we are going to send out missionaries as soon as possible to some 120 nations, at least, by May of 1975. By that time the whole earth will be our Fatherland. In God's sight there is no national boundary.

With all nations put together, they will be one people in God. With all those people in cooperation with each other, we are going to build God's kingdom on earth. To do that is your mission as well as mine.

(To someone in the audience): Peter is just an individual man, but you must be proud of being the representative of all the people of the world as citizens of the kingdom of God on earth, our Fatherland. You must have the same ideal, same thought, each one of you. The U.S., as well as all other places, will be our future land. Above all the worldly sovereignties, God must be the ultimate one. Originally, God will reign over all the world

with True Parents under God's ideology. Then, the ruler will love the people as his own children. This is the place where Adam and Eve, without fall, could have played the role of True Parents to all mankind—beginning from his family where God could operate. If Adam had not fallen, the family under him would be the world. With the process of multiplication, he could have played the role of the first ancestors and all the people of the world could have been the citizens of the kingdom. It could have been the beginning point of having people, sovereignty, land, which could be called the kingdom of God on earth. The world sovereignty, the kingdom of God, will start from that one point where Adam and Eve were the parents to their family, and after the multiplication of the population of the world, they could have been placed under the sovereignty of God. That was the position of the human ancestors without the fall.

In the path of restoration every one of you must be thinking of yourselves as the starting point. You are going to be blessed and give birth to your children and you will be the true ancestors to your descendants and from then on you will have land, people and sovereignty of yours and all will be citizens of the kingdom of God.

The whole earth being our land, the whole population of the world being our people, God's sovereignty will reign over all mankind. You must strongly believe that any woman is the representative of the female beings on the earth and you must put yourself in the position of the mother to the descendants of all the people of the world. If you have true faith in the Divine Principle, you men are the representatives of all the male beings of the earth. The whole earth will be God's land, the whole population of the earth will be citizens of the kingdom of God and the sovereignty of this world will be God's sovereignty. We must pray for the day and fight for it in utter gratefulness. My conclusion is that we have the glorious Fatherland as our mission

directly ahead of us. We are going to fight a glorious battle for that cause and we are going to sacrifice ourselves for that cause and we are destined to be the glorious citizens enjoying the kingdom in the love of God. And for that cause let us march on. Those who are resolved for that please hold up your hands!



World Day Sermon

by Miss Young Oon Kim



I wish to share with you a story from the Apocrypha. The term "Apocrypha," a Greek word meaning "hidden things," was used in different ways. Sometimes the term referred to writings so important and precious that they had to be hidden from the general public and reserved only for the inner circle of believers. Other times, the term referred to writings which were hidden, not because they were too good, but because they were not good enough, secondary or questionable or heretical. However, today, the Christian Church generally follows

Jerome's use of Apocrypha to refer only to those literary works not included in the Hebrew canon. We don't know the dates of these books; however, the practice of collecting them into a separate unit dates from the early 16th century.

The story I wish to share is included in the Apocryphal first book of Esdras and took place during the reign of Darius, King of Persia from 521 to 486 BC. Darius abolished all the autonomous kingdoms of his predecessor Cyrus the Great and divided the whole empire into "satrapies," each satrap being a Persian official with supreme authority in civil affairs and with a division of the army to maintain him and support him against outside attack.

One evening King Darius held a great feast for all those under him, his household, the chief men of Media and Persia, and the satraps and commanders and governors of his empire in the hundred and twenty-seven satrapies from India to Ethiopia. When they had eaten and drunk their fill, they went away, and King Darius withdrew. Then the three young men of the King's personal bodyguard said to each other: "Let each one of us name the things which he judges the strongest; and to the one whose opinion seems wisest King Darius will give rich gifts: purple clothing, golden eating vessels, and a golden bed, a chariot with gold-studded bridle, a fine linen turban, and a chain for his neck. His wisdom will win him a seat next to Darius and the title Kinsman of Darius." Then each wrote down his own statement, sealed it, and put it under the King's pillow.

One wrote "Wine is strongest," the second wrote "The king is strongest," and the third wrote "Women are strongest, but truth conquers all." When the King rose and was presented with what they had written, he summoned all the chief men of Persia and Media, satraps, commanders, governors, and chief officers. Then he took his seat in the council chamber, and what had been written was read before all. Then the young men were called to expound on what they had written.

The first, who wrote about the strength of wine, began. "Sirs," he said, "how true it is that wine is strongest! It dissolves the mind of all who drink it; king and orphan, slave and free, rich and poor, it has the same effect on them all. It turns all thoughts to revelry and mirth; it brings forgetfulness of grief and debt. It makes all feel rich and tend to exaggerate. When they are tipsy, they forget to be friendly to friends and relations, and are quick to draw their swords; when they have recovered from their wine, they cannot remember what they have done. Sirs, is not wine the strongest, seeing that it forces men to behave in this way?"

Then the second, the one who wrote of the strength of the king, began his speech: "Sirs, is not man the strongest, man who masters the earth and the sea and all that is in them? The strongest of men is the king; he is their lord and master, and they all obey his commands. If he bids them make war upon one another, they do it; if he dispatches them against his enemies, they march and level mountains and walls and towers. They kill and are killed; they do not disobey the king's orders. If they are victorious, they bring their spoils to the king. Those who work the land, sow and reap and bring their produce to the king. Though he is no more than one man all his people and his troops obey him. Besides this, while he himself sits at table, and goes to sleep, they stand in attendance round about him. They can never disobey him in anything. Sirs, of course, the king must be strongest when he commands such obedience!"

The third, Zerubbabel, who wrote about women and truth, said: "Sirs, it is true that wine is strong, and the king who commands many subjects is mighty, but who rules over them? Who is the sovereign power? Women surely! The king and all his people who rule the land and sea were born of women. Women raised the men who planted the vineyards which yield the wine. They make clothes for men and bring honor to men; men cannot do without women. If men have amassed gold and silver and all kinds of beautiful things, and see a woman with a lovely face and figure, they leave all these things to gape and stare at her. They will all choose her in preference to gold or silver or beautiful things. A man will desert his father who brought him up, desert even his country, and stay with his wife to the end of his days. Here is the proof that women are your masters: do you not toil and sweat, then give all you earn to your wives? A man will take his sword and go forth to plunder and rob, to sail on the sea; he faces lions, he travels in the dark; and when he has robbed and plundered, he brings the spoil home to his beloved.

"A man loves his wife more than his father or mother. For women's sakes many men have been driven out of their minds, many have been sold into slavery, many have died or come to grief or ruined their lives. Do you believe me now? Certainly the king wields great authority; not one country dare lift a finger against him. Yet I watched him with Apame, his favorite concubine. She was sitting on the king's right; she took the diadem off his head and put it on her own, and slapped his face with her left hand, and the king only gazed at her. When she laughed at him, he laughed; when she was cross with him, he coaxed her to make up. Sirs, if woman do as well as this, how can their strength be denied?" The king and the chief men looked at one another.

Zerubbabel then went on to speak about truth: "Sirs, we have seen that women are strong. The earth is vast, the sky is lofty, the sun swift in his course, for he moves through the circle of the sky and speeds home in a single day. How great is he who does all this! But greater and stronger than all else is truth. The whole earth calls on truth; the sky praises her. All created things shake and tremble; with her there is no injustice. There is injustice in wine, in kings, in women, in all men, and in all their works. There is no truth in them; they shall perish in their injustice. But truth abides and is strong for ever; she lives and rules for ever. With her there is no favoritism or partiality; she chooses to do justice rather than what is unjust and evil. All approve her works; in her judgments there is no injustice. Hers are strength and royalty, the authority and majesty of all ages. Praise be to the God of truth!"

So he ended his speech, and all the people shouted, "Great is truth. Truth is strongest!" Then King Darius said to him, "Ask what you will, even beyond what is in the writing, and I will grant it. For you have been proved the wisest, and you shall sit by me and be called my Kinsman."

Then Zerubbabel said to the king, "Remember the vow you

made on the day when you came to the throne. You promised to rebuild Jerusalem and the temple which the Edomites burnt when Judaea was ravaged by the Chaldaeans, and to send back all the vessels taken from it. This is the favor that I now beg of you, my lord king, this is the magnanimity I request: that you should perform the vow which you made to the King of Heaven."

King Darius stood up and kissed him, and wrote letters for him to all the treasurers, governors, commanders, and satraps instructing them to give safe conduct to him and to all those who were going up with him to rebuild Jerusalem. To all the governors in Syria and Phoenicia and in Lebanon he wrote letters ordering them to transport cedar-wood to Jerusalem and join with Zerubbabel in building the city. He gave all Jews going up from the kingdom to Judaea letters assuring their liberties: that no officer, satrap, governor, or treasurer should interfere with them, that all land which they should acquire would be immune from taxation, and that the Edomites should surrender the villages they had seized from the Jews. Each year twenty talents were to be contributed to the building of the temple until it was finished, and a further ten talents annually for burnt offerings to be sacrificed daily upon the altar in accordance with their law. All those who were going from Babylonia to build the city were to enjoy freedom, and their descendants after them. He gave written orders that all the priests going there should also receive maintenance and the vestments in which they would officiate; that the Levites too should receive maintenance until the day when the building of the temple and Jerusalem was completed. He sent back all the vessels which Cyrus had set aside. All that Cyrus had commanded, he reaffirmed, ordering everything to be restored to Jerusalem.

When the young man, Zerubbabel, went out, he turned his face toward Jerusalem, looked up to heaven, and praised the King of Heaven. "From thee comes victory," He said, "from thee comes wisdom; thine is the glory and I am thy servant. All praise to thee who

hast given me wisdom; to thee I gave thanks, O Lord of our fathers."

This story is full of wisdom and lessons for life and I wanted to share it with you.

Thus Zerubbabel became the first governor of Judaea after leading home the first group of returning Babylonian captives. Then he began his great work of rebuilding the city of Jerusalem and the temple.

Zerubbabel's statement that truth is the strongest is true. Zerubbabel was powerfully motivated to help Darius be truthful to his vow to rebuild Jerusalem, the temple, and return the temple vessels. Today we are not bound by such a motive. Then what is truth? Somewhere in the Divine Principle, it is said that the truth is the explanation of God's will. Is this all truth is? Today I would like to interpret the truth as the law of cause and effect which seem to be so absolute and the strongest. Through this law I receive clear direction and guidance in all complex and unjust situations. In the short run, everything looks unjust, but in the long run, everything works in accordance with this law.

I will explain what I mean. Some people in loving God may fall into selfishness. "Ah, He's the God of Agape, unconditionally giving love. Therefore He will do what I want. And I want Him to fulfill my desires." This kind of feeling is not love that will please God. When you really deeply know God, you see clearly how the law of cause and effect works. We want to be close to God. But we know the absolute goal He has. All of His energy is poured into the accomplishment of this goal. Unless we come to love and work for that goal, we cannot raise the quality of our spirit as high as He is. Only by doing this can we attract His love. Often I just burst out, "I'm so grateful for this law." It is a source of energy for me. Whatever we have done, small or large, good or evil, will return to us in the same way. Whatever we sow, we reap. There is an exact relationship between what we put out and what returns to us. This means we can depend on

God and the absolute working of cause and effect.

All we need to do is to live our own lives in accordance with the law in order to develop the qualities that will attract Him. I share such a tender sweet affection with God; and, at the same time, I feel absolute solemnity because of the law. We can perhaps express these as love and truth. When I interpret truth as the law of cause and effect, I feel a precise relationship. To the extent that I live in accordance with the law, do I feel His infinite, embracing love. Without any sign I feel that He has approved and accepted me and is embracing me. To me law and love are not contradictory. God's love flows to me to the degree of my obedience to His law. Therefore, I don't expect or pray that God give me grace without regard for my actions. I rather pray that He give me the wisdom and strength to live naturally and gladly in accordance with His absolute law. Living this way, we can be completely free from fear and guilt. So we don't worry about judgment, immediate or final. Now, today, on this earth, we want to live according to that law. In this way our life is happy, full of hope and challenge.

Since this is World Day, let's look at the law of cause and effect in relation to material things. On the first World Day our Leader made a symbolic condition to restore all things to God. This does not mean that all things are now God's. The actual restoration of all things is still dependent on our sweat and blood. As we win people's hearts one by one, we also have to win material things little by little from Satan's realm to God's. And through that process I am sure God will bless and help us to reclaim large amounts. But we can't look for these big results from the beginning. We must labor with our sweat and blood. It is against the law of cause and effect to gain a large reward without effort. If so, one day we will lose it all. We have a saying in Korea: No red flower lasts for more than 10 days; no power lasts for more than 10 years; no wealth lasts for more than 3

generations. This means that the generation which inherits great wealth easily will not hold it but will lose it. The one who receives wealth without effort will not appreciate its value, and will waste it, and eventually lose it. Therefore, there will be no free gift unless it is given on the condition of indemnity paid by someone visibly or invisibly.

Even before Leader blessed World Day, material goods were used for sacred purposes. I want to look at several such incidents from the Bible. At first, while man's spiritual state was so distant from God, there was no way for man to approach Him directly and closely. The sacrifice of a material thing provided reconciliation between man and God which man himself could not yet do. As the Hebrews developed the law of sacrifice, they offered unblemished pure animals, or the first and best of their crops. For the animal sacrifices they often used cows, sheep, and pigeons. These animals were not only what the Jewish people commonly possessed, but they also had spiritual significance.

Cows symbolize patient, industrious, persevering, hard working character. Sheep symbolize innocent, obedient, gentle character. The dove represents the same. By sacrificing these animals, the Hebrews, knowingly or unknowingly, were offering to God their own qualities of industry, patience, gentleness, obedience, and innocence. Each of us should offer Him the same qualities through our prayers.

The three wise men from the East offered as gifts gold, frankincense, and myrrh, which respectively signify loving, prayerful, joyful, acknowledgement and thanks. Through such symbolic gifts, the Persian astronomers expressed their thanks and homage to the baby Jesus. Another beautiful instance is that of a woman anointing Jesus' feet with precious ointment and then wiping them with her hair. Because of her love and dedication to Jesus expressed through this action, her sins were forgiven. The ointment and the woman's action expressed her love and thanks more dramatically and

beautifully than any words could have. Jacob used all the animals he earned from Laban to reconcile himself and his brother Esau. This material expression was more effective in melting Esau's hostile heart than anything else Jacob could have done.

Dr. Schweitzer chose to serve mankind through material means in medicine, even though he could have used his theological achievement or musical ability. But he chose to serve the Africans through medicine and thereby save many physical lives. Through saving their physical bodies, he taught them the words of God and saved their spiritual lives. Without material means his work would have been less effective. Material can vastly extend the scope of our services. Material is great, it is not despicable. Somewhere the Bible says that David before he became famous was traveling with some companions and they were all very hungry. They went to the sanctuary and asked for bread. On the altar was some bread which was supposed to remain there several more days, but the high priest gave it to them. The saving of David's life was so important that the violation of regulation by the priest was not only forgiven but was praised by Jesus.

