

The Way of the World

December 1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher: Young Whi Kim, Chief Manager: Won Pok Choi
Chief Editor: Young Tyang Chang

CONTENTS

December, 1971

(EDITORIAL)	Providence is on Progress	5
(SERMON)	Sacrifice is the Shortest Way to Heaven Sun Myung Moon.....	6
	Day of All Things..... David S. C. Kim.....	9
(REPORT)	Emergency Declared	19
	Our Leader Makes 3rd World Tour	21
	12th Children's Day Observed.....	22
	City Religious Group Lives as Unification Family	23
(ARTICLES)	De Gaulle Sensed Sudden Death.....	26
	No Christmas Reunions.....	29
	The Love of Wisdom..... William O'Neil.....	33
	Calling for Unity..... Young Oon Kim.....	36
	Perfection of Character..... Sang Ik Choi.....	43
	John Knox..... John Price.....	47
	The Wisdom of Martin Buber.....	50
(POEM)	Daybreak Awakens the City ..Regis Hanna.....	55
(OVERSEAS RELIGIOUS NEWS)	Vatican Again to Debate Right of Priests to Marry	56
	Remarks to a Christian Mass Media Conference in Oslo.....	61
	Buddhist Faith Spreads in Materialist U. S.....	64

	New Catholic Ukrainian Parish Created at Rome	67
	Bishops Frustrated as Synod Ends	70
(LETTERS)	Vienna, Austria	Peter and Gertrud Koch 73
	Frankfurt, Germany	Paul and Christel Werner 74
	Chrismar, South Africa	Wouter and Susan van der Stok 76
	Reading, England	Dennis and Doris Orme 78
	Paris, France	Bernadette Bellay 81
(BOOK REVIEW)	Evolution and Christian Hope	Louise Berry 84
(KOREAN HISTORICAL STORY)	Mother Teaches Son Loyalty; King's Subject Murdered	89
(BOOK WORK)	The Korea Knott	Carl Berger 92

**The Way of the World is published monthly by
The Headquarters of The Holy Spirit Association
for the Unification of World Christianity.**

**71-3 1st Ka, Chungpa-Dong, Youngsan-Ku
Seoul, Korea**

Printed in Seoul, Korea

(Registered No. Ra 1262, Jan. 28, 1970)

(Editorial)

Providence is on Progress

The year of 1971 is coming to an end and great turning points have been made this year—a calm and far-sighted revolution for the recovery of the paradise lost by means of unification of all the denominations of Christianity and the entire sects of all religions has been made.

Though there may be someone dubious of its fulfillment in view of the splendid and gigantic one, it is the lesson of history for new historical era to have been quickened and developed while ordinary people could not realize it.

It is already seventeen years since the “Unification Movement” was originated from Korean Peninsula naming “The Holy Spirit Association for the Unification of World Christianity”. Having been persecuted, misunderstood and even trifled, the Association has put up with them, flattering itself that loneliness and sufferings have been for pioneers leading historical course.

Now the political, ideological and religious fields in Korea held unbelievable importance than any other part of the world. No other country in the world has been developing decisive showdown between Democracy and Communism than Korea. Current world has been in pursuance of universal idea and the Association has been taking the lead in the field.

Now the Principles for Unification have spread all over the world. On December 5th, Out Leader left for the 3rd World Patrol to encourage families overseas.

(Sermon)

Sacrifice is the Shortest Way to Heaven

Sun Myung Moon

This sermon was given to Seoul family members in the early morning of November 1st, 1971, at the holy ground in Namsan Mountain, Seoul, Korea.

Attaining November 1st, I call to mind the motto for this year, 'Insurance of foundation for Unification' and we have been convinced of how difficult it is to unite—unification of mind and body, flesh and spirit, etc.

It has been obvious and primary purpose Providential History for restoration, to recover individual and family in correlation with God for the horizontal basis.

Unless such a subjective family comes to appear, no influence will be exercised over one's relative and tribe. But for perfect centre, nobody can make a decision of correlative conditions. And needless to say, its core must be of decision and universality. Then what can be the centre of tribe? Nothing other than family.

In pursuance of this unique point Heaven has been providing on the earth so every being can and should make direct angular live by making vertical live with the centre, core. But circumstance of everyone is quite different from another and at the same time we come easily to the conclusion that how much hard and difficult it is for one to make vertical object to the core, and there may be found no such an eternal and unchangeable standard and center, in the world—neither in Democratic bloc nor in Communist.

So it is inevitable for the world to go through the whirlpool of undulation and collapse. No country having come to appear in the historical process, there has come into being a

group seeking for such a one world, one centre, one core, though vague, during the long, long period of history, that is men of religion, and of all the religions Christianity has been taking the lead. Then can it be possible for us to expect, current Christianity to exercise over the disordered world showing the decisive, absolute direction? Nay, it is hardly possible, for the religion has been pluralized and faded since the latter part of 20th century. This is the very reason why religious revolution is urgently required. Now we have disclosed the Principles for Unification.

As you know, the Principle is far away from vagueness but the vertical direction centering around heaven, that is the foundation for heart, and the foundation for heart between father and son stands aloof from historicity and as time goes by it is deepened. So is the relation between God and man. In Principal viewpoint, Korea is the centre and core of the whole universe, and once the centre declines, it causes to undulate and collapse. If someone writes in sincerity and heart, the addressee comes to read with streaming eyes. Since object does not lead subject but subject does object, how much we, the centre are devoted to the subjectivity is the question.