In Second Kings it says that the leperous Syrian army commander Naaman went to Elisha for healing and was told to go down to the River Jordan and wash his body. The River Jordan is very muddy and shallow. This command may have seemed insulting to this great foreign general, but he obeyed and was healed. A blind man was brought to Jesus for healing. Jesus spat on the ground to make mud which he put on the man's eyes and told him to go to Lake Siloam and wash his eyes. The blind man obeyed and received his sight. It is interesting to see how divine power is manifested not directly but through a material thing like mud and water.

Recently I saw people bless and express love to plants. Even inanimate plants can feel the vibration of love and blessing and grow well in it, whereas plants which are ignored or mistreated

wither and die. In that sense, Jesus' cursing the fig tree because it didn't bear fruit may actually have caused the tree to wither. Therefore, the material itself must be happy and fulfilled when it is used for a good purpose.

In Luke (16:9) we read, 'So I say to you, use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home.' Material per se has little value. As this verse says, using wealth to make friends, we may be able to buy eternal life. The same wealth used for one's own selfish interest or pleasure will bring one the name pig.

Again in Luke (16:10-12) we read, "The man who can be trusted in little things can be trusted also in great, and the man who is dishonest in little things is dishonest also in great things! If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real? And if you have proved untrustworthy with what belongs to another, who will give you what is your own?"

Trustworthiness is inward and invisible; it cannot manifest externally, but through the use of material such inward value can be expressed. Our body is also material. We can manifest our inward trustworthiness through discipline of our bodies. When physical energy is used for merely sensual pleasure, the life is wasted. However, whenever that energy is used for higher purposes, for other individuals, for the nation, for mankind, for God, the energy is multiplied. With the same chunk of material, depending upon its use, two results are possible: loss of life and waste of the investment of energy, or gain of life and measureless multiplication of the investment of energy.

I recall several incidents where the use of material caused tragic results. One is that of Ananias and his wife Sapphira. Previously Simon Peter had received the Holy Spirit and his manifestation of the great power of God inspired the people to

sell their possessions and live communally, fasting together, witnessing together, and helping the poor together. Ananias and his wife felt compelled to sell their property and contribute. But according to the story, acting either from greed or fear of want, they gave only part of the price they received to Peter saying it was all. Peter with spiritual power exposed their deceit with the words, "You have lied not to men but to God." When Ananias and his wife heard these words, they dropped dead. They would not have been judged if they had told the truth. A second event concerns Judas Iscariot. For 30 pieces of silver he betrayed his master and committed an historical crime. In these two incidents insignificant material misused brought destruction of both spirit and body.

In the early days of our movement our Leader used to say our church money is heavenly treasure. If we misuse government money, we will be imprisoned according to civic law. If we misuse heavenly money, how much greater will be the indemnity to be paid by us or by our posterity. When our Leader gave \$500.00 to each pioneer, I wished each one would feel solemn responsibility for this money and use it wisely. If one cannot do the work, then he should return the money.

Elsewhere in the Bible, perhaps in the books of Moses, the chosen people were commanded to offer tithes to God. Why does the Creator of the whole universe need a tithe, some small material from us? When we think of Palestinian peasants, what a tiny insignificant gift their offering would be, only a few grains or corn, a small lamb, or pigeon. Why does God want that? Tithe means one tenth. The number ten signifies the whole, entirety. We have ten fingers by which we signify the whole. In the parable of the ten virgins, five wise and five foolish, Jesus meant by the number ten the whole of mankind, the entire church on earth. One tenth, then, means the first and best out of the whole. Therefore, tithing meant giving God the first and best part of

the man, that is, our heart and life itself. To bring our whole life under His dominion is tithing. Our heart and body will be in His domain. This is what God wanted through tithing. God didn't want that small portion of material but our heart and life, and He wanted to teach that lesson to mankind.

One more illustration. When the multitude were following Jesus in the desert and it was time for eating, there was not enough food. The disciples were worried, but a small boy brought out five loaves and two fishes which Jesus blessed and fed to the multitude. Whether this was miraculously done or the multitude, inspired by the boy, brought out their own food, all had a satisfying meal. Not only the multitude of that time but countless Christians have been satisfied and inspired by this story, in which a seemingly insignificant material could be magnified and glorify God when it is used for higher purpose.

Jesus said where your treasure is, there your heart is. I would put it a little differently. Where your heart is, your treasure would follow. Where our heart is inclined, to whom our heart is dedicated, our treasure will follow. Would that not be the meaning of tithing? Therefore, in a restored world, our heart and body and our treasure would be in God's domain to be used for the purpose of goodness, loving God and conveying God's love to man.

To commemorate this World Day, I pray that our life is gradually led in this direction of complete harmony of heart, mind, body, and material. Invest your heart in God, and let your material goods be the means through which we invest God's heart in others. Some decades ago when I was innocently ascetic, I despised material things. I thought that without them my spirit would be free from burden and had less chance to deviate from God. I often remembered the words of Jesus which say, "store treasure in heaven, not on earth." But then I discovered that material provides freedom and means to accomplish what heart and mind wish. Therefore, in God, everything can be sacred and useful when we

have the right relationship with Him and understand His will fully. Whatever we sow, we harvest. Let us remember this even in the material realm. Let the material play a significant and extensive role in the Father's dispensation of Restoration.

(Reports)

President Kim Reports on U.S. Family



Pres. Kim gives report at Sootaek-Ri.

Pres. Kim Young-Whi returned to Korea on June 8, 1973 after having spent nearly seven months in the United States. On Sunday, June 10th, he gave a report before Church leaders and about 900 Seoul Family members at the main hall at Sootaek-Ri Training Center.

He mentioned that, because America is populated by people of all different nationalities and races, America is very important for the entire dispensation—working to restore the United States is equivalent to restoring the whole world. He said that a unique aspect of the work in America is that all the American Family are being led and trained directly by Korean and Japanese members, and that the American movement, which had formerly

been divided, is now one.

He described the training and witnessing activities of the New York Center and Belvedere. Every morning, the trainees at Belvedere would receive a speech by our Leader, and spend the rest of the day hearing lectures on Divine Principle. He said that Monday through Thursday, the New York Church members would witness in downtown New York, and bring in between 40-50 people everyday to hear lectures, driving them in vans to the Church. From Friday through Sunday, they would have a weekend workshop. He also described the Divine Principle and Victory Over Communism training at the 100-days' training session.

He said that mobile teams had been sent out to every state, so that now there are 51 mobile teams including Washington D.C. He also described the new flower-selling business in America, in which many Japanese members have been working.

He said that spiritual phenomena among American people are increasing, and that many people have been led to our Movement directly by the Spirit World, in ways even more miraculous and to an even greater extent than in Korea in the early days. Because of the higher spiritual atmosphere, our Leader's meetings with VIP's were much more cordial, friendly, and hearty than previously. Even parents are coming to like us, he said, when their long-haired, slovenly children suddenly become clean and neat after joining our Family.

He described many problems of racial conflict, communism, and immorality among American youth, and said that some important people are beginning to see our movement as the only thing which can solve these problems, and so many more people will come to support us.

He described the beauties of Belvedere—the clean air, trees, wild animals. He said that 120 English Family members are expected to come for training by the end of July, 1974, and that our Leader plans to send one Korean member to each state in the

U.S. for give-and-take with American members.

He concluded by saying that after a U.S. leader's conference on July 1, our Leader will return to Japan and Korea.



(Pictorial)

Meeting with V.I.P.'s in America



L. to r.: Sun Myung Moon, Neil Salonen, Senator Strom Thurmond (S.Carolina), Mrs. Won Pok Choi ; in mid March, 1973.



Meeting on April 5, 1973, with Pres. Nguyen Van Thieu, President of the Republic of Vietnam. During their 25-minute meeting, they discussed the common problems of their two countries in the face of Communist aggression.

World's Day Inter-Family Soccer Tournament

In celebration of the 11th World's Day, Family members from all over Korea gathered at the Hyochung Stadium in Seoul on June 1 to enjoy an exciting day of heavenly competition between the various provincial churches in Korea. Nine teams participated from each of the provinces in S. Korea, except for Cheju Island.

The first game between Choongbuk and Kyungbuk provinces began at 10:20 AM. Because of limitation of time, if the teams didn't score at the end of the second half, each team was allowed three free kicks at the goal.



9 teams line up before speaker's stand

The day was filled with excitement and laughter from the antics of the amateur players and the enthusiastic support of the cheerleaders from each home province. In the middle of the day, a friendship match was held between the Headquarters Staff and the Business Staff of HSA-UWC. The H.Q. Staff won 2-0, helped along by one goal scored by center-forward John Price and by the spirited defense of goalie Kim Won-Pil.

First prize went to Kyunggi, 2nd prize to Chonbuk, and encouraging awards were given to Choongbuk and Chonnam provinces. After the trophies were handed out, each team was given some money to enjoy a *pulgogi* dinner party. On the whole, the day was relaxing, enjoyable, and great fun for all.

Billy Graham Crusade, Korea '73

by David Carlson



We members of the Seoul Western Center had planned on going to hear evangelist Billy Graham give his final sermon in Seoul, Korea on Sunday afternoon, June 3, 1973. So when Sunday morning rolled around, after church and an impromptu lunch, we set out around 1:45 p.m. in order to arrive at the Yoido Island Plaza where Dr. Graham was to speak at 3:00 p.m. Hal McKenzie (center leader), John Price, Lynne Doerfler, Gary Juarez, Leon Pine, Mike Urbonya, No Myung-Sook, and David Carlson, all trooped down to the nearest bus stop, complete with an ample supply of water, umbrellas, and, of course, cameras with telephoto lenses. After watching several buses pass by, jammed to the

point where a sardine would feel crowded, we decided to take a taxi. This was soon accomplished and we were breezing down the streets of Seoul. As we reached the main highway leading to the Plaza, we found the traffic quite congested. Many people apparently, had decided to go on the last day. Our taxi crossed the Han River and was soon approaching the area. Here again, traffic was quite congested and we had to walk the rest of the way. Traipsing across an open field we approached the Plaza and immediately we felt the bustling atmosphere. Thousands upon thousands of people were walking towards the area. We joined the crowd and very soon were walking on the asphalt of the Plaza. From this position we began taking pictures as we could clearly see the gigantic sign board reading, "I Am The Way, and The Truth, and The Life..." in English and Korean. We were able to hear the 6,000 voice choir and see the different platforms and TV cameras. All these thousands of people, some Christians, others perhaps just curious, and many probably just coming to hear a world famous person speak in their native country, were streaming into the large Plaza area.

After saying hello to some Korean Family members whom we recognized, we found a place to sit on the asphalt and got our cameras out and, using the telephoto lenses, scanned the speaker's podium to see what we could see. Dr. Billy Graham was wearing a gray suit but since we were over one-hundred yards away, we could not see much detail. Soon, most people had settled down and the view was open. Several people spoke at the microphone and made various introductory speeches and so forth. The sound system was very efficient and we had no trouble at all in hearing and understanding what was being said.

The weather was clear, although it was a little cloudy, and it was quite warm. We peeled off our jackets and waited for the main event. Several more speakers made introductory remarks. Some spoke in Korean and others in English, which was translated

into Korean. One hopeful idea which was mentioned was that there was a fervent hope on the part of those in the crusade that there could soon be a unification of Christianity and that all Christian brothers and sisters could be together as one in heart. We looked around and saw that we were completely hemmed in by the gargantuan crowd, many of whom carried Bibles with them.

Suddenly a familiar voice sounded over the loudspeakers and we found ourselves listening attentively to Dr. Billy Graham. Dr. Graham began with some general remarks praising the work of the officials responsible for the Crusade; the Seoul traffic policemen, the camera crews, etc. He said that this was the largest crowd he had ever spoken to before in his life, and that Korea was surely the world focus of Christianity today.

He began his sermon on the message from John 15:13, "Greater love has no man than this, that a man lay down his life for his friend." He mentioned how, when he was in Korea once before, an American soldier had given his life for his friends by falling on a live grenade, thus sacrificing himself. He expounded on the message that God loved man so much that a new word had to be invented to describe this kind of love (Agape love) and that God had sent His only son, Jesus Christ, into the world to be crucified on the cross for our sins, since we all fall short of the glory of God. Dr. Graham also mentioned that one of the last messages Jesus left before he died was to, "Love one another." Dr. Graham repeated this three times for emphasis. He said that if one repented of one's sins and asked Christ to come and live in his heart, he could be assured of going to the Kingdom of Heaven, because of the saving grace of God.

Dr. Graham also mentioned some Principled ideas. He stated that God had created man in order that He could have someone to love and receive a loving response from for all eternity. But in the Garden of Eden on earth something happened. He said that women were naturally curious (even his wife, he added), and that

Eve also was curious, that she desired wisdom. So she took of the fruit and ate of it. But then she got sick. She took some of the fruit to Adam, and he ate. But he got sick, too. And everyone in the entire human race to this day has this same sickness. This sickness is man's disobedience to God. Dr. Graham said that only by coming to Jesus Christ, the son of God, and accepting him into one's life, can one be assured of God's grace and forgiveness.

Dr. Graham said before his sermon that he wanted everybody to listen to him as though it would be the last sermon he ever gave, and as though it would be the last sermon one ever listened to. He mentioned that Expo-74 was going to happen in Korea and that many young people in Korea were turning to Christ. He called Korea a "spiritual superpower."

All of us of the Seoul Western Center listened to Dr. Graham and appreciated that this world-famous man was directing so much attention to Korea, and that so many people were being "converted" to Christianity. He said that when you become a Christian, you have to give up all your other gods and maybe some friends, but that you would gain others.

Dr. Graham invited anyone who desired to receive Christ to stand up where they were and receive some literature and join in a prayer and then to pray silently for a few minutes. A young Korean man in front of us stood up and did so, and it was interesting to see him follow his convictions, because no one near him took the initiative.

We received some literature and prayed for Dr. Graham and soon a helicopter landed behind the platform where he had spoken to take him away. All of the crowd waved as the helicopter circled three times and then departed for the airport.

Very soon after taking some pictures, we began to walk back, accompanied by a Korean friend whom we'd met there, Mr. Lee Hee-Kwon.

The crowd extended from one side of the huge plaza to the



1.1 million people fill avenue leading into Seoul

other, numbering over a million people, and we found ourselves literally being carried along by the crowd. Many people were singing Christian tunes, and occasionally we could see a sign which someone carried, about some church or other. We walked back across the bridge over the Han River and the street was completely packed with people as far as the eye could see. The crowd gradually dispersed, and we eventually caught a bus home.

Our heartfelt prayers go to Dr. Billy Graham and we hope that someday Unified Family members might speak to crowds such as listened to Dr. Graham, and perhaps even larger. It was truly a big day in Seoul, Korea.