For the restoration of individual to the world, unification is indispensable; unification of one centering around God and unification between individuality and sacrifice should be made. For that purpose, we can and should get rid of hindrance to the unification between us and sacrifice, that is fleshy being as well as spiritual so-called Cain.

So as to bring Cain to my knee, sacrifice should be prepared. Sacrifice means victim. This has been unchangeable formula in the historical course for restoration, because the restoration could be no other than re-creation. Accordingly he who leads such a history for God is to wear and tear himself horizontally.

Thus when there have come to appear 120 countries making

direct angular live centering around God by making sacrifice for bring Cain to their knees, it is the earthen paradise. In the heavenly pilgrimage, more but anyone who leaves his spirit to God.

Alas! how swift the moments fly!
How flash the years along!
Scarce here, yet gone already by,
The burden of a song.
See Childhood, youth, and manhood pass,
And age with furrowed brow;
Time was—Time shall be—drain the glass—
But where in Time is now?

—John Q. Adams

Day of All Things

The following was delivered to Berkeley Family, California, USA, on May 23, 1971 by Mr. David S.C. Kim. His speech was based on the quotations from Master's address to the Korean Family on "Day of All Things" on May 1, 1966, lunar calendar.

1. Meaning of Israel (Genesis 32:24-32)

If Jesus had not died on the cross 2,000 years ago, the history of Christianity would have started with the glory of receiving and serving Jesus as the Son of God at that time. Unfortunately, this Providence was not fulfilled. Because the Messiah, who came as King of Glory and son of Glory, died on the cross, mankind on earth must believe in the resurrected Jesus. In this way man can obtain, at most, half of the total salvation(both spiritual and physical) God planned in His Dispensation centeting Jesus. Followers of Jesus then have had to follow in the same path of the Cross. Thus numerous Christians have been persecuted throughout the history of Christianity. There are three Israels in the History of God's Restoration Providence:

1st Israel (Jewish people) failed to accept Jesus as Messiah
2nd Israel (Christians) accomplished the spiritual foundation for the Second Coming

3rd Israel (Principle Family) must complete God's Restoration on the foundation of both the 1st and 2nd Israel

The third Israel shall restore God's sovereignty on earth.

(a) Origin of Israel (David Kim Text reading:p. 56 and p. 125) (Miss Kim Text p. 126-127)

Israel means "Victory". Who won the "Victory"? The name has its source in the life of Jacob, grandson of Abraham, son of Isaac and father of Joseph in the course of God's Restoration providence. Over whom did he gain victory? Jacob won victory over the Angel at the Ford of Jabbok. During his prayer Jacob wrestled desperately both physically and spiritually with the angel and gained victory. Jacob was actually fighting for his life.

(b) Why was this peculiar phenomenon necessary?

Jacob, after following a 21 years dispensational course in Haran, was returning to his native land. At the Ford of Jabbok he confronted the great test of fighting against the angel. Although he fought alone, in the course of God's Restoration Providence, he represented the whole of mankind at that time in its numerous races, and nations.

(c) Why then was an angel involved in Dispensational activity? God expected Jacob, whom He chose to consummate His Dispensation on the individual level, to turn the order of the whole angelic world upside down, and control it through the victory over the angel. The Victory was necessary to restore the original relationship between man and angels—man as the image of God and subject, and angel as servant of God and of man as object—which was lost when Archangel Lucifer and his evil angels sinned and tempted Adam and Eve to fall. God wanted to restore the lost conditions through Jacob, so he put Jacob through this test. Jacob really fought well in his desperate struggle even though his thigh was set out of joint. The angel finally surrendered to Jacob and blessed him.

(d) Why did the angel bless Jacob?

Satan and his evil servants in angelic world have kept the sovereignty of the whole world and of all mankind since the fall; therefore Jacob as the Dispensational figure had to restore and inherit the right of sovereignty from the angelic

world. Whether Jacob realized his heavenly mission or not, we do not know; but one thing is sure(as we experience even nowadays spiritually), God inspired Jacob in mind and spirit; Heaven exerted pressure on him to fulfill this Historical Dispensational Event. These two influences compelled him to insist of the angel. "Unles you bless me right now, I shall not release you." His life was still in grave danger until the angel surrendered completely and blessed him. God glorified Jacob because of his victory over Satan. Upon his victory God gave Jacob the new name "Israel."

Jacob, after making peace with Esau, his brother, became the first consummator of God's Individual Restoration Providence. His victory made the national and world foundations of Moses and Jesus possible later. God's new Dispensation began by Jacob's victory.

(e) Direction of Israel people.

The people of Israel carry the mission of poineers. They must endure unbearable hardship in the "land of Egypt" to which God sends them. The history of Christianity shows it was never welcomed by the world. This rejection and persecution of Israel is under the "Spiritual Formula". Israel must expect diametric opposition from Satan and evil persons on earth and spirit world. We must expect conflict on all levels: individual to individual; individual family to individual family; race to race; nation to nation; and world to world. Nevertheless, God makes progress through the Law of Indemnity and His Restoration Providence. He has used our ancestors for 2000 years to build an altar of blood according to this Law.

2. Slaves of Slave.

The Fall of Man made mankind slaves of slave: in opposing God, Satan became the slave of God. Originally the archangel was the servant of God. Man was the son and

image of God. After the fall, God the Father never had one chance to control man. Fatherism or Sonism were never realized on earth. God cannot live with fallen mankind. They are spiritual lepers to God. Slaveism began on earth from God's point of view since the Fall. Satan, servant of God's household, conquered the son and daughter of God: thereby Satan became a slave. Satan made God's son and daughter Satan's slaves. This status and relationship is the source of Heavenly sorrows and suffering in our Father God's Mind and Heart until the present age. Thereby man has had to follow a long process to be God's blessed children: slaves of slaves, slaves, servants, adopted children, restored children and finally, blessed children.

Whenever the Kingdom of Heaven on Earth had been set up, God planned to come down on earth; mankind would not go to Heaven by believing in God. Therefore Rev. 21:2-3:

And I, John, saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,

Then man will live with God.

3. Symptoms of the End of the World.

As the 3rd Israel seeks to fulfill its mission to help restore man from slaves of slave to blessed children, what are the symptoms of the end of this process? God or religion will not be welcomed by the world. The Unification Church will be exposed to severe attack by Satan's world. All mankind will not welcome us as restored children of God. This condition is symptomatic of the End of the World. Under these circumstances, the movement of God's Restoration must begin philosophy and science.

Even now Satan, the betrayer and enemy of God, is still asking God for his legitimate sovereignty of the world—man and Universe. Satan is promising his loyalty to God. However, God cannot break His Principle of Creation: He created man as His own image and the angel as his servant. God has been waiting the time when His restored children conquer and subjugate Satan and his evil forces on earth. Satan knows God's circumstance very well. Satan knows God's Heart and Mind very well, better than devoted Christians and religious persons, and even better than most of the Principle family throughout the world. By this lack of faith we disqualify ourselves to go to heaven. Satan won't let us get into Heaven. Satan laughs at us if we do not know what Satan knows.

Everything will become vague and ambiguous in the End of the World. There will be confusion in one's religion. All teachings in the world and even the circumstances of one's favorite thought will appear very complicated. Confusion in spirit-world will be reflected here on earth. Both communism and democracy themselves will be divided into two camps opposing not only each other but fighting their own ranks. Nations and races will rise up against each other.

4. Who opens the door to Heaven at the end of the world?

The key to open the door to Heaven will not come from any system of thought in the Satanic world—not from academic circles or from popular heroes, nor from even Man himself. Only God and His only Son from Heaven can open the door. Fallen man can do nothing to open the door to Heaven. One Master should come as His son. This event in Messianic thought is the Second Coming of the Lord.

In the initial juncture of the Last Days, the Unification Church should appear, centering in our Master. One person, Adam, failed in front of God, so completion of Restoration must start from one person, our Master, following Divine Law.

Our Master had to follow historically inevitable events of persecution and opposition, hardships and all kinds of evil treatment by Satan and his world. Late-comers to the Heavenly family can easily forget our church, the traditional historical background of the movement, our Master's thornful road to save us and the whole world. We must love the Heavenly Parents, brothers and sisters more than our own blood relations. This love is the standard of our faith.

Among many confusions appearing in the Last Days, the most confusion is in the spirit-world. The name and position, Israel, came after the spiritual and physical victory won by Jacob over the angel. The same process applies to gaining victory in the present world. Kingship cannot come unless victory over spirit-world is completed. The Unification Church Movement cannot be shaken down even by the most subtle trickery of Communist brain-washing technique. As long as one knows the existence of God, one cannot become a Communist. Our system of teaching our ideology cannot be tainted or polluted by Communist thought. If a man or woman can control spiritual phenomena based on the Principle, they are son and daughter of God and have Heavenly Authority, Heavenly Value, Heavenly Totality and Might, on behalf of God. Our Master wants all of us to exercise these authorities. Since God's Dispensation must be fulfilled, the mission centering land of Korea, that is, the Unification Church Movement (the Principle Movement, Unification Family Movement or United Faith Movement and so forth), is the historical challenge to the world in this time of the Last Days.

5. Impossible Mission of Unification Church.

Unification Church is not to judge the world, but above all, all family members must become sacrifices on the altar in the course of God's Restoration Providence before they

exercise judgment of the world.

a. We are sacrifices on the altar. The purpose has been clearly manifest in the lives of your Korean pioneer missionaries, early key followers in the Korean church, and especially in our Master's thorny course of life.

b. We are Heavenly Soldiers in the front Line of Restoration. 30 million people die yearly without knowing the Heavenly Truth, without knowing the Principle Message, the True Parents or the status of restored children. This time is the Glorious Day for Blessing by God.

—Satan tries to enslave God's children while we want to liberate them to God's side. Are you scared or do you want to run away from this confrontation and battle?

—Jesus won no resurrection on the Cross. Only when Jesus overcame the Cross could God resurrect Jesus.

—On Calvary, the two thieves crucified on either side of Jesus represented Abel and Cain. One thief accepted God and the Son of God; the other rejected God and Jesus. The one represents Democracy, the other represents Communism. Barrabas, the third person set free by Pilate, represents Mohammedans.

c. New history for mankind in the New Age.