North Korea Continues Provocations

by Chae Sung-hee

The south-north detente through dialogue seems to be still far off in the face of espionage activities and other hostile acts waged by the north Korean Communists.

Efforts for detente between the Republic of Korea and north Korea are now lacking progress due to continuing north Korean violations of the July 4, 1972 joint communique which bans armed provocations and other hostile activities on the peninsula.

Since early this year four armed provocations were waged by the north Koreans, and two north Korean espionage rings which had been operating in the south were cracked by the authorities.

In this year's first armed intrusion on March 4, two or three armed Communist infiltrators landed on U-do, an islet off Cheju-do and killed one coastal guard.

Three days later, north Korean guards fired on a group of south Korean soldiers who were repairing markers of the Military Demarcation Line inside the Demilitarized Zone, killing two and injuring one.

On April 17, three north Korean agents sneaked into the south through the buffer zone north only to be ambushed. Two of them were killed.

Kumdang Island

In the fourth incident of provocation on May 6, two north Korean agents landed on Kumdang Island, 30 km southeast of Mokpo off the south coast. One of them were killed. A fake foreigner's registration card (Korean resident in Japan) was found in the pocket of the dead agent.

The Seoul co-chairman of the South-North Coordinating Committee has lodged protests with his north Korean counterpart concerning the armed infiltration. The Counterinfiltration Operations Command said that such armed clashes may create and heighten tension on the peninsula so as to hamper the south-north dialogues.

The command called on the people to be fully prepared for any possible Communist provocations.

North Korea is still resorting to unification through force by communizing the whole peninsula rather than seeking peaceful unification, the command said.

Spy Ring Based in Japan

The Central Intelligence Agency has recently cracked down a north Korean espionage ring, composed of five Japanese and Korean residents in Japan. Three of them were captured and are standing trial on charges of having attempted to build a pro-Communist cell in the military by running a \$400,000 cover-up joint venture firm.

The Army Security Command also apprehended three espionage agents who had been spying on heavy-chemical industries and campuses from May 25 to June 2. They were missioned to protect or destroy the heavy-chemical industries in an emergency and deliver intelligence information on the industries to the north.

North Korea is violating the bilateral agreement not to slander each other. They recently distributed propaganda books in foreign countries dealing with "details of the south-north joint communique."

Domestically, the north Korean authorities never fail to fabricate and disseminate reports against the south in news media to mislead and misinform its people.

Apparently angered by the north Korean "villainous provocative acts against us," Lee Hu-rak, the Seoul-side cochairman of the South-North Coordinating Committee, once told the north Korean reporter covering the sixth Red Cross talks in Seoul last month

that "some extreme leftists in the north are issuing malignant directives" against the Republic.

Lip Service

Lee further said that the leftists are "paying only lip service to the national aspiration" for reunification. His stern remarks "tell much," observers say.

The north Korean side calls for mutual reduction of military strength and conclusion of a peace agreement between the two sides, while conducting armed provocations and espionage activities in the same way and with the same purpose as they did before the inauguration of the south-north talks.

Military specialists point out that the northern side is ever expanding its military strength. At the same time, the north Koreans are conducting a "peace offensive" overseas to conceal their military buildup program and armed provocations on the peninsula so as to cement the so-called "two-Korea concept" in the world forum.

The north's "hostile activities" are aimed at preventing the north Korean people from relaxing their posture and keeping them alert while the south-north talks go on, according to military specialists.

To support the opinion, the Army Security Command disclosed that Kim Chug-rin, a member of the north Korean Workers' Party Central Committee in charge of operations in the south, had instructed the recently captured espionage agents that the south-north talks are a way to blunt alertness among the southern people so as to make it easier for north Korea to reinvade the south.

Spiritual Armament

Military experts say that strengthening of spiritual armament and alertness is more than desired.

They view it as a counter-productive indication for the south-north talks that north Korea has renewed hostile and slanderous activities this year after a remarkable silence for about eight months since the July 4, 1972 communique was made public.

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One World Crusade in Oxford seeks to build 'united, God-centered world'



Alfons Carda (Austria) and Christiane Coste (France) talk about their experiences in America with the One World Crusade.

The One World Crusade, 20 strong, is alive and living in Oxford—and despite the cold weather and crowded quarters, holding a lecture series and seminars.

Sponsors of the crusade, an outreach of the Unification Church, say it is designed to “stimulate people in the direction of a united world centered on God.”

Ten Europeans and 10 Americans are traveling and working together in the Crusade in Oxford. Eventually, Asian members

will join the tour "to show they can travel and work together without destroying each other's cultural backgrounds, showing the unification principles," a member of the Crusade said Thursday.

"The crusade is in the process of expanding. We used to have three bus teams. Now we have 10. The team in this area is Unit One, traveling in five states: Arkansas, Mississippi, Louisiana, Tennessee, Missouri," said Paula Peterson, the team's press representative.

"The 10 European members of the tour are now together here for a two-month period to train, since many don't speak English well. From here, we go to Memphis for two weeks."

Since January of last year, young people from all over the United States have been traveling in mobile units, visiting the major cities in every state, talking to the public and civic leaders, and holding lectures, public rallies, and news conferences.

"The goal of this activity is to make the American public aware of the potential of the Unification Principles as an ideology that can create unity in religion, philosophy, science, politics, economics, education, and culture."

The ideology is a conception of Sun Myung Moon, a South Korean who in 1954 founded the Unification Church. He teaches that mankind "has entered a New Age, and that today for the first time. Man has the scientific and technological ability to create an ideal world, if only we have the 'cement' to bind man together as brothers."

According to the precepts set forth by the Unification Church, the unity of mankind begins with the harmonious interaction of an individual's own family centered on God. Such a family then forms the cornerstone of society, creating an ideal world in which all mankind can achieve one brotherhood under one Father.

"I have been in the movement since 1966," said Alfons Carda, an Austrian in Oxford on the tour. "I don't know what I will do after the Crusade, but my involvement with the Unifi-

cation Church is for a lifetime. No matter where we go, we are never homesick, because the people we travel with, everyone, is our family."

Both Alfons and Christiane Coste, from France, find American people "easier to talk to" and are very enthusiastic about One World Crusade. She was studying to be a biology researcher, when she became dedicated to their movement five months ago.

"We don't make much money," said Paula, "we can work in all sorts of weather, in that way we're like mailmen, except we're dedicated to a much higher goal. Sometimes we send out six people some nights to sell candles to support us. We travel in buses, with one suitcase apiece and food and a bedroll."

Alfons grinned. "The weather doesn't really bother us," he said, noting the sudden cold in the South. "It doesn't matter, when we are warm on the inside."

Each time a Crusade team comes in an area, they stay longer. They will have stayed in Oxford for two weeks when they leave the 16th, and optimistically, they anticipate "good results."

My Recent Experiences with Samson Team

by Brian Wijeratne

Life was in a different dimension when I left editorial work at the Spiritual War Office, Rowland, to join Samson-Campaigning for Father. The hustle of active campaigning reveals a wonderful world of a life of activity, of obedience, of discipline and alertness! When you stand on the pavement learn to respect the place; after all, we may well be tested to spend the night there. I found it very important to feel dignified when I sold pamphlets for Father. To develop a fighting spirit to achieve sustained success, one should have that alert, dignified yet humble attitude on the pavement! Also it is of great help to be cheerful but determined. Samsonites have evolved an inspired routine within the lorry to raise the spiritual atmosphere by setting prayer conditions and Principle study sessions in the morning. The sharp sliding, crawling, bending, twisting and pouncing activities in order to move inside helps to maintain that physical balance, which helps to strengthen the spirit!

When you approach couples on the street, ask both partners, since because of Cain-Abel roles you may well ask Abel; and Cain will drag Abel away. But don't let this annoy you one little bit! The next time you should ask them both; look into their faces and address them as 'Madam-Sir'! In this way the one who is likely to buy will react in a positive way. Of course there are exceptions. Certain mornings you may well run into a wave of negativity! You might think that you may well have started the day with "Morning Satan". Keep positive, like Joshua and Caleb; indeed you are a living part of all the glorious history that the Bible unfolds to you! Keep saying to yourself that you may be "Unknown BUT known", really are pretty well known in the

spirit world. So raise yourself and brace yourself and try to enjoy your time on the pavement.

When you have developed a steady selling spirit, Satan will send to you many of those who serve him blindly, the false prophets and Christians looking for extraneous activity to strengthen their faith like an attack on you with their latest quick-firing, light-weight New Testaments. Here you must recognize these sort of people quickly enough and avoid getting yourself involved with them. Otherwise, you will find that your rate of selling will not flourish. These people will argue the Bible backwards and forwards and they will take away your beautiful and loving selling spirit. Once you have lost this it is not easy to gain it. It will take some time. Sometimes people may get annoyed with you but do not show a tit for tat attitude! This is not like God then. Remain dignified and calm and humble when you receive an insult, for it is you who are asking them, and there is no justification for you to be angry in spirit let alone show it outwardly. Communists may well make you lose your temper, if you lose it this will stop your selling spirit from functioning smoothly.

In Samson Campaigns, we set three 2 hour selling periods with a tea break, a lunch break and another tea break. In these periods we, each one endeavour to sell for Father 100 Revivals making a reasonable 300 for the day! If you did well at lunch, then don't adopt a cock-a-hoop attitude, for Satan may well have the last word on your day's sales. Keep a tight rein and eternal vigilance for sustained success.

When I was inspired to break the weekly record for sales, I was spurred on by a tremendous force which hit me! How Father helps you when you enjoy doing it for HIM!

Australian Family

by Carl Redmond

Once again another month has passed. It really is an awesome thought to think of how the months are going a step nearer to the final confrontation between good and evil, each day is so precious and vital. The restoration of the heart of God here is continuing. Dean from South Africa and Sue from England have accepted and just completed eight days in the centre. The centre too has changed. We now have a big four-bedroomed house in Bondi fairly near the ocean, which will enable a large number of people to dwell! We must think positively about this 100%.

As we go about our work we feel the prayers and love of our Family members the world over, and we know we owe a lot to their support. Our efforts at the university here have made a foundation. Next term we can work more to meet them on campus and introduce the Principle. Many students were positively interested in the Divine Principle. One has heard all and is studying deeply at his home in the country.

At present we are engaged in restoring our house for Father and making it fit for His children to come. Soon we will be ready to put all our energy and time into the fight. Witnessing is continuing every day.

How we long for more members! We know they're here in this city, searching. If we really believe in Father and what we're doing for Him, they will come. The need to witness here is great, even on the bus people have been interested and come to meetings. Our opportunity is everywhere.

The Theosophical Society has been expressing great interest and we have three lectures lined up: one in mid-June (19) and

two in early August (2 and 7th). So we eagerly look forward to these. However this year is going fast and we have no time to lose. We look forward to more results and "join hands" with our brothers and sisters everywhere.

Austrian Family

May 9th, 1973

In the month of April we were happy to have Parents' Day celebrations in the different centers of Austria. Through various letters from America and through a wonderful tape sent to us by our brothers at Belvedere we could feel big waves of our Parents' immense love towards us. We were very enthusiastic also about the new song "Marching on, Heavenly Soldiers", which we heard on that evening for the first time, presented by 50 young trainees in the "heavenly military academy" at Belvedere. This song has now become one of our favourites, and it often helps us in our struggle for discipline, courage and determination.

We are glad to report that we found a house to rent in Vienna which is perfectly suited as the new headquarters of Austria. We really needed a house in Vienna. We prayed hard and made indemnity conditions so that we might be guided to a suitable free house, and we decided that we should find it until the 12th of April. Exactly on that day two of our members were led to the house chosen by our Father.

During the last weeks some more brothers and sisters than usual worked in the candle production, because we had got a large order, and the first delivery was to be ready by the beginning of May. Though at first it seemed almost impossible to make all the ordered candles in time, we could manage it, and we were

proud of so many boxes of colourful candles waiting to be distributed all over the country.

From April 20 till April 23 (Easter days) we had a special training-session at our farmhouse for the youngest members of the Family. These days were really blessed by our beloved Father. The course, mainly concerning Family life, missionary methods, questions and answers about the Divine Principles and several problems in regard to our anti-Communist work, opened to all the participants a wider horizon and gave them a stronger motive to work for and with Him.

On April 24 Mr. David Kim and Mr. Oyama, who were on a business journey, stayed in Vienna for one day. Mr. D. Kim talked to us for about one hour on the missionary work of the "One World Crusade" and other important events in America. All the members decided to turn the inspiration received into increased efforts. On another evening some members of the Korean embassy showed Korean movies to our Family, and many aspects of the Korean culture were brought closer to us.

This month we concentrated on several well-prepared witnessing campaigns which brought many interested people to the centers. Often it happens that people wonder about the strong guidance they have received to get into contact with us.

We also went through a number of heavy attacks from outside. Several parents of our members were influenced by press articles from Germany with negative reports or by the Catholic church, and some parents are now trying to inform all other parents about that "terrible sect", and they want to collect all the material available against us. So possibly the future will bring us still more trouble in this respect.

On April 30 we opened a new mission in Liechtenstein, and we hope that many good people will be found there.

We thank our Heavenly Father for making so many things possible, and we want to send our love and greetings to all our brothers and sisters all over the world.

British Family

From the English "Family News," May 6, 1973.

David S.C Kim spoke to the English Family twice in April, during his tour of Europe with Mr. Oyama, our International Business Director. The English Family was greatly inspired by his visit.

The "Family News" reported: "It is futile to use flourishing language to describe the intensely loving spirit that Mr. Kim imparted to us as he spoke. This great and wonderful man expressed the 'Heavenly Bigshot' spirit in such a way that it was beyond description. Words can never express...the charming but vigorous and dynamic manner of his address...the depth of Mr. Kim's expression which showed an undying noble, rich order which stems directly from his love for God, for Christ and for Mankind." Mr. Oyama also gave his testimony.

The English Family has a Korean member, Kang Sok-Hwan, living at Rowlane Farmhouse, who is beginning to teach Korean to the Family. A chart of the Korean alphabet appeared in the "Family News."

The English Family is continuing its dynamic growth and development under the inspired and inspiring leadership of Dennis and Doris Orme. They now have three mobile bus teams (named



From the British Family News.

Daniel, Samson, and a mini-Samson team) and eighteen centers scattered about the British Isles. They sent 30 or more members to America for training and pioneering, as well as missionaries to Australia, Cyprus and Malta.

Guyanese Family

by Robert Hall

In Guyana, South America, during the months of April and May, the Family concentrated on ways and means of involving and getting more people interested in Divine Principle. A 40-day prayer condition was followed by a 21-day condition and a 7-day condition. and both resident and non-resident members were involved.

Already the result of these conditions is visible—many more people are coming to the Centre to listen to Divine Principle.

Chapter selling has been started, thus boosting our witnessing endeavours. Many young people in Guyana are interested in the booklet and we pray for their continued interest in the Principle. On 17th April, Derryck Griffith and Robert Hall spoke at a group of young people at their Youth Club Headquarters. On April 23rd Derryck and Robert took the opportunity of speaking on 'Panorama'(Radio).