We are to bring the Age of Aquarius with new culture, new civilization and new religious faith. We are Re-makers of History. The Unification Church, especially our Master, acts of necessity and by law in a manner incomprehensible to the world. He has dedicated and celebrated four Heavenly Holidays—God's Day, Parent's Day, Children's Day and Day of All Things. He has established 120 Sacred Grounds, God's Land in forty nations throughout the whole world. He has performed Mass Sacred Marriage Ceremonies. This day, the Day of All Things, cannot be celebrated before True Parents and True Children appear on earth. There is a Heavenly order in God's

Restoration Providence which applies to the present time and to all of us.

(i) Of the above four holidays, first the True Parents Day must be set up (March 1, lunar). Because of the fall of Adam and Eve, man lost true parentship. All mankind has had no day to celebrate the day of the True Parents. Their Parents have been dead. Jesus, because of the crucifixion, was unable to become True Father. He died before he found the second Eve, his bride to be. God could not bless them in marriage. He disqualified himself.

True Parents are beyond Satan's accusation. They are in the sphere which Satan cannot enter. The Shining Sun of Mankind is our True Parent. Thus after 6,000 years of long sinful history, all mankind can have a homeland now, and can sisters and brothers centering in the True Parents.

(ii) Heavenly Children's Day (October 1, Lunar) is set up after True Parent's Day. Up to the present, all mankind belonged to Satan and his evil sovereignty, but now true, restored children of God, legitimate heirs of the Universe, have appeared on earth. They will exercise lordship over all things which have been in the fallen universe up to the present.

(iii) Next, Day of all Things (May 1, Lunar) is set up. All things created by God were complete before man reached his perfection. Although all things were in the place of perfection, they could not be perfect man, the Lord of all things appeared and claimed them. If parents prepare a nice home and million dollars for their son and his wife, and the children die, then what good is the house? The universe is the house of beauty prepared by God for His son and daughter. They died. The universe then is beautiful but useless and meaningless to God without His family. Since the fall of man, the proper relationship between God, man and all things has not been established, contrary to

God's Ideal fo Creation.

Unexpectedly, God's Repentance Sphere, Satan's Control Sphere and the Groaning Sphere of All Things appeared in the Universe because of the Fall.

Orginally, God made all things for man, and man should give love to all things. Because of the Fall, man cannot give love to all things, though all things return beauty to man constantly. This inability is described by Paul in Romans 8:19-23:

For the good I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. For I delight in the law of God after the inward man; But I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members. Because of the fall, man fell in spirit far below all things. He has even worshipped angels, who originally are man's servants and ministering spirits. Therefore God let fallen man begin to restore his relationship to God by offering of all thing—animals and grains—who are closer to God than man is after the man's fall. Cain and Abel began the process. Now we have opened the proper relation man and all things. Man can render love to all things, and enjoy the original beauty they return to him.

(iv) After the above three Heavenly Holidays were set up, Our Master established God's Day (January 1, solar), so that our Father God can enjoy for the first time and eternally restored Adam and Eve, Children, and All Things after 6,000 years prolongation.

6. Conclusion.

Before I conclude this expounding and interpretation of some parts of Our Master's Address on "Day of All Things", 1966, I would like to throw some questions to all of you for your self-examination, to strengthen your constant spiritual growth:

Our Master opened the door to all mankind and especially to you to gain the privilege to be citizens of the 3rd Israel Kingdom.

Question One:

★ Are you worthy of the name of Israel--which is Virc toy or Victor--in our movement? Master wants you to be as persistent, desperate and serious to win the battle to get you blessing, as was Jacob at the Ford of Jabbok. Are you ready?

Question Two:

★ What spiritual stage are you in? Slave of slave, slave, servant, adopted child, restored child, or blessed child? If you are not in the sixth stage, you have to try hard to climb up to the highest stage of the ladder.

Question Three:

★ Are you aware of your individual responsibility and mission in our movement? Is it in finance, in witnessing, in business, in teaching or praying?

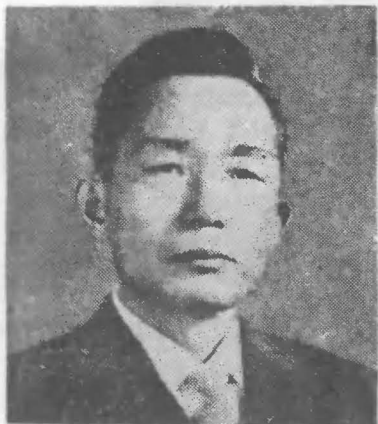
Question Four:

★ Especially today, "Day of All Things", I ask these final question: Do you return your genuine beauty to God Father and Our Master, and in turn do you receive Divine Love? Do you give your love to all things God created, and in turn do you sence genuine beauty from all things?

For a few moments, let us meditate on these thoughts on this meaningful Heavenly Holiday.

(Report)

Emergency Declared



President Park
agency guideline.

President Park Chung Hee, December 6th, declared the state of national emergency because of "the urgent necessity to overcome the current difficult situation" involving the rapid international changes and the north Korean Communists, invasion preparation.

"The nation is now faced with a crucial time for reshaping her national security posture," the President proclaimed in a six-point emer-

In the guideline, the Chief Executive told the nation: "Every citizen must be prepared with a determination, when the worst contingency arises, to concede some of the freedom that he enjoys for sake of national security."

Culture-Information Minister Yun Ju-young told newsmen in making public the six-point declaration that the emergency step was decided at a joint meeting of the cabinet and the National Security Council held at Chong We Dae under the chairmanship of President Park. All cabinet members cosigned it, he said.

The presidential spokesman, Kim Song-jin, said the emergency state will continue until tension over the Korean peninsula has been eased and the north Korean Communists have desisted from their aggressive attempts.

Spokesman Kim said the six points will constitute the basic guideline in the government's policy direction and the government

will make its best efforts to effectively carry this out.

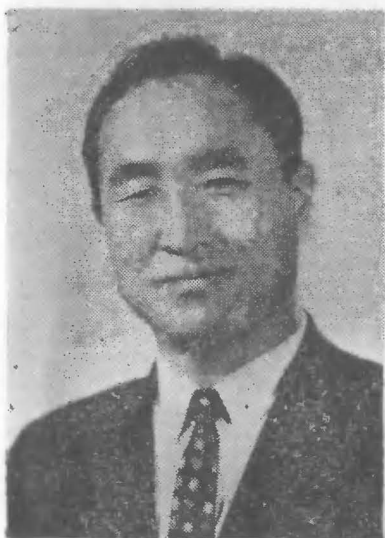
Presidential Declaration

Close watch and careful review by the government of the Republic of Korea on the rapid changes in international situations including the recent admission of Communist China into the United Nations, its effect upon the Korean peninsula and the various fanatic moves by north Korean Communists for invasion preparations have drawn a conclusion that the Republic of Korea is now faced with a crucial time for reshaping her national security posture.

The government, therefore, declares forthwith the state of national emergency with a view to informing the people of this stark reality, keenly realizing the urgent necessity of jointly renewing the firm determination for the government and people to overcome the current difficult situation.

1. The government will henceforth place top priority on the national security matters and establish a strong security posture at an earliest possible date.
2. All social unrest that risks the national security will not be tolerated and all element of unrest will be removed.
3. Irresponsible arguments on national security matters must be refrained from.
4. Every citizen must willingly shoulder his share and faithfully fulfill his duty in ensuring national security.
5. Every citizen must establish in himself a new sense of value in consistence with the national security requirements
6. Every citizen must be prepared with a determination, when the worst contingency arises, to concede some of the freedom that he enjoys for the sake of national security.

Our Leader Makes 3rd World Tour



At 5:30 p.m. on December 5th, 1971, Our Leader and his wife accompanied by Mrs. Choi and President Kim Young-whi went up to gangway ladder of KAL at Kimpo Airport for the round trip of 40 countries where missionaries were to be dispatched in priority at the length of about four months.

Our Leader carried matrimonial album and tape recorded in English and Japanese of 777 couples.

The first world trip by Our Leader was made accompanied by Mrs. Choi between January 28 and October 10 in 1965 for the blessing 120 holy lands in 40 countries including Japan, and during the period June 12 and August 10 in 1967, Ture Parents visited Japanese Holy Spirit Association with 15 members including staff members of HSA for their Principle-armament and February 2nd through May 2nd in 1969, attended by Mrs. Choi and the late President Eu, Our Leader made round trip of 21 countries and blessed 43 couples in all of American, European and Japanese families.

12th Children's Day Observed



Our Leader preaches on the subject 'Children's Day.'

At 7 a.m. on November 18th (October 1st in lunar calendar), there was an observance of 12th Children's Day at the 2nd floor, Seoul Church and at 10:00 a.m. Our Leader preached on the subject 'Children's Day and Our Mission' before over 300 families.

At night between 7 and 10 p.m. there was observed congratulatory events including presentation of bouquet to True Parents, solo, duet, choir, reading poem and mimic inaugural meeting of the World Government.

City Religious Group Lives As Unification 'Family'

The following report written by John Knoble, a register staff reporter, is selected from the New Haven News that is one of best newspapers in Connecticut. U.S.A.



Prayer precedes meal for Unification 'family' at 127 Dwight St. house. From the left, Mary Mattke, Greg Hobel, Hal McKenzie, Kathie French, Edward Haskell, Bob Douglas, John Meloling, Paul Yasataki and Judy Culbertson.

A group of brighter-than-average young adults—who don't smoke, drink, or use drugs—are living together as a "family," in at 127 Dwight St.

The group is bound together by commitment to the idea that the common principle of the great religions of the world can be the basis of a new unity for mankind.

In an old-fashioned dining room, a Korean flag with the Tao symbol on the wall, the table laden with five plates stacked with fresh cookies ("we wake them to sell"), Judy Culbertson, 27, explained the "Unification Family," which she said is the "youth thrust" of the half-million-member world Church of the Unification, founded by South Korean Sun Myung Moon in 1951 when he was 31 years old.

Miss Culbertson said the family living arrangement is geared to the religious interest of the group.

It is not a commune, but has the purpose of study and spiritual growth." She said the Unification teaching that sex should be reserved for marriage is observed, but that the group's attitude is not judgemental toward those who have other lifestyles.

"Emphasis is no idea that as one grows in ability to apply the principles for living purposeful and fulfilling life he is able to rise above the craving psychology."

As for civilization, Unification is for it. "We are not escapist about mankind's problems," Miss Culbertson said. "We are concerned about racial brotherhood, dealing with the problems of drug abuse, and ecology-the whole matter of renewing the world."

The group finds "growing in understanding" and in ability to articulate Unification principles so engrossing that life in the house moves along without a dull moment.