In Guyana 'Youth Week' is celebrated annually. During this period, emphasis is placed on youth and their contribution to society. Churches were asked to hold special Sunday morning services, and the Family did its part in attracting youths to the Movement. The Sunday Session (May 20th) was run by the younger members to an appreciative audience who were asked to participate in the general discussion.

Churches are also becoming involved. One Catholic priest is reading the Divine Principle Book and other priests and parsons

have read Chapter One which is being sold. On 12th May, National Leader Barbara Burrowes spoke to a Methodist Church Women's Group. Her talk on 'Resurrection' was so inspiring that she has been asked to give another talk. On Sunday 27th May, she spoke to representatives of the Women's Ecumenical Council at their annual conference and received a heartening applause. Our newly formed 'D.P. Choir' made its first appearance at this conference, and the Family plans to have more "sing-outs" as Guyanese are musically minded.

One of our members, Leila Keizer, spent six weeks abroad in London and in Tarrytown, New York. After overnighing at Rowlane Farmhouse, Reading, she spent some time at the Thornton Heath Centre, and met National Leaders Dennis and members of the English Family. It was the greatest privilege that while at 'Belvedere' she took part in the study course. Her stay abroad has been an inspiring one to us all.

We have secured business premises where we intend to sell books, artists' material, and 'home-made' articles. We pray Father's blessing on our venture. At the moment we are eagerly preparing and awaiting World Day.

May the Father be with you always.

Irish Family

by June Perrin

Whenever I used to hear of the Irish Mission, I always used to pity our missionaries working there, and thanked Father that I wasn't there. Somehow I had the impression of Ireland being a nation of hot-headed, irresponsible gamblers, and charmers to boot...promising you the earth but with nothing substantial forthcoming.

When Dennis asked me whether I'd like to work in Ireland

I naturally said yes, as I was happy to do whatever Father wanted of me, but my heart missed a beat for a fraction of a second as I wondered what I'd be able to do with the rambunctious Irish.

After World Day Celebrations of 1972, Gertrude Bauer, John Touhy and myself departed for Dublin and Bill Somerville went on to Cork. We were full of high hopes and anticipation wondering what Father had in store for us.

My first days of campaigning in Dublin were full of trepidation as to how the Irish would react to Father's word, and I implored Father to show me their good points, to help me love them and have faith in them.

My first week was one continual revelation about the Irish. On our third day I witnessed and taught a boy right through the main points of Principle in three hours in a cafe. His insight and enthusiasm and fire were really so inspiring and he was also a real fighter. I was so hopped up with excitement that I rang Dennis that night. Then another girl accepted and straight away started strong indemnities with such wholehearted earnestness and zeal for sacrificing for Father, that I felt really humbled by the spirit of sincere dedication that Father showed me in her. Then before the week closed another boy heard Divine Principle in two days and accepted, and that night we packed him off to our headquarters at Rowlane Farmhouse in England, to meet Dennis and Doris, and to gain the experience of living Principle in a larger Family, thereby seeing wider application of Principle from the more varied activities of the British Family. By this time when I phoned Dennis I could barely control myself, I was so excited and enthusiastic at the qualities of the Irish people, and the exhilarating way in which Father was working so dramatically.

The Irish people are wonderful. The title our Master gave them of being Korea of the West is truly apt. Korea incidentally is called Ireland of the Orient. There are many strong links between Ireland and Korea. The Irish Gaelic language sounds

similar to Korean; according to legend the early Irish originated from Mongolia and to this day many Irish have strikingly Oriental facial structures; both countries are divided between North and South; and both have had a long history of unmerited oppression and suffering.

The Irish also have an immensely rich Christian heritage. During the Dark Ages of Medieval history it was the Irish schools and monasteries throughout Europe that relit the flame of learning and Christianity, and Ireland has kept the Catholic Church supplied with priests and nuns ever since, covering the four corners of the globe.

The people are very spiritual and superstitious and their folklore abounds with stories about the Little People. To this day some country folk still put out milk every night for the Leprechauns to drink. When we first moved to our present center in Dublin our neighbour's wife thought we were witches as she swore she saw five black cloaks hanging on the clothes line!

The Irish are passionate, whole-hearted people and take everything to extremes. There is nothing half-hearted about them so when they are good they are really good, and when they are bad they are very bad.

They are very tender-hearted, loving people. Ireland translated from Korean means Loving Orchid, so Mr. David Kim told us, which is very apt as they are definitely people of heart. The Irish are especially sympathetic to the oppressed and suffering, so that they were the only European country that provided aid to Tibet when it was occupied by Communist China.

The Irish history is one long record of oppression by the British, and continual rebellions to gain independence, which they finally achieved in 1922.

Their oppression has resulted in a certain melancholia of spirit, that expresses itself in mournful ballads and the world's highest drinking problem. So that when they find the Principle

and come to know Father's love and our Master's victory over Satan, it revives their thirsting souls. They really appreciate the Divine Principle as the suffering, struggling heart of Father is very real to their own experience.

Despite their underlying seriousness they are happy-natured and very open in heart. It's very seldom that we don't have at least one good laugh in the Irish centers every day. In fact I've never felt Father's hilarity and aching sides from laughter so much as in Ireland.

I felt such confidence in the Irish people's response to Father's call that we made a condition to bring twelve people to Father by the end of 1972. So it was a great joy to be able to take 11 new people to meet Dennis and Doris the week before Christmas Day. By the end of 1972 there were ten people working for Father in Ireland and one Irish boy in Britain.

Since then the Irish Family has grown steadily in numbers each month, albeit the way has been stormy. The dramatic nature of the Irish ensures that no one joins Father's Family without their due of persecution and opposition from every quarter.

At the beginning of May Ireland was very honored to receive Mr. David Kim and Dennis and Doris for a three-day visit. Ireland was very blessed through their visit for Mr. Kim blessed Holy Ground in St. Stephen's green on May first. He explained to us the full significance of that day for our Father as it was on 1st May 1954 that our Leader established the official foundation of the Holy Spirit Association for the Unification of World Christianity.

Mr. Kim portrayed such a depth of Father's heart, inspiring us to great accomplishments. Mr. Kim's dynamic zeal, deep love and understanding; and his humble obedience, faithfulness and respect to our Master made a mark on our hearts that we'll never forget. It was like living in the Kingdom of Heaven while they were here, and we felt empty and hollow after their departure, as if part of our hearts were missing.

The heavy atmosphere of Dublin has lifted fantastically since the Holy Ground was blessed, so that it is a real joy just to be on the streets now.

We have a number of good people studying Principle at present in Cork and Dublin. These include students, a barrister of the Supreme Court, a succesful solicitor, a businessman, and even someone influential in the government has expressed interest in our work.

So much has been showered on Ireland that we have to work even harder now to give it all out to the people of this nation, that they might experience the same joy of receiving Father's love and of giving out to Father's children.

We send our love and prayers to our Family all over the world, especially to our beloved Homeland, and America where our Master is working so hard.

Iranian Family

**by Norbert and Rosi Boland
Teheran, May 6, 1973**

With us physically and spiritually everything is okay, but we have some difficulties over here. Again the secret police is investigating us and our activities, and this time much more intensively then the time before. Every little thing is controlled. The names and addresses of most of our contacts are known by the police, and some of them have been called to the police office. Well, there is nothing in our teachings which is against the Iranian government so we don't worry too much. Besides, we are not under house arrest and the police treat us really positively. Of course they do have our passports so that they have the guarantee that they can contact us at any time they wish. I hope they will more and more understand that we are their friends and not their

enemies. Well, we really don't know what is going to happen now; if we can stay or if we have to leave or what; we really don't know. Also we don't know if the police will allow us to keep the Persian translation of the Divine Principles. We really hope that the best may come out and that the whole thing may be solved now very soon.

Well, we hoped to give you a much nicer message about things going on in Iran but these are the facts of our last month. Please pray for us. Furthermore, we are with all of you and we are very happy to belong to God, our Heavenly True Parent, and also that this will be forever. We are proud of belonging to God's True Family and we pray for your health and strength for success all over the world for God's new work, and for the victory of the Free World.

Lebanese Family

by Remi and Corry Blanchard

Here the action continues better and better in order to find the next lost child in our country Lebanon. As we make conditions to attract Christians to our center, they are coming now. Several students who came during this month had such deep questions. Two persons were studying. One is feeling that the Kingdom of God is coming soon.

To contact people we are going to meetings, conferences, and we have had more in this month because of the Easter time. Here, Easter remains two weeks because the Orthodox have their feast a week later, so we went to several churches. It is a habit for Lebanese Maronites (Christians) to visit 7 churches on Holy Friday. In fact, we were surprised to see so many people going to churches. Maybe it is because of the tradition which remains very strong. Also we went to some conferences, given by a Hindu in

a Yoga center; there we could meet some people who become interested by our Divine Principle. We still study with them.

We had many days free here because the government stops for every religious feast. Also we had strikes because of the political events. The last one is a fight between Palestinians and Lebanese in Beirut, making the whole country in curfew for some days. The situation is now better. It is clear that there will be no solution for the Middle East problem without the D.P.

In those events we can really see the protection of our Heavenly Father for his children. When we were hearing the clash outside, we were drinking a cup of ginseng tea, in the house of a friend, a lawyer who had ordered some boxes from our Japanese Family. We are grateful to our Master which provided us of this healthy tea. We hope that it will be the beginning of many other boxes to come from our Blessed Homeland.

Peruvian Family

by Lisa Hunt

I am very grateful for all that Heavenly Father has helped me to gain here. I have gotten a visa for two years. The Franciscan priests were kind enough to write me a work contract, so that I could get a temporary residence. To get indefinite residence I must have a serious reason for staying, as having a business. I was lucky, with Father's help, to have made friends with two of the workers in the Minister of Exterior Relations office. They helped me cut down the waiting period considerably.

There are several people here studying the Principle. My most serious student is a Peruvian. We are just beginning but I have high hopes for him. He's single, 28, and searching. He's already helped me in many ways. I've let him and others read Miss Kim's book as my translating has been slow. I hope to make

more copies soon, as there are other who have shown interest.

The people here are very friendly and have an open heart. They have helped me immeasurably in many areas. As they always serve me when ever I go visiting, I have yet to buy any food here for myself. All in all pregress is coming step by step.

I have been teaching English privately as I wasn't allowed to teach in a school without a visa. I have three students to date with the possiblity of many more in the future. There are possibilities also for sending many of these people to meet the Family in the United States, as many want to travel.

I'm very happy to hear of the successes in the United States. I pray for a big victory as soon as possible.

Portuguese Family

by Izilda Lima

Coimbra, May 2, 1973



I am very happy to inform you that the country of Portugal now has a representative of our Family in this land, working to bring the good news to the Portuguese people. After having been with the movement for three years in America, one of which I spent with the first Mobile Unit of the One World Crusade in 1972, and the last three months directing the center in Tempe, Arizona, Master gave me a now mission in April of this year, to go to Portugal and start teaching the Principle there.

And here I am. Having arrived here four days ago, I had enough time to see where this country is spiritually. Like most

of Europe it is dying. The religion practiced here is Catholicism, but it lacks the power to give the people vitality or hope for a better life. When I look at the poverty of the people, their pale empty faces, I want to cry. I pray to our Heavenly Father that through me he may give life and hope to the people, for my deepest desire is to establish a foundation here where Father can work.

I am Portuguese, born in the Azores Islands, and of Catholic background. And I am well aware of the fact that in 1917, Mary (Mother of Jesus) appeared to three children at Fatima, Portugal, and she gave a secret message to one of the children, Lucy, who is now a Carmelite nun at Coimbra, Portugal, (where I am establishing the center), and Pope John XXIII was to have revealed this message to the world in 1960. However, to our disappointment, 1960 came and went, and nothing was revealed.

The other day I met and spoke to a relative of Lucy, and I hope to teach her the Principle soon.

I join hands with my brothers and sisters throughout the world to fight bravely now at the cost of our lives to quickly win many children for Father, and with blood, sweat, and tears, destroy the evil power in the world, and restore it to our heavenly Father, and its rightful ruler. Mansei! Mansei! Mansei!

Scandinavian Family

From "Scandinavian Family News," No. 2, 1973

Denmark

The Danish family was blessed with several new members (among them a Belgian couple, and an English girl whose sister is in the English Family) and visits from other Scandinavian Family members. In April two girls from Iceland visited on their way to Norway, and two from Norway visited on their way to Germany.

They report that new leaflets and witnessing material have been printed and are being used to good effect. "It is an invitation of the Tongil-Family to come and hear the Principle; it gives a short summary of the inner and outer aspects of everything; it talks about religion and science."

Iceland

Odd Aune, a Scandinavian Family member who went to Iceland in January for forty days to help Åse Ulmoen lay a foundation there, writes: "The people in Iceland are very easy to approach. They always stopped to listen to what we had to say. They were quite fascinated by the Principle...Especially when I was explaining the relationship between the physical and the spritual aspects of creation they were listening very eagerly. It is quite common that people in Iceland have spiritual experiences and they were really impressed by how logically the Principle explains such phenomena."

Work is now being done to translate the Principle into Icelandic, and type the chapters up on stencils for printing as a book.

Norway

The Norwegian Family has opened up a new center in Tromsø, a city in the very north of Norway. That makes four centers in Norway: Oslo, Bergen, Trondheim, and Tromsø.

They set up a witnessing stand in downtown Oslo, giving new inspiration to their witnessing work, and enabling them to contact a broader spectrum of people than formerly. Also their information stands at the University continued to provide good experiences for their members.

They also organized several training weekends for members in a cottage not far from Oslo. "It was a wonderful experience



Norwegian Family's witnessing stand in Oslo.

for everybody; hours of intense study, breaks with singing and deep conversation, long walks in the forest and around the lake."

The Norwegian translation of the Principle is continuing, and some new study materials were prepared. They also printed up some big red posters which they hope will capture more people's attention.

The Norwegian Family, as well as the other Scandinavian Families, often have give and take with the German Family, where they send many of their members for training. Viggo Jorgensen writes about one such visit to the German Family's new Headquarters in Camberg: "...here in a country where I should have been a stranger, in a country which had been to war with my own contry in the not too distant past; that I could feel like a brother in the midst of many brothers and sisters already the

first minute—it was overwhelming! It was then I realized once and for all, the most precious thing we can accomplish with spreading our message is to unite mankind in heart."



(Special Feature)

The Taegu Unification Church

by John Price

Our Special Feature this month spotlights on Taegu Church. I have tried to look into every aspect of the activities so that you may possibly learn some useful information about our Korean Church's organization, and also so that you may be able to experience some of our Korean Family's daily church life, even though you are so many miles away.