In residence are Judy, Glenn Strait, Neil Winterbottom, Mary Mattke, Kathie French, Paul Yasataki, Greg Hobel and Hal McKenzie. Bob Douglas lives away from the house.

Every Monday night there is a study session where Bible or some other world religious literature is read and discussed.

Everyone pitches in and helps with the house chores. They keep their own private property, but those who work contribute most of their wages to the common maintenance fund.

They take turns planning worship experiences for Sunday,

often, when the weather is good, up beside a big rock on West Rock's summit. But they have informal worship every day.

In worship they share insights informally, sometimes bring symbols of things dear to them and offer them to God with prayers they compose themselves, or borrow from various religions. Their handbook is a volume called "The Divine Principle and Its Application." Though open to insights from any faith, the "genaral flavor" of the emphasis comes from Christianity, which was the faith in which the founder was reared.

"Our whole lief is worship, Judy said," as we try to align ourselves with God."

The organization has no clergy as such, but there are some paid full-time administrators in the larger centers, which are in Los Angeles, Denver, Washington, D. C. and New York. In Washington three houses are linked together.

Some of the members have had drug backgrounds. Some come from bad home situations and find the idea of the "family" an answer to a void in their lives. But others have had good family backgrounds and no such problems.

"Every person is different, and we try to recognize this at all times. Some are of the head, some of the heart, some once born, some twice born."

All happy families resemble one another; every unhappy family is unhappy in its own way.

—Tolstoy

(Article)

De Gaulle Sensed Sudden Death, Felt Need to Complete Memoirs

Seven days before he died, General de Gaulle visited the cemetery at Colombey-les-deux Eglises.

Standing in front of the grave of his youngest daughter Anne, he said: "That's where I want to be buried."

Strolling around the cemetery, reading the names on the tombstones, he murmured: Eighty years, that's a heavy load to bear."

Gen. de Gaulle knew the end was near. To those who had sent him good wishes for his Saint's Day on Nov. 8, he replied: "I need your prayers to carry on my work."

And he sensed that his death would be sudden. "I shall be murdered or struck down," he told Andre Malraux, the novelist who had served as his minister of culture.

His last conversations with family and close associates ranged widely over the past and over the urgent need to complete his memoirs before his death.

It was for the young that he felt "compelled" to finish "this last task"-the editing of his "Memoirs of Hope."

"Later, when confusion has again invaded everything, they will remember De Gaulle. It is the young who will discover him," the general said.

The Sunday of his visit to the cemetery, which eight days later was being prepared to receive his body, was the last time Gen. de Gaulle was to gather with his family.

In the afternoon, he and his children went for a walk in a nearby forest.

As usual, on such walks the general discussed a wide range

of subjects, and on that day he spoke of the foreign press.

"Anglo-Saxon journalists are probably the best in the world. The Anglo-Saxon analysis of problems is without doubt the most valid," he said, despite an earlier remark that "Since Britain is always right, its press is not always objective."

As his last meetings with colleagues and friends, Gen. de Gaulle spoke of past battles and his fears for the future. To one he admitted that despite his come-back in May, 1968, "that could not last."

"I had to prepare my departure in conditions worthy of De Gaulle. I always foresaw that the referendum (which foreshadowed his resignation) would produce at best a mediocre majority, and most probably no majority at all," he said.

Shortly before his death, Gen. de Gaulle told his aide-de-camp, Lt. Col. Jean-Martin d'Escricenne, of his fears that the political parties which had opposed him throughout his career would once again seize control of France.

"The misfortune is that almost half a century, each political party, in place of putting itself at the service of France, has acquired the habit of using France to draw the maximum profit from her, by ignoring the national interest," he said, adding:

"That is why there was, after the first contacts, an instinctive mistrust between them and me."

He defended himself to his aide-de-camp against charges of anti-Americanism, explaining "What was new about the Fifth Republic was that France had a policy, that it created a policy, her own. Before, she carried out the policy of others.

"She carried out that of the British under the Third Republic at a time when, after the First World War, Paris never took an important decision without consulting London.

"She carried out that of the Americans under the Fourth (Republic), anxious to align itself with them on everything," he said, affirming that "Obviously from the moment I was there, I

couldn't allow that. The interests of France are not necessarily always those of its allies or partners."

Some weeks before he died, the general told Lt. Col. D. Escricenne "France is vulnerable. And it is so today, more because of the French than outside machinations."

The general believed: "France is above Frenchmen, one dies for France: That proves that she is something more than the French."

On the last evening Gen. de Gaulle spent with his family, dinner was served at 7 p.m. as was customary at the Boisseries, the family home.

This was not only to allow the television newscast, but also to let the household staff finish their duties early.

Madame de Gaulle went to bed at her usual time of 10 p.m. and the general's son-law, Alain de Bossieu, and his daughter sat up with him to watch the late night news.

Gen. de Gaulle then told them: "Now you must go to bed." As on every evening, before himself going to bed at midnight, Gen. de Gaulle liked to sit alone in the library of the now silent house, thinking in front of a log fire.

○ death, where is thy sting?

○ grave, where is thy victory?

No Christmas Reunions

East Germans Delay Detente

It has now become unmistakably apparent that the East Germans are dragging their feet in the talks to implement the four-power initialled agreement on Berlin, writes FWF correspondent Kenneth Mankenzie on a visit to the area. In this article he says that the West Berliners remain adamant that, whatever happens, the allied forces must remain. Ed.