Taegu Church

On June 9th, Mr. Cha Han-Joo and I left Seoul to spend three wonderful days with the members of Taegu Church. We arrived in Taegu after four hours on the highway bus and soon found ourselves in the Taegu Church surrounded by members.

Taegu, an industrial city, the third largest in Korea with a population of 1,200,000, is situated in the central south of the peninsula of the Republic of Korea.

Taegu is the capital city of Kyongbuk Province. The Church has a provincial training center led by Mr. Park Chong-Koo, one of the 36 blessed couples. Recently, the hall is the place where Divine Principle and Victory over Communism lectures are given for members from all over the province. Twenty members live here, distributing ice-creams made in the Family ice-cream factory, and doing other fund-raising work. With the money they raise from these activities, they earn a livelihood and help pay for the upkeep of the training center.



The sign says "Kyongbuk District Training Center."

Standing l. to r. : Elder Park Nam-Pa, Mr. Cha Han-Joo, Mr. John Price, Mr. Park Chong-Koo (Province Church Director) Mr. Ahn (Church leader and Director of Kyongbuk IFVC), Mrs. Ahn, and two leaders of the training center. Kneeling, six members of the money-raising team.

A Short History

Taegu Church was first founded in 1952 when our Leader sent a missionary, Mrs. Kang Hyun-Sil, from Pusan to Taegu. Mrs. Kang witnessed and through her deep prayer and dedication she had gathered a few members by the time our Leader arrived from Pusan later that year.

At that time Taegu was the wellspring of the most conservative Christian society, being named the "Jerusalem of South Korea." Hence when the established churches found out that our Leader was starting something outside of their churches

they began to bitterly persecute him. Some members say he had to move 13 times in one month, others say more. Whichever is true, we do know for sure that he underwent a very difficult and trying period. Mr. Ahn, the present church leader, says "Our Master, to this day, knows many of the back-street alleys through which he used to escape." Very often the owners of the boarding houses where he stayed were persuaded by the ministers to eject him. Sometimes, when he could not inform his followers before he moved, they used to gather and pray in order to receive from God where he had moved. Most of the early followers were spiritually open old people who had been guided to our church through dreams and visions, because at that time our Leader didn't teach the Divine Principle, but would rather talk to his followers about the spiritual way of life. He didn't even lecture about the Fruit of the Knowledge of Good and Evil, but would just hint at the meaning and let the members find out for themselves through prayer.

Although there were so few members, most of them were really devoted Christians who had been leaders or elders of their previous churches. Because of this the established churches fiercely oppressed our Leader, accusing him of leading good people astray. However our church grew in membership in spite of the persecution and grew in strength because of it. Our Leader left Taegu in 1954 (leaving Rev. Lee Yo-Han in charge) but has always regularly returned to speak to the members. Understandably he has a special concern for this group. The great turning point was in 1964 when our church held its first mass evangelizing meeting. Unification Church leaders from all over Korea gathered in Taegu and witnessed on the streets. They visited all the other churches and met all the ministers in Taegu inviting them to hear the lectures that were being given in a hall. During a three day period, three lecturers taught the whole of the Divine Principle. Many people came and the church grew and of course so did the persecution.

In 1970, because of overcrowding due to too many members, two more churches were established in East and South Taegu. Now these are run on an independent basis although of course all the members cooperate closely with one another.

The Church Leader



Mr. and Mrs. Ahn with their three children, Chung-Ha (3), Mi-Ha (9), and Yun-Song (6).

Mr. Ahn Hyong-Kwan has led Taegu Church since 1971. He was born into a Buddhist family in 1936 and studied law at a university in Pusan and then later, at the graduate school of Youngnam University in Taegu, studied philosophy and theology. Mr. Ahn is a quiet man, obviously full of wisdom and feeling which far exceed his young years. He is completely dedicated to the Church and although he is obviously very intelligent, he relates to the

members, many of whom have not had such a full education, with a modest and fatherly love. Mrs. Ahn is also quiet and clearly a wonderful wife to her husband and a wonderful mother to the three children.

Although he heard the Principle and attended the church previously, Mr. Ahn didn't sign a membership form until Feb. 1, 1962. On that day he met our Leader for the first time and determined to follow a new way of life. Two months later, when he had the opportunity to meet our Leader privately and talk over many topics, his faith was deepened.

He has held several posts in the Family, including being the

church leader of Cheju Island and the leader of the student and high school movement in Seoul. He married in 1963 as part of the 124 couples.

Now Mr. Ahn and his wife Bok-Ja look after their three children and also the Taegu Church.

Mr. Ahn's Directives

Mr. Ahn's emphasis is for the Taegu members to now reap the fruit of all of our Leader's sweat, blood and tears. All the members should share in and be proud of what our Leader did. Our Leader himself has mentioned that he can never forget the trials which he experienced at Taegu in the early days, and gave the members the goal of establishing a bigger and better church in Taegu than any of the other churches.

Mr. Ahn has set his members' eyes on that goal and they have already in the last four months, saved up to 1/10 of the money necessary to build a new building. This will hold both the CARP and IFVC headquarters and, of course a large church hall for all the meetings.

He tries always to improve his lectures and adopts new methods from other churches, applying them to the Unification Church and Divine Principle. His constant wish is to be able to lead his members in a better way, closer to God. To this end, he constantly studies and prays to God for help in his important work.

General Church Activities

All the members are organized into different departments which will be described later. In Korea, because it is very difficult for the members to live all together in a large center, most of the members live with their families. In many ways this is more difficult, but it does encourage whole families to join our church and also helps the members to grow in strength if and when

there are difficulties at home. Thus, to keep the members active and spiritually healthy, the church must provide for every aspect of spiritual activity.

Every day there is so much going on; there is never a dull moment. The facilities are used so constantly that the whole center exuberates a feeling of great activity and wonderful atmosphere. Standing in the church yard on Sunday morning just after the service there seemed to be a swell of prayer and worship all around; from the students' meeting hall came the strain of young voices; from the babies' room came the sound of a reluctant diaper change; from the kitchen, vegetables gave of their best to the chopping board. Members everywhere were engaged in give and take; some were earnestly talking over church business; some making deeper friends, and of course we must not forget the "*halmoni*'s" (grandmothers). Every church in Korea has its quota of them. Most of these little dynamos are widows and many of them are spiritually open. Without doubt these old encyclopedias of experience must be one of the wonders of Korea. There they crouch oriental style in their *chima-choggori*'s (long dress and short blouse) and perhaps a cane in hand. When quiet they look quite harmless but when they speak, their leathery chins move with such strength and excitement that you're sure they'll live to be 200.

Sunday Morning Service

On Sunday morning as well as every morning there is the 5:00 pledge service, and the main service is at 11:00. Below is the program of the service I attended:

Sunday, 10th June

10 : 30 : Preparation by prayer and songs.

11 : 00 : Service begins

Prayer by Elder Park Nam-Pa

Special song; solo by a girl member.

Scripture reading; Luke 9:51-56

11 : 25 : Sermon by Mr. Ahn—"Let us Emulate the Forgiveness Shown to us by the Messiah."

Prayer; Mr. Ahn

Offering (given in paper envelopes)

Introduction of new members. (This Sunday five stood up to be welcomed.)

Report and testimony of John Price, English member. Songs.

Silent prayer.

During the service the members listen very intently, sitting on the wooden floor. Unification Church members in Korea, unlike western churches, sit with the men and women separated, as you can see in the picture.

Main Points of the Sermon

Mr. Ahn in his sermon said that Jesus willingly forgave those



"Let us Emulate the Forgiveness Shown to Us by the Messiah."

who persecuted him, because he knew so deeply that God has been persecuted many times more severely. Even when Jesus was abandoned and betrayed he still tried to comfort God's heart. He knew that God's heart was so many times more sorrowful than his own, and thus did not accuse or judge the Samaritans. (See Luke 9:51-56).

Therefore we can only approach those people that may have persecuted us when we too have hearts of forgiveness. We should feel wrath when we see evil but we should not turn that wrath into anger or hatred. Instead of anger we should have patience. If we thoroughly forgive our persecutors they will come to fear us. Thus only with hearts of forgiveness can we approach our persecutors. Let us learn a lesson from Jesus.



Some of the members after the Sunday Service, June 10th 1973.

Another service is held on Sunday night. This is a long service lasting about two hours. During this service, instead of a sermon, the church leader or one of the lecturers presents the Divine Principle.

There is another service on Wednesday evenings, but this is dedicated to different organizations within the Church. Sometimes the students or high school pupils may hold a service or perhaps there may be a special presentation of a play or music, which is

used as an opportunity to witness.

Once a month there is a special training session when a leader from Seoul or an itinerant worker may speak. This training is held in the church hall in the early morning and the evenings.

For witnessing each member is responsible for restoring the 120 "dongs"(sections) of Taegu. The members are divided into 120 groups and concentrate their prayer and effort on these areas. One or two times a week the members may go to the area spending the four hours of evening going from door to door. Sometimes a Family play or musical show in the center attracts more people to the service.

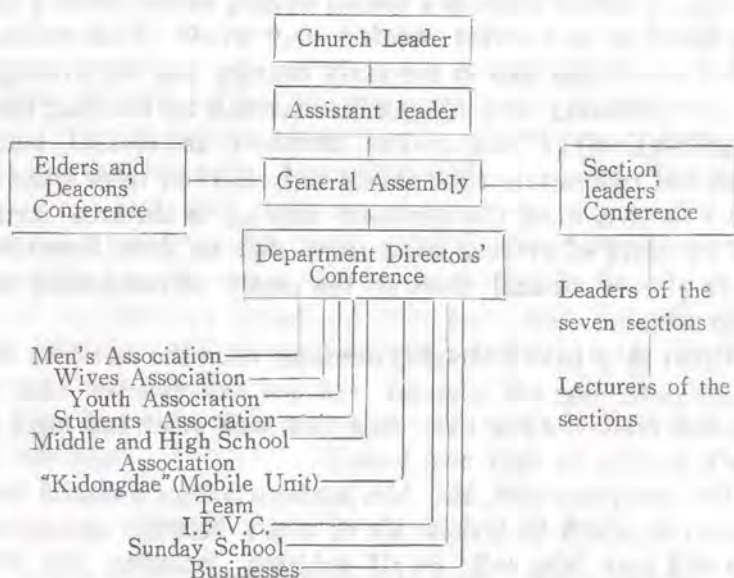
Often they have fellowship meetings when the members divide up into pairs, one old member and one new member have deep give and take. After this, they visit each other and meet each other's families in their own houses.

For two years now, Mr. Ahn has been holding a special lecture program to which he invites six or seven business executives to come and hear him talk on all subjects, including the Divine Principle. Through this activity he has made good contacts with about forty prominent people in Taegu. Some of these men and also professors and a few open-minded ministers visit the church from time to time.

Church Leader and Assistant Church Leader

Mr. Ahn is leader of the church and tries to be present at most of the meetings. Whenever Mr. Ahn is absent Mr. Chang Doo-Jae takes control. Although Mr. Chang is not married he is a very capable university graduate.

Church Organization



A description of the different departments is as follows:

Elder & Deacon's Conference

Head of Dpt.: Mr. Park Nam-Pa.

They meet at least once a month and have occasional special meetings. They discuss all the financial affairs of the church and seek to help any Family member who is in financial trouble such as when a member is sick and has to pay for medicine.

At the conference, which is composed of particularly responsible members or the leaders of the other departments, they discuss all church affairs and also, since Taegu is a central church in Kyongbuk Province, they help other churches in the area. Many members come to ask advice on problems ranging from funerals to births. The church leader, although often present at these

meetings, tries not to concern himself with these mundane affairs but would rather concentrate on the more spiritual aspects of church work.



The resident members of the Taegu Center. These members include the Ahn family, the Kidongdae team, Mr. Chang, vice church leader(center back), Mr.Cho, IFVC secretary (to Mr. Chang's left), and one or two members who help look after the church, the kitchen and the babies.

General Assembly

This of course refers to the whole body of the church. Apart from the service and department meeting, every month the whole church gathers to discuss all matters. This meeting takes place on the last day of each month and carried through the night until the morning service on the first of the month. Any member can bring up questions or suggestions to his department head or church leader, but this conference gives everybody the chance to freely suggest.

Section Leader's conference

The church has been divided into seven geographically differentiated areas and each section has a section leader and a section lecturer. All the section members meet once a week on Friday evenings in one of the members' houses. The purpose of each section is to provide fellowship during the week, especially to members that do not have any particular main activity. The section leader visits them and prays for them and when a new person is brought for teaching the lecturing may be done either in the church or in one of the members' houses of that area, and lectures may be given by either the section lecturer, leader, or by one of the resident church staff.

All the section lecturers meet every month to discuss problems and methods.

Department Director's Conference

The leaders of the departments meet twice a month.

Men's Association

Leader: Mr. Park Nam-Pa

All these members are over 35 years old and most of them are married. They discuss Family problems which may come up, their children and finances. They always try to support the church and take it as their responsibility to attend such things as a Family member's funeral.

Wives' Association

Leader: Mrs. Lee Soo-Im

The members of this group are mainly the wives of married

members and they concern themselves with the inner activities of the church.

They bring some of the food which is needed by the members who live in the church and keep a small store at the church which is always open. This store sells small articles such as tooth brushes and paste, soap etc. The store came about because of the strong financial need created by the plans for the new building. The fee that each member pays to be a member of the wives club is 100 won (25 cents) a month. This money is given to the church as a donation.

The association is organized in the following way: President, Vice President, General Affairs Secretary, Clerical Dpt., Finance Dpt., Witnessing Dpt., and the Gathering Rice Dpt. This last department is also present in other Christian churches. From time to time the members give a little cooked rice as a token of loyalty. This is collected and given to the church.

Youth Association

Leader: Mr. Park Chong-Kwan

A frequently meeting twelve-man body leads this branch which includes all of the members under 35 years old. The objectives are to increase mutual co-operation between the members as well as of course to reach out to society. Although they would like to plan more activities they are hampered because most of the members have their own particular occupations, either within, or outside of, the Family.

The Youth Association is the main witnessing body within the church. Each member witnesses at his own particular place of occupation and the Youth Association organizes door campaigns.

Once a month they all go on a picnic and have an open air service and through such a meeting, being united strongly with one another, they refresh their faith.

When there is a city celebration they buy and sell flowers. Sometimes they help selling ice creams. These activities are the Youth Association's commitment to the new building.

Student Association and C.A.R.P.

Leader: Mr. Chang Doo-Jae

The Family university student members meet at least twice a week at church, on Sat. 4:00 p.m. and Sun. 2:00 p.m. Mr. Chang leads them, as in the service, in the main weekly activities of witnessing, cultivation of faith and also some business projects to help raise money for the new center. The business projects are primarily such activities as selling flowers whenever there is a university ceremony. Even on these occasions they witness and wear their CARP badges. Most of the Family members' parents object to their being members because either they may have heard adverse reports from traditional Christians, or they feel that their children should only study and nothing else. However I asked Mr. Chang whether that claim was at all founded and he assured me that all the members work hard at their studies and always have ample time to sleep and study. Mr. Chang is very proud of all his members and respects all of them for their loyalty and dedication to God.

During the vacations the students may go out on the enlightenment campaign organized by C.A.R.P. headquarters in Seoul. This is when our members go out to the backward villages and give the villagers some education. As well as the general enlightenment the villagers also hear some Divine Principle lectures.

Apart from the direct Divine Principle activities, they gather to discuss some intellectual subjects and from time to time may present a play.

At present, their main activity is to bring more students to

join the Family.

Collegiate Association for Research of Principle

There are Family members studying in all of the two universities and four colleges in Taegu. CARP members hold meetings quite often in their own universities but they become most effective when the members from the different universities attend. The members mentioned that they are always very encouraged when there are international CARP meetings. (Japanese CARP members come across in the summer.)

I visited one meeting on Saturday afternoon. A professor from this particular university gave a lecture, which I am sure was very interesting, on the logic of linguistics.

After this they sang songs and had a discussion. The professor mentioned was the CARP advisory professor of this college. This position is not necessarily filled by a Family member but by a professor who recognizes the value and need of CARP. Apart from these advisors, other professors may help. More often than not these professors will have come to one or more of the professors' D.P. seminars held in Seoul.

The CARP members have to pay 100 won admission fee and 300 won each month. They have meetings fairly regularly and hold special seminars four times a year. In summer many of the CARP students go on the enlightenment tours to the country. This is a great opportunity for them to become Family members themselves. This year from July 22—25, about sixty CARP members from all over the province will go the main training center in Seoul. Over the three days the trainees will hear all of the Divine Principle lectures.

Middle and High School Association

They meet in the student hall on Saturday afternoon and

come to the church very often. The women leaders for the girl members and men leaders for the boy members are usually in their mid twenties. They try to meet the school children as possible in order to guide them and create better relationships.

Of the students about 20% are members because their parents are members, but the remaining 80% have joined on their initiative. Of these, 40% have parents that are opposed to their children being members, for the same reason that the university students' parents object. In spite of all this our members are very faithful. They witness at school by making friends with the other students and bringing them to the church activities. Sometimes there is a day long seminar at the church held from Saturday afternoon to Sunday afternoon. All the attendents stay one night at the church.



Special Wednesday evening service for middle and high school students.

The teachers, especially the chaplains at the mission schools, sometimes, even to this day, speak ill of the church. However, the member's marks are never affected because of it. The students

study hard for two reasons. One to be good students and the other to be good examples and lead the other students.

Mobile Unit... "Kidongdae"

Kidongdae is a Korean term used to describe an army or other unit that has been specially trained and is ready for action at any time.

The Taegu team was the first mobile team to be organized by our church anywhere in the world. Once, in 1971, our Leader



On a winter's day, some Kidongdae members prepare for work.

encouraged the Taegu Church members to witness more strongly, even stopping people on the street. Some of the members under Mr. Chung Ho-Oong decided, out of their own initiative, to start the team of 12 members.

Lately all the members are girls and live at the church in a

small room. They rise each morning at 4:00 AM and attend the prayer service at 5:00 AM. Then until breakfast at 8:00 they rest or study, and then leave for the days work at 10:00 AM, not returning to the church until late at night. Usually they only have four or five hours sleep. "Do they get tired?" "Yes!" they answered.

Before the Government Revitalizing Reforms last year, they held rallies on the streets, but now they are limited by law to house to house work. Due to the financial needs with the plans of the new building, they are now trying to earn more money by selling the "Weekly Religion", the interreligious newspaper published by our Family.

Apart from individual targets they may have set to earn money for the new building, they have, as a team, a goal of bringing in twelve new members by the time that our Leader returns to Korea.



"What is the Divine Principle?"

I. F. V. C.

Leader: Mr. Cho Sung-Joon

The Kyongbuk Province IFVC chapter is an impressive organ-

ization. Having wonderful help from the local government Mr. Cho and his four lecturers have a busy schedule lecturing to all the different meetings held all over the province in the five cities and 23 counties. From the IFVC establishment in 1966, up to Dec. 1972 a total of 1,858,588 people heard one of the lectures given at one of the 8,591 meetings. In this year alone from Jan.—May 167,134 people have come in 520 meetings. The Province has a total of 4,950 members each paying a small monthly subscription.

Mr. Cho has no secretary but is helped by the lecturers and department heads from the churches in the province. A schedule of the meetings is sent to the Police Headquarters in Taegu and the police encourage all sorts of officials to hear the lectures and for organizations to invite a lecturer to come. The IFVC has been cited 310 times by the local government who well know that we are Unification Church but also understand the value of the Victory over Communism theory. "They help us, and we help them," said Mr. Cho.

Sunday School

Between 9 and 10:30 every Sunday morning, 50 little members gather in the students' hall of the church. Six of the Kidongdae team, who enjoy the work immensely, teach these children music, Korean fables and stories from the Bible. Ten of the children are offspring of members who married in the church, 25 are the children of previously married members and 15 children come in from outside. You may be surprised to hear that these little children witness to other children and bring them to Sunday School. We start young in the Unification Church!

The children age from five to twelve years and, as Mr. Ahn added, when they became middle school pupils they can more easily understand the Divine Principle, and become cognizant members. Mr. Ahn added with a hint of heavenly pride "The first Taegu

church graduate is now a freshman at university."

Business

Some years ago the owner of an ice cream factory, Mr. Lee, joined our church. Today many Family members work at the factory and help to distribute the produce, which happens to be very tasty I may add, over three provinces.

The other business is operated from a small downtown office. Here Mr. Park, the Youth Association leader, repairs the 3B rifles and runs an accessory shop. From time to time, when busy, his father and mother also help.

Testimony of One of the Oldest Members, Mrs. Yun Sok-I



Mrs. Yun, now 75 years old, has been a member for over twenty years. One Sunday she was listening to the Sunday morning sermon in the local church, as had been her custom for twelve years, and suddenly she couldn't hear the pastor speak. She saw him but heard nothing. Then she had a vision of a man in a long robe come into the church with many people following him. She heard a voice saying that this was a great leader. She was worried because she felt so unprepared.

After the church service she couldn't understand the vision, however, the next day one of the earliest members met her and brought her to Rev. Lee Yo-Han who taught her some of our

Leader's sayings. (Rev. Lee came to Pusan to join our Leader bringing about twenty members of his church, often he had received from the spiritual world.)

Several days later she met our Leader and was sure that it was the same man that she had seen in her vision and was also sure she had to follow him. She felt she had found somebody who could take her to God. She wept.

At that time, because some deaconesses of another church came to hear the meetings and began to spread false rumors, the membership was only about seven or eight grandmothers. These deaconesses heard about the Fruit of the Tree of Knowledge of Good and Evil and either maliciously or from misunderstanding, began to encourage people to stay away from our Leader. One day when the persecution was so bad, our Leader escaped to a nearby mountain with Rev. Lee, and some other members. The police came to the house and arrested Mrs. Yun who had come to see our Leader. They tried to force her to tell them where Mr. Moon was. They started to torture her, of course to no avail, by pouring water down her nose. She and the other members remained silent.

"Mr. Moon is a bad man," they said. "He is trying to disturb the peaceful society. He is doing bad things. We must capture him!"

Then Mrs. Lee, one of the other members, exclaimed:

"Why do you torture Yun, she is crazy in the head and can tell you nothing!"

The police then turned on Mrs. Lee "Then what about you, Lee, why did you follow Mr. Moon?" they shouted

"Because I received from God in my prayer."

"Then pray to God again and find and where Mr. Moon is now so that we can arrest him!"

Suddenly Mrs. Lee began to speak in tongues with a Chinese voice as though she was crazy. Eventually, after a week in captivity, the police set them free thinking they could get no sense

out of two mad old women.

Mrs. Yun remembers that they had lunch and went to the mountains to find our Leader. They were concerned about his safety. This was a special mountain where many Christians used to go to prepare to receive the returning Christ.

At that time followers of Na Oon-Mong, a new religious movement, had found our Leader and Rev. Lee in the mountains and began to beat them. When Mr. Na came, however, he told his followers to set the two men free.

Our Leader went up to Seoul and after a period when he travelled between the Seoul and Taegu churches, he finally settled in the capital city, Seoul in 1954.

"This is just one of the many stories of the early days", she said nostalgically.

Before she dies Mrs. Yun wants to bring one of her nephews into the Family. This gentleman is at present the most respected and famous minister in Taegu. Every week many people come to hear his sermons.

Conclusion

I hope I have succeeded in sharing our Taegu trip. From the article you cannot have experienced what I did, just as from Mrs. Yun's words we cannot go to prison with her. However we can unite in heart. Please pray for them.

Positive Concept of the Nation

by An Pyong-uk

Prof. An teaches philosophy at Sungjon University, Seoul. He authored many books including *Modern Thought and Humanism*.

Restoration of national confidence

World history for the last three centuries could be summed up as the history of the eastward advance of Western influence. It was a history of Western capitalism and imperialism making gradual inroads into Asia with strong military and industrial power. Most countries of Asia which lagged behind in building modern nationhood and industrial civilization became either colonial or semicolonial possessions of the West. India, Indochina, China and the Philippines fell, one after another, victims to this colonizing process. On the stage of world history, Asia was a weakling, instead of a strong entity. It was not an active agent but a passive sufferer.

The last three centuries disclose not a history of rule of justice or law, but one characterized by the reign of violence.

Korea's history has long been one of invasion and resistance. Many attempts were made by strong powers surrounding the Korean peninsula to invade Korea. Such northern neighbors of Korea as the Mongols, Manchus and Russians sought to make Korea an advance post of their southward thrust, while Japan, lying south of Korea, looked on her neighbor as a springboard for intrusion into north Asia.

The unique geographical conditions of Korea made her a coveted target of aggression. In spite of the sustained and merciless

waves of foreign invasion, Koreans defended their country by means of spontaneous resistance supported by indomitable courage and a strong sense of nationhood. The history of aggression and its resistance by the Korean people is almost without equal in other parts of the world. Excluding the ancient history of Korea, during the period between 918, when the Koryo dynasty took over, and 1910 when the Japanese took over Korea, a total of 148 foreign invasions were attempted.

The fact that Koreans survived all these recurrent foreign invasions through sustained resistance to preserve their national sovereignty and cultural heritage bears witness to the courage and unlimited potential of the Korean people.

Koreans are not really a defeatist or subservient people; the history of the world abounds with examples of peoples having been defeated and going out of existence in the course of struggles among nations. The Manchus who once conquered the Chinese and ruled over them for three hundred years are now a nonentity on the stage of world history. The Mongols who once swept across Europe have declined ever since. The Saracen and Incan empires, once boasting a shining civilization, are no longer seen. The American Indians shared a similar fate.

The independent, resistant and creative capacity of Koreans is admirable. Koreans are endowed with surprising potential. But we have lived without the stage and opportunities for showing this potential. We will have them in the future. Ours is a nation not bound by the past but looking to the future.

The year 1919 will go down in history as a year of great Asian self-awakening for independence; in the three Asian countries having the oldest cultural traditions: Korea, China and India, a succession of independence movements to regain national freedom and integrity from aggressive imperial powers took place during the first half of 1919. They were the Samil uprising in Korea, the nonviolent civil disobedience led by Ghandi in India,

and the May 4 rebellion in China; the latter two were opposed to Western aggression, while the first was in protest against Japanese aggression.

The wildfire resistance movement was ignited by the March 1 uprising in Korea. It provided a stirring inspiration and impact upon the peoples of China and India who were suffering under the same yoke of alien occupation.

The Chinese and Indians were impressed by the daring and heroic resistance mounted by Koreans, and were aroused to follow suit; thus, the international significance of the Samil movement was great. McKenzie, in the introduction to his book, Korea's Fight for Freedom, wrote:

"The pacific anti-Japanese uprising of the Korean people in the spring of 1919 was a great wonder of the world. A nation that had been branded by politicians of the world as being weak and cowardly exhibited a high level of heroism...The Japanese were taken aback by the unexpected strength of the Korean national character; behind the seemingly expressionless face of Koreans, they discovered a spirit of firm resolution; Japan succeeded in reviving the national consciousness of Koreans, instead of assimilating them."

The Samil movement constituted a decisive moment for uplifting the modern nationalistic consciousness of Koreans. Three features are noticeable in reviewing the Samil revolution.

The first is that the Samil uprising was a revolution from below and a revolution from within that originated in the rank and file of the people; it was not a revolution from above or from without.

It was a revolution organized by a revolutionary elite comprising creative elements awakened to carry out a social revolution without any external assistance. Similar revolutionary incidents in 1884 (under the leadership of Kim Ok-kyun) and in 1894 were attempts made by a revolutionary elite from above and from

without. But the Samil uprising was different. The people grew mature in the course of revolution and the nation developed in the vortex of struggle. The Samil movement was such a revolution.

The second characteristic was the nationwide nature of the Samil uprising. The nation as a whole was united as one behind the same cause. The entire 20,000,000 people were one in thought and action, regardless of differences in educational background, age, economic status, sex or religion. Demonstrations were staged throughout the country, and hundreds of thousands were arrested, with tens of thousands either killed or wounded.

At no other time in the 40-century history of Korea had Koreans ever risen in such a spontaneous revolutionary uprising with unity, courage and patriotism. The experience of the Samil uprising went a long way toward strengthening the cohesiveness and integrity of the nation.

The third point was the nonviolent nature of the Samil uprising. Koreans were armed with nothing but justice, conscience and patriotism; this fact alone is enough to prove the exceptional courage and moral conviction of the Korean people. They declared the independence of Korea and the liberty of the Korean people, and expressed the belief that an era of despotism would give way to an era of moral justice. They trusted that truth and conscience were on their side, and all their behavior was governed by a respect for order, for fair play and for freedom; they acted on the premise that they would not be influenced by narrow motivations, but would concentrate on displaying their just intentions.

It was the performance of a highly cultured and moral people; and it suggested nonviolent struggle as effective instrument of revolutionary strategy in the 20th century.

When the Japanese invasion began, many a patriot and enlightened leader launched various kinds of resistance movements. The Tonghak rebellion of 1894 represented the anti-Japanese and anti-foreign agrarian populace devoted to resisting alien power and

to reforming domestic institutions; others, mostly members of the patriotic Confucian gentry, turned militia; some formed a revolutionary elite group to work for national independence and domestic reforms, like the one organized by Kim Ok-kyun; the fourth group consisted of independence fighters, who, after having received education in the United States, campaigned for mass education and civic enlightenment, like Dr. So Chae-pil.

A fifth type included An Ch'ang-ho who advocated reform of the people through spreading education and promoting industry. Another type was represented by Sin Ch'ae-ho who sought to re-establish the "national self" from the historical viewpoint that strong self-identity is essential to survival in the struggle against another. The rest concerned themselves with creative writing and public education campaigns, even under the Japanese administration.