With less than one month to go to Christmas, the two million-odd people of West Berlin are anxiously watching the progress—or lack of progress—of the intra-German talks to finalize the four-power agreement on Berlin initialled on Sept. 3.

The end of the year, or more precisely Christmas has acquired a symbolic significance, because if the agreement were sealed and signed by that date it would presumably enable thousands of West Berliners to visit their relatives on the eastern side, whom they have not seen for years.

But the odds are that the West Berliners will be unlucky; for the East Germans, for a variety of reasons, are dragging their feet in the talks. This is now unmistakably apparent—although West German officials in Bonn, and allied spokesmen generally, are reluctant to spell it out.

The consensus is that, in the end, a Berlin package will be tied up probably some time in the new year—but only after some arm-twisting by the Russians on the East Germans.

Thereafter all sorts of benefits will supposedly flow: the ratification of Bonn's treaties with the Soviet Union and Poland, the initiation of talks on MBFR (mutual balanced force reductions) and the convening of a European security conference—sardonically dubbed the "Helsinki love-feast"—on which Moscow's

heart is set.

But all this is cold comfort to the West Berliners who feel paradoxically both at the crunchpoint of the whole movement for East-West detente and yet strangely left out on a limb by the federal government in Bonn.

There is precious little enthusiasm in West Berlin for either the "Ostpolitik" in general or the Berlin agreements in particular. Indeed, perhaps the hiatus in mood and thinking between Bonn and Berlin has never been more pronounced. But there is little the West Berliners can do but shrug their shoulders with almost Parisian cynicism and say, "We can only hope..."

It can be argued that it would be to the East Germans' advantage, in propaganda terms, to let the West Berliners in. At Christmas time, particularly, this could be represented as a notable humanitarian gesture; and there would be plenty of people in the Third World—and in the Western World, too—who would be prepared to applaud it as such. But the East Berliners are afraid that their shops will be swamped by thousands of more prosperous incomers from the Western side, and that they will be deprived of their Christmas fare.

Psychological Impacts.

More important, Herr Erich Honecker (the Communist Party chief in East Germany) and his lieutenants are deeply apprehensive of the psychological consequences of a system of one-way visits. Almost inevitably this will provoke the citizens of East Berlin to ask why they cannot be allowed to visit the more prosperous shops, restaurants and entertainment centres on the western side (even though they could not afford to buy very much)—and this is something that Honecker can never permit.

At the moment the deadlock over the day passes into East

Berlin (which is being discussed on a "municipal" level between representatives of West and East Berlin, is compounded by the slow progress in the talks between the representatives of the federal republic and the DDR (Bahr and Kohl respectively) on the broader and more long-term questions of travel and access between West Germany and Berlin.

The complexity of this subject is almost Byzantine; and at every turn legal aspects are involved which bear, or seem to bear, on the issue of East Germany's assumed sovereignty. Both Bahr and Kohl are playing their cards very close to their chests, and if they are making progress—as some pundits hint—it is hard to detect. At least the negotiations are being conducted in a reasonably civilized and courteous atmosphere—where encourages the Bonn government to believe that a package will be worked out "in the end."

But, again, this does little to uplift the spirits of the West Berliners, especially the older people, who have acquired an ingrained scepticism about the value of Communist signatures on pieces of paper.

Politically, they feel wholly identified with the federal republic—yet Bonn, to many of them, is just a small town in Germany. In more entrenched right-wing circles there is a note of near-astonishment that the "Ostpolitik" should be pushed through at such a pace (as they see it) by the man who was once chief burgomaster of their own beleaguered city.

Different sentiments are expressed by the students (how much, one wonders, do the students matter?) and many of the Social Democrats who are still the strongest party in the House of Representatives; but by and large Western diplomats who claim that the people of Berlin are acquiescing in the "Ostpolitik" are deluding themselves.

It is not an easy situation for Schuetz, the present governing mayor, who has to protect the rights of his citizens insofar as

he can, and at the same time "go along with" the policy lines being laid down by Bonn in the intra-German talks. For a long time his city was the show-piece of the West—and, to a considerable extent, it still is.

Today, more pessimistic observers argue that the writing is on the wall; the exodus, mainly of younger people, to the federal republic and to foreign countries continues at an alarming rate—22,000 last year. Investment plans for the city show a nine per cent decline this year, compared with 1970. Though few people spell it out, many wonders what West Berlin will be like in 20 or 30 years' time.

Whether its economic weakness will make East Germany more or less inflexible in the intra-German negotiations is a matter for debate; but Honecker knows he has much to do to put his own house in order and is consciously trying to woo workers even at the expense of the party bureaucrats.

With it all there is a strange, dominant sense of creeping Westernization. In order to keep his own people happy—and to impress outside visitors—Honecker has to ape the bourgeois regime across the wall, which he professes to abhor and despise.

Tourists crossing into the eastern sector Checkpoint Charlie are received by mini-skirted girls of the East German border force; the Alexander Platz, with its complex of shops and restaurants, dominates the city like a neon-lit pyramid; and the Karl Marx Allee glitters (or tries to) like a Parisian boulevard. Behind the glitter there is gloom; and, where probed, the elegance reveals a curious Communist tawdriness.

What all this will mean in long-term social and political implications is impossible to assess; the paradoxes on both sides of the wall abound.