All these were spontaneous efforts of the Korean people, culminating in the Samil uprising, to regain the independence of the nation; they served well to prove to the world, as well as to themselves, that Koreans were gifted with a strong sense of independence, courage and self-assertiveness.

Recognition of national mission

Mere existence in the stream of history is hardly a cause for national pride. Only if and when a nation is alive to its national mission, has an established national ideal, and pursues its national vision, can it make a contribution to the world and mankind. Recognizing one's own mission makes a man great, faithful, courageous and responsible. The same is true of a nation.

Yi Chun, who was one of the most advanced leaders of Korea toward the cöse of the Yi dynasty said: "A large territory and a large population do not make a nation strong; only great citizens make the nation great."

He made the right point. The greatness of a nation can be measured by the number of great personalities the nation has

produced. Big territory, riches, a long history, many people or military might—these are no ingredients of a great nation. An idealistic English philosopher, Thomas Carlyle, stated that a people having a great faith will build a great nation. A keen sense of mission, ideals, faith and vision, and many great personalities armed with these qualities are essential to great nations.

Contributions to the world and mankind are not necessarily made by big nations. A look back at the history of man shows that great civilizations were rarely built by big nations, but rather by small ones. Jesus Christ was born in the small nation of Israel to become the founder of Christian civilization. The Greek civilization from which Western civilization originated came from the small city-state of Athens with a population of a little over one hundred thousand. The Renaissance was started by the tiny free city of Florence. History is full of examples of small nations making significant contributions to human civilization.

Stressing the importance of "the Korean spirit," Yi Chun elaborated on its content as follows:

What does the Korean spirit stand for? Firstly, it is the spirit of independence and liberty; secondly, it is a spirit of loving and caring for fellow countrymen; thirdly, it is a spirit of fairness and justice; fourth, it is a spirit of unity; fifth, it is a spirit of construction and exploration; sixth, it is a spirit of international harmony; seventh, it is a spirit of sacrifice and martyrdom.

The Proverbs in the Bible issues a warning that a nation without vision will perish. If a people aspire to become a sound nation capable of fulfilling its historic mission, a great philosophy and spiritual foundation are needed. An economically and materially prosperous country may perish if it is morally and spiritually wrong.

Our foremost patriotic leader, An Ch'angho (1878-1938), presented the concept of "Perfecting Supreme Nationhood." He urged the Korean nation to become an ideal and a model people

in physical prowess, intelligence and moral strength.

To that end, he emphasized the need for regenerating and reforming the national character and individual personality. What is character regeneration? It is to become a new man; it is to become a new personality with new thoughts, new beliefs and new character. He stressed that Koreans should become a nation equipped with lofty virtues respected by all men; he placed particular emphasis on the virtues of truth and love. He called on citizens of Korea to be faithful, trustworthy and affectionate toward one another. When such individuals are gathered together, a supreme and model nation will be born, An said.

Nowadays, there are many nations around the world. But each and every nation is preoccupied with its respective interests and gains on the basis of a selfish and hedonistic philosophy of life and values. Not a single nation tries to become a model nation for others to follow. An preferred the concept of perfecting supreme nationhood for universal acceptance.

Peace, freedom and happiness are not far to seek if all nations, including the United States, the Soviet Union, Japan, and Communist China would try to become model nations.

Japan invaded Korea and inflicted untold pain on Koreans. A certain Korean asked An: "How should we do to the Japanese?" An replied, saying: "Do not hate the Japanese; do not flatter them; and do not be afraid of them."

The statement carries a profound moral philosophy. In dealing with foreigners, men are likely to be influenced by bias, mistrust, animosity and hatred in varying degrees. The world will become peaceful once hatred, subservience and fear disappear from the minds of all men and nations.

Training of national character

Once we have established national self confidence, and an awareness of national mission, we will have to train national

character in preparation for carrying out the mission. The power of an individual is made up of multiple elements combined. Physical power, intelligence, moral strength, faith, good character and habits, and emotional capacity—these elements constitute the sum total of an individual's power.

It is the case with a nation, too. Of them all, what is the most essential element? I would say it is character; character is the main source of power. Accordingly, the source of national power lies in national character. As the strength of a tree lies not in leaves or branches but in roots, so is the source of national power to be found in national character.

A great country has a great national character; a poor country has a weak national character. Grundtvig, who led the Danish nation toward rehabilitation, told his people, "We Danes will be great once more, not by force, but by the character of the people." The strongest single driving force that transformed war-torn Denmark in the 1860s into the affluent and strong Denmark of today was regeneration of the Danish national character by establishing public high schools. The Danes are the descendants of the Vikings who were notorious for their violence and marauding. Not by such force, but through reformed character, the Danish people sought to achieve greatness.

A sound national character is prerequisite for a strong and prosperous nation. Genius is nurtured by training; a great character is also a product of sustained training. It requires prolonged, deliberate, and intensive training for a people to attain a great character. The Korean people have great potential and possibilities. Unfortunately, however, such potentiality has been suppressed by unfavorable external influences, and chances of training and demonstrating it was denied us. With the advent of world peace, the opportunity and stage for training and developing the character and creative capacity of the people are forthcoming. Of course, this task is not likely to be completed overnight.

It takes considerable time. It is our belief that a new civilization will dawn upon a nation which has so far been left out of the mainstream of international affairs. It will bloom and bear fruit in such a nation.

There is a dictum saying: Light comes from the East, Law from the West. A Civilization that may open a new chapter of world history can hardly rise among today's big powers. The light of the new civilization will shine forth from nations which have been suppressed and held back. Korea is one such prospective nation. I can derive the conclusion on two accounts.

Being located on a peninsula in Asia, Korea was in position to absorb the cream of all great world civilizations. Korea received Buddhism, the essence of Indian civilization; Korea also introduced Confucian philosophy which is the essence of Chinese civilization. Korea imported Christian thought, which forms the base of Western civilization. It is also accepting contemporary technological civilization. Thus, all the selective elements of world civilizations converge in Korea.

Historically, moreover, Korea has been a land of suffering. A great philosophy or a great civilization springs from a nation which underwent the suffering of crucifixion, as was the case with Israel. From this observation, it may be concluded that Korea is a likely spot for a new civilization to arise. If the Korean people do justice to their gift of creative capacity, Korea will certainly become the spot. We have not had any opportunity of cultivating and displaying our creative capacity. We are now provided with a number of necessary conditions for erecting a great civilization.

First, we are a highly homogeneous nation, unequalled in this respect by any in the world; second, we have a single language; third, we are situated in the temperate zone most suited for starting a civilization, for a close relation exists between civilization and climate. No great civilization has emerged in

either frigid or tropic zones. Only the temperate zone produced them. Fourth, Koreans have that resilience and viability with which they have gone through a succession of trials and invasions; fifth, Korea boasts the oldest cultural tradition in the Orient. The historic tradition of 4,000 years is a great spiritual and cultural asset—a source of power.

On the basis of the above-cited factors, we are entitled to entertain the dream and vision of becoming the originator of a new world civilization.

Civilization is not made by material things alone. Creative power must operate on them. We should undertake to develop national creativity.

We have lived long with a negative view of ourselves and negative interpretation of the nation and history. Now is the time that we should shift to a positive view of life, the nation and history; emerging from old passivity, we must now become dynamic activists at this time of historic challenge.

The world is entering a new epoch in the history of mankind. If we regain national selftrust, live up to the national mission, and train and discipline our national character, we will soon be able to reconstruct our nation as a model nation of the world. We could then take upon ourselves the responsibility of leading the van of a new world of tomorrow.

from *The Korea Journal*

Yuri Galanskov:

An Obituary from Captivity

This obituary, written by Yuri Galanskov's fellow prisoners, was recently obtained through underground channels in the Soviet Union. Galanskov, a dissident intellectual, died in a Soviet prison last November. This document was given to the 'Rising Tide' by Prof. Constantin Boldyreff.

Yuri Timofeyevich Galanskov is dead. He passed away on November 4, 1972. Our hearts are overfilled with grief and anger. Not the usual grief of the bereaved, not the usual anger, for this was not simply a death. This was a death bearing all signs of political assassination.



Yuri Galanskov was not shot from behind a corner, nor was he pushed out of a window, or poisoned. This murder was perpetrated gradually, step by step. He was done away with by means of systematic persecution and unjust sentencing, by slanderous reports of agents-provocateurs and the cruelties of the camp destroying him—— murdering, murdering, murdering! And so he died under the indifferent knife of a camp-hospital surgeon in Mordovia.

Yuri Galanskov was a man of resolute character and original cast of mind, teeming with new ideas. But the most admirable trait of his, perhaps, was his acute sense of civic conscience. Before his arrest he took part in pacifist demonstrations, he fought

persistently for the right of the intelligentsia to create freely; he assembled the materials in defense of Sinyavsky and Daniel, and was one of the publishers of the illegal magazine "Phoenix." His personal example inspired many people. His courageous behavior during the investigation and in court attracted the attention of a great variety of his fellow-citizens and won him their sympathy and respect. The letters in Galanskov's defense bearing the signatures of hundreds of intellectuals are widely known. The prison bars, the camp fences with their multiple rows of barbed wire and the watchtowers bristling with guns could not suppress the voice of his civic conscience. It continued to resound, getting ever stronger, ever more frightening for his tormentors and persecutors, those who wage war against their own people. In spite of his illness—which caused him so much suffering—his inability to take the camp food, his insomnia caused by the pains, unbearable in their unrelenting habitualness, Yuri Timofeyevich Galanskov fought the best he could, demanding the observance of the rights of political prisoners and the guarantee of creative and political freedom for his co-inmates and the citizens at large.

To this cause he has dedicated his whole being. He struggled by means of hunger strikes, by writing appeals, by setting personal example. And this terrified the unwieldy, thick-skinned, and soulless machine of arbitrariness and oppression. These qualities endeared him to the prisoners. His responsiveness and kindness, his readiness to share anyone's sorrow, inspired trust and attracted to him all the people he met in the camp "zones".

Galanskov died at the age of 33, in full bloom of his political and literary talents. He also wrote poetry. In one of his poems he speaks of the "bloodstained lips of 'justice.'" It is the lips of such perverse justice that have now touched the author himself. He couldn't be torn away from them—so the blood of still another cries out to all of us:

Brothers! All of you who struggle together with us for

liberation from the sticky yoke of lawlessness, for the abolition of the unprecedented thralldom; all of you who fight a lone battle; all of you who hear our appeal today, wherever you may be in the world: Raise your voices in defense of those who die in jails and concentration camps for our common freedom—yours and ours, and in defense of those who suffocate spiritually in the stifling atmosphere of day-to-day putrefactive propaganda.

Let us render homage to our late friend Yuri T. Galanskov who will always live in our memories as a symbol of conscience and duty. Let us multiply our ranks and continue his struggle!

We address ourselves to all citizens of Russia and the entire world with a request to observe a minute of silence in memory of Yuri Galanskov. And may this minute of silence also serve as an oath of allegiance to our common hopes and aspirations! Time has come to shake off our criminal indifference and to understand that only united can we—in the interest of common good—win freedom for the peoples of Russia!

May the fond memory of Yuri T. Galanskov live with us forever.

Political Prisoners
of the Concentration Camps
of Mordovia and the Urals

GRANI, NO.86

Frankfurt/Main,

West Germany, 1972.

Poem by Yuri Galanskov

Lately I frequently burst into tears
When nights seem at peace.
For now the wealth of one's soul, one fears,
Hasn't grain to release:
No one needs it.
In search of the idiot
You wear yourself out in a day!
After work people go
After money and whores.
Why not?
I shall make my way alone
In a mass of human ice
Glittering like a precious stone,
Unique among the floes.
Skies!
I want to shine.
Let my soul scatter its gems at night
Along the velvet line
Of your black dress.
Ministers, leaders, papers—they lie!
Stand up,
Unbend your backs
From prostration!
See—the pellets of atoms of death
Are floating over the graves.
Arise! Arise! Arise!
Inflames rebellious blood!
Forward, destroy and finish it off—
This rotting prison of State!
Tread the corpses of cowards
Bringing black bombs,

Like plums,
For the hungry,
Spread them across the trays
Of a meeting place.
Where are they?
Those whom we need,
Those who will freeze the trigger,
Those who will cut out the ulcers of war
With mutiny's sacred dagger.
Where are they? Where are they?
Where are they?
They may not exist?
Over there——
You see their shadows
Welded to lathes
By coins clenched in a fist.
Man disappeared
Worthless, a fly
Scarcely moving through lines in a book.
I'll stand in a square
And hammer a scream of despair
Into city's big ear...
And then I will press my revolver
Hard on the temple...
No one will tread
The white, shredded veil
Of my soul.
People!
Leave me, forget it...
Don't bother to comfort.
There is nothing to breathe with
In your inferno!
Welcome famine and paltriness now!

And I, in the gutter,
Spit at your mighty city of iron
Cramped full of money and dirt.
Skies!
I can't give account
Of all that I do...
Give me a knife to chastise!
Can you see someone pouring
Black lies on the white?
Can you see
How the dark at dusk
Grits in its teeth
A bloodstained flag?
And life terrifies like a jail,
Built on human phosphorite.
Falling! Falling! Falling!
Grow bald instead of me.
I have no wish to feed on carrion
And so conform.
I have no wish to pick the fruits
Off graves to satisfy my labouring guts.
I don't want your bread:
The dough is mixed with tears.
I fall,
And I soar high,
Hover in delirium,
Awake in sleep...
And I feel humanity
Spreading its blossom in me.
We are used to
Looking at faces,
While taking a stroll in the street,
With time all our own,

And see them befouled
By life, like your own.
And then—
Like thunder,
Like an appearance of Christ,
Trampled, crucified, crushed,
Rises beauty of man.
It is I
Calling to justice,
Calling to rise.
No longer wishing to serve,
I tear to pieces the fetters,
You cast in your lies.
It is I
Shackled by laws,
Proclaiming a human manifesto!
I give my breast to the ravens:
Let them peck out a cross.

-Yuri Galanskov-

Ideology: What is Human Nature?

by Gary Jarmin

An article in the June 9, 1972 issue of Peking Review entitled "The Struggle Between the Theory of Classes and the Theory of Human Nature in Literature and Art," attempts to prove that the idea of "men with human nature" is merely a bourgeois concept having no foundation in reality.

The report states that in artistic expression, "the proletariat advocates that efforts should be made to depict worker, peasant and soldier heroes, whereas the bourgeoisie advocates the "quest for true man with human nature."

Humanitarians—Traitors or Exploiters

Who are these people who aspire to the realization of "true human nature?" The article goes on to describe that there are actually two different kinds. "One is the devil in 'human' skin who gives himself up to the enemy," (an apparent attack on Liu Shao-Chi, Lin Piao and company.) The other type are those whose "clothes are of the workers, peasants, and soldiers but the souls are those of the landlords and capitalists." Evidently, in this narrow definition, those who "oppose the theory of classes and substitute humanitarianism for communism" must be either "traitors" or "exploiters."

One Western reporter quoted a Chinese professor as saying: "I worked in my father's old mine," where he was sent for "corrective labor" after the Cultural Revolution. "It was at that point" he said, "that I realized there was no such thing as human nature. There is only class nature."

"No Human Nature in the Abstract"

Concerning this subject, Chairman Mao pointed out: "Is there such a thing as human nature? Of course there is. But there is only human nature in the concrete, no human nature in the abstract. In class society there is only human nature of class character; there is no human nature above classes."

This concept that man's nature is totally dependent on his class background is the crux of Marxist philosophy. Marx himself claims: "Productive life is, however, species life," and, "The object of labor is therefore the objectification of man's species-life," meaning that his human nature is created through the act of producing.

What Marx and Mao are trying to say is that man's nature has no real innate qualities but his "human essence" is formed as a result of the production relationship, i.e., relationships between capitalist and worker.

A Shallow Understanding

To limit man's only true life activity, that which creates his "species-being," to the act of labor ignores the broader potential of human nature. The fact is that before man becomes a being of labor he is first an ethical being. From the time we are born until we become an adult or a worker, our lives are a maturation process in ethical relationships and personification of certain moral values. During this time our whole existence is primarily centered on Love relationships in our family and among our peers. If we interpret Marx literally, we can conclude that before actually becoming workers, our lives from childhood to maturity have little value in terms of developing our human essence. In fact, most modern psychologists admit that the first seven years of a person's life are the most crucial in terms of developing one's character and personality.

"Take 'love' for instance," the article continues. "Men of different classes love entirely different things because their thoughts and feelings are different." In a superficial sense this may be true in that a wealthy man may love caviar and Mozart while a poorer man may love chewing tobacco and Johnny Cash. However, each shares the same intensity in loving their wives, children, or a beautiful sunset.

"Class relationship is the essence"

Why do the Communists emphasize class nature so much? It is because they believe in the contradictions between classes and want to intensify class struggle. "The so-called theory of 'influence of human feelings' preached by the revisionists eliminates class contradictions and class struggle...Class relationship is the essence of relationship between man, and of all the complex contradictions, while struggles, whatever form they may take, are in the final analysis class struggle."

To imply that man's nature is basically similar, regardless of his class, would be a heresy in strict Marxist doctrine. The Communists want to emphatically deny that any real contradiction is between good and evil men or between good and evil within each man. Rather they want to propagate the childish idea that the bad guys in black hats are the capitalists whereas the good guys in white hats are the peasants and workers. They have carried this idea into practice to such an extent that today it is nearly impossible for the child of a former capitalist, land-owner or so-called reactionary (Christian, Moslem, nationalist, Jew, etc.) to ever hope to get a higher education or advance in the Party in many Communist countries.

It is quite evident that today many within Communist countries are beginning to realize or have always realized the fallacy of this view of human nature. Fortunately man's longing to

realize his true human nature is an irresistible desire—a desire that will inevitably overcome the oppression propagated by Marxist falsehoods.

From The Rising Tide

News Briefs

Finnish Ecumenist urges union of churches by 1985

Helsinki (EPS).—A prominent Finnish ecumenist said here that church union could take place "at the latest in 1985" because "in the doctrine concerning the Church and its unity we have achieved such a degree of unanimity that the time is now ripe for making final solutions."

Dr. Seppo A. Teinonen, Professor of Dogmatics at Helsinki University, told the annual meeting of the Finnish Ecumenical Council that the churches were growing closer together and their separate existences could no longer be defended on principle. He suggested that a first report on preconditions should be prepared by 1980 and the decision to unite made by 1985.

Billy Graham Rally in Seoul largest in history

A total of 3,000,000 people were attracted to a series of five evangelical rallies held by evangelist Billy Graham at Yoido Island Plaza from May 30 through June 3. The largest crowd was on Sunday afternoon, June 3, when an estimated crowd of 1.1 million filled the plaza to listen to the renowned evangelist. This was probably the largest crowd in history ever gathered to listen to any evangelist.

Korea will be the focus of more Christian evangelism this year and the next, as 200 young people sponsored by Youth With a Mission (YWAM) are scheduled to arrive in August, 1973, for evangelical work, and Explo '74, a worldwide conference for training of lay evangelists, is scheduled in Seoul for August '74.

Soviets Stifling Dissidents

by Julian Nundy

The campaign to make political dissent just a vague shadow on the Soviet Union's 56 years of history appears to be making significant headway.

Dissident author Andrei Amalrik, sentenced to a three-year labor camp term in 1970 for disseminating material defamatory to the Soviet system, was due to be released from his far eastern camp on May 21 but instead he found himself under investigation on the same charge, according to informed sources.

It had been rumored in the Soviet capital that Amalrik—author of "Involuntary Journey to Siberia" and "Will the Soviet Union Survive Until 1984?" and one of the best-known dissidents of the 1960s—would not be freed during current operations to extinguish the last sparks of unorthodox political activity.

The crackdown, said to have been ordered by high Communist Party officials about one and a half years ago and carried out by the KGB (security police), has already resulted in the arrest of several other prominent dissenters and promises to claim the liberty of less known but perhaps equally important activists.

The start of a tough line was demonstrated in January last year when Vladimir Bukovsky, known abroad for publishing allegations that dissidents were held in psychiatric hospitals for their views, was given a total of 12 years prison, labor camp and exile under an article of the Russian criminal code dealing with anti Soviet agitation and propaganda.

That same month KGB officials searched the home of Pyotr Yakir, the son of a famous general who was shot in a Stalin purge in 1963.

Yakir pointed out that the search was the first carried out

in the Yakir household since 1963. But it was to be searched three times more that year, twice while he was in detention.

Another dissenter, Viktor Krasin, whose five-year term of exile for parasitism was revoked after he served less than two years, was arrested last September. Both men had been among the principal protesters against alleged injustice here.

Now, however, they are reported to have recanted and appealed to other dissidents either in person or by letter to stop their activities.

Under Soviet law, suspects held for criminal investigation can remain in custody for a maximum of nine months. After this period they must either be tried or released.

Yakir, arrested last June, has stayed in Moscow's Lefortovo jail for a total of 11 months. According to informed sources, the authorities granted KGB a special six-month extension to complete their investigation.

Both Yakir and Krasin were said to have been under investigation in a case known as number 24, which was reportedly aimed at stilling the dissenters' voice, the underground "Chronicle of Current Events."

The last edition of the type-written journal appeared in October. Until then it had been published more or less every two months for five years.

Unofficial sources said the reason for the halt in publication centered on a KGB threat to make random arrests each time a new issue appeared.

They said another issue, probably the last for the foreseeable future, had been prepared or was in the process of preparation, but its appearance would be only "symbolic"—a sign that the dissatisfied were still prepared to voice their feelings.

Despite the arrests, which have seriously depleted dissident ranks, sources say the Chronicle's authors, whose identity is kept a closely guarded secret, are still at liberty.

Other active dissenters, such as academician Andrei Sakharov, a father of the Soviet hydrogen bomb and a founder of the unofficial Soviet human rights committee, also remain free. But the effectiveness of such figures is weakened without the Chronicle, which acted as vehicle for dissenters' ideas and reported the fate of their fellows.

Informed sources now say the investigation into case 24 has been completed.

A new case has been opened which will probably affect the Chronicle's editors much more closely, they said.

(Letter)

The Life of Fight and Victory

Reykjavik, Iceland

Dear Brothers and Sisters,

Who has said that it is possible to win a battle without fighting? Everybody can understand that if we want to win we have to fight, and our weapons and our energy must be supreme to our enemies' weapons and energy. We know that we are even right at the frontline between good and evil, so what do we really expect? An easy life? That would be unlogical. However, our feelings are often playing the role of evil in us, because they are easier for Satan to invade than our reason. I ask myself, how often do I let Satan have the victory in my heart? Satan's victory in my heart means that I will give satanic influence to my brothers and sisters. God's victory in my heart will spread a lot of joy and happiness to others. This then will result in a stronger give and take with God and more energy will be generated to win the next battle against Satan.

Until we are perfect, the nature of our life will be fighting. Let us take that as a fact, so that we do not get tired. Even if many people we are talking to about the Principle, think that we are wrong, even if they do not come and listen, if they do not understand what is best for themselves, let us go on! Jesus had to stop at this point, crying for the Israelites who thought He was possessed and coming from the devil. Our Master was accused in the same way, but He overcame this very difficult stage in Korea. We shall also overcome if we follow the example and the way of our Master. When we go through difficulties, we get a deeper understanding and feeling how God is longing for His children to fulfill the ideal of perfectness.

Let us hurry!

Åse Ulimoen

Let's Learn Korean!(1)

By our Leader's direction, we should be able to learn Korean well enough by 1980 so that he won't need an interpreter in speaking to Western Family members. Therefore, we thought it would be a good idea to begin teaching Korean in "The Way of the World" (thanks to the inspiration given by the "Family News" of England.) This will be a regular feature from now on.

The Korean Language: *Hanguk Mal* (한국말)

Korean is derived from the Ural-Altaic group of languages. It is closely related to Japanese, and more remotely to Finnish and Turkish. Its pronunciation is not difficult for Westerners, and the alphabet is very easy to learn, but the sentence structure and grammar are completely different from any of the European languages. Therefore a great deal of persistent study is required to master the basics of the language. To begin with, let's learn the alphabet:

Hangul

The Korean alphabet, called Hangul, is the only alphabet in the world which was consciously and systematically invented, rather than growing haphazardly over the centuries. Invented by the court scholars under the direction of King Sejong of the Yi Dynasty (1418-1450), Hangul is a remarkably scientific and logical alphabet, which can reproduce nearly any spoken sound. It has 24 characters; 14 consonants and 10 vowels. The Koreans have a saying that Hangul is so easy to learn that one can learn it while sitting on the toilet! (Actually one or two evenings will suffice.)

In South Korea, Chinese characters are often used with the Hangul, but in North Korea, the use of Chinese characters has

been abolished. A S. Korean learns about 1,800 Chinese characters in school, as well as Hangul.

VOWELS:

<u>Korean</u>	<u>English Equivalent</u>	<u>pronunciation</u>
아	a	a of <u>father</u>
야	ya	ya of <u>yacht</u>
어	o	o of <u>onion</u>
여	yo	yo of <u>young</u>
오	ō	o of <u>home</u>
요	yō	yaw of <u>yaw</u>
우	u	u of <u>rude</u>
유	yu	u of <u>useful</u>
으	u	e of <u>token</u>
이	i	i of <u>sit</u>

DIPHTHONGS:*

애	ae	a of <u>sat</u>
야	yae	ya of <u>yam</u>
에	e	e of <u>set</u>
예	ye	ye of <u>yet</u>
외	oe	wa of <u>way</u>
위	wi	we of <u>we</u>
의	ui	In between e and i
와	wa	wa of <u>wand</u>
워	wo	wo of <u>won</u>
왜	wae	wa of <u>wag</u>
웨	we	we of <u>wet</u>

*Diphthongs are formed by combining the basic vowel sounds above; for example, ㅏ + ㅓ = 애(ae); ㅗ + ㅓ = 외(oe); ㅗ + ㅕ = 왜(wae); etc.

CONSONANTS:

Consonants are pronounced as in English with a few exceptions; the sign' indicates aspiration. There is no "F" sound in the Korean language, so there is no consonant corresponding to F or ph.

ㄱ k-g (in between k & g).

ㅋ k'

ㄴ n

ㄷ t-d

ㅌ t'

ㄹ r-l (can be either r or l)

ㅁ m

ㅂ p-b

ㅅ p'

ㅈ s

ㅊ ch-j

ㅌ ch'

ㅎ h

ㅇ ng (as in sing. It is also used as a silent letter before vowels to balance out the shape of the character.)

DOUBLE CONSONANTS:

ㄲ g as in gasoline

ㄸ tt as in motto

ㅃ b as in building

ㅆ ss as in Mussolini

ㅉ long dz

Double consonants are pronounced stronger than single,
e.g.: *da-ru-da* (다르다):different; *tta-ru-da* (따르다):to follow.

Here is the order of letters as they are in the Korean dictionary, combined with the vowel sound 아 (a):

가 -나 -다 -라 -마 -바-사-아-자 -차 -카 -타 -파 -하
Ka-Na-Da-Ra-Ma-Ba-Sa-A-Cha-Ch'a-K'a-T'a-P'a-Ha

Korean children memorize this simple sequence of sounds by

making a little song out of it, and then substituting the other vowels; for example:

가 나 다 라 마 바 사
Kya-Nya-Dya-Rya-Mya-Bya-Sya...etc.

Using this simple method, you can easily memorize the Korean alphabet.

Syllables are formed by composing the basic letters into two, three, or four-letter combinations. Study carefully the following Korean words and phrases:

KOREAN WORDS AND PHRASES:

God; Creator; Almighty: *Ha-Na-Nim* 하나님

Unification Church: *Tong-il Kyo-whoe* 통일교회

Father: *a-bo-ji*; 아버지 (honorific) *a-bo-nim* 아버님

Mother: *o-mo-ni*; 어머니 (honorific) *o-mo-nim* 어머니님

How are you? (lit. are you at peace?): *An-nyong ha-sim-ni-kka?*
안녕하십니까?

Good night. (lit. please sleep peacefully): *An-nyong-hi chu-mu-sip-si-o.*

안녕히 주무십시오.

I love Korea: *Tcho-nun Hanguk-ul Sarang Ham-ni-da.*

저는 한국을 사랑합니다.

Korea is my spiritual homeland: *Hanguk-un choe ma-um-oe cho-guk im-ni-da.*

한국은 제 마음의 조국입니다.

I am a member of the Unification Church: *Tcho-nun Tong-il Kyo-whoe whoe-won im-ni-da.*

저는 통일교회 회원입니다.

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, Pyunganbuk-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 fulfillment of God's Will. Until Korea was liberated from the Japanese occupation in 1945, he spent time in silent internal preparation, dedicating himself completely to a spiritual search for truth.

Mr. Moon went to Pyongyang on June 6, 1946, which was then under the Soviet military government, to pursue his mission in response to the revelation he had received. He gave lectures on the essence of faith—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 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 to the new word of God while gaining a livelihood as a dock laborer. Within a few years he had founded two churches: one in Pusan and one in Taegu.

Mr. Sun Myung Moon founded the Holy Spirit Association for the Unification of World Christianity officially in Seoul on May 1, 1954. College students and many adults responded positively to

the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to test a member's competency in teaching the Divine Principle.

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

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

From April 11, 1960 until the present there have been several joint-weddings. Group 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 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 Hyo-Won Eu. There was "blessing" of 43 couples consisting of 9 races—a step towards the realization of a unified universal family society.

In the Spring of 1972 Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-Whi, present Unification Church president. At present Mr. Moon is on his fourth world tour.

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—