The Love of Wisdom

By Dr. William O'Neil



Dr. O'Neil took his degrees in Classics, Greek philosophy and Neoplatonism at the University of London and the University of Liverpool. He is now a professor of philosophy at the International Pioneer Academy in San Francisco, USA. -Ed.

If the unexamined life is not worth living (in the sense of life without reflection altogether), then the over-examined life is not worth living either (in the sense of a constant re-examination of positions that becomes not aid to living but a substitute for it).

The kind of person that the intellectual life' has tended to produce is a portrait of humanity thrust into the confines of an 'academic' strait-jacket that can exercise a tyrannical control over dress, manner, home as well as school life, and determine attitudes to wife, children, friends, community and nation, not to mention wealth and material standards of living.

The lover of wisdom is not at home in such an atmosphere, because he wishes to see and experience humanity writ as large as possible and join in all of its tasks. Plato warns that the greatest damage done to philosophy is often the behavior of its 'professed' followers who do not meet the requirements of the 'love of wisdom', but give it a bad name by reason of their 'profession' of it. Yet just because the 'professed practitioners' of philosophy fail to impress, the lover of wisdom cannot give up the thing itself which they profess to practise i.e. the love of wisdom.

If this is valuable in itself, when put to the test, he must pursue and practise it either by himself, or in the company

of those who are of like mind.

But where are those of like mind? In departments of 'philosophy' in universities? The love of words, of philology, of linguistic analysis, even of logic does not entail the love of wisdom.

Exposition of the thought of others says nothing concerning the wisdom of the expounder. History of thought comes from historians of a kind, but they are not necessarily lovers of wisdom.

All these pursuits may be ancillary to, even some preparation for the love wisdom, but they do not constitute it. There is a danger of retailing the opinions of others, of eristic disputation, of mimicking the wise man, of clever discourse unsupported by consonant action.

Books, articles and other publications are valued as though their quantity, especially, were some sure indication of the author. Plato points out that the primary purpose of the written word is to remind ourselves what we were thinking at a given time.

Its function as a means of communication with others is secondary, and liable to break down because the author is not present to explain his thought to the reader. Yet 'philosophers' are evaluated not by their spoken word, nor by their conversation and behavior, but almost exclusively by what they have written and published.

In point of fact, he who writes little or nothing may be the true lover of wisdom, an informal conversation and behavior may be surer guides to his evaluation than any written work.

The intimate dialogue of personal acquaintance is a more completely human means of communication, in I-Thou relationship rather than I-It relationship, as between a reader and the written words of a book. Knowledge of books and writings may give the appearance of wisdom, but not the reality.

Must the lover of wisdom then start his own 'school of philosophy'—a school for those who have already had their fill of language, logic, history of thought and exposition of the thought of others; a school in the original Greek sence of the word i.e., a place of leisure where people have the time to think and discuss, and, above all live fully; a school devoted to constructive personal relationship, not to lectures, books or publications; a school in vital contact with contemporary life, not an 'academic' ghetto; a school interested in peace and war, social justice, race relations, contemporary youth, business capital, labor, pleasure, leisure, recreation, in the total sum of humanity now and for the future; a school that looks to the findings of psychology, sociology, humanism and religion in an effort to comprehend the whole man, not to dissect him into parts or force him into preordained categories of thought; a school that will help those who wish to become lovers of wisdom, and that will help society by its insights, its reflections, its offer of service to any section of the community of mankind; a school initiated and maintained by genuine 'professors' of 'philosophy' i.e. those who profess(show by their behavior and actions) the love of wisdom (a knowledge integrated with conviction and experience); a school that will graduate true doctors(teachers) of philosophy (love of wisdom)? But does such a school exist anywhere at present, or in any college or university, or will any 'department' of 'philosophy' ever become such?

Calling for Unity

The following address was presented by Miss Young Oon Kim to the International Christian Fellowship Luncheon on October 6, 1971. It was given at the Church Center for the United Nations, 777 U.N. Plaza, New York City. Miss Kim is the founder of the Unification Church in the United States and Europe.-Ed.

Man has always delightful in examining ideas, in weighing one against another, and in ferreting out the internal contradictions of each. Man is fascinated by the paradoxical. No doubt this investigation has seldom failed to turn up the discrepancies and folly inherent in man's ideas. But surely no time has been so rich in paradox as our own day. Among you there are sure to be some who have noted the paradoxical quality of today's causes, pronouncements, aspirations and rebellions.

For instance, with one breath someone advocates that nations cooperate to come to mutual solutions for world problems. In the next breath the same person canonizes the glorious individual and his supreme right to do his own thing. To elaborate, many people realize that to insure the survival of the world's nations and peoples—all now faced with the possibility of nuclear destruction—the attainment of a sense of unity among all powers is essential. It is surprising to hear the endless talk about peace and freedom on the world level or about the significance of all phases of international cooperation, be it political, economic, cultural or military. There is speculation on a world government. Some even dream of a single language for all peoples. America has furthered the development and survival of nations with its foreign aid program. Through the Peace Corps as well other nations have been served, U.S. armed forces have gone to help protect nations attacked by Communist forces. Such interaction initiated by America has

fostered a sense of world community. Now, just when people are calling for unity, they are also demanding that America become isolationist, reduce foreign aid, and withdraw its military forces. Such is the paradoxical coexistence of the nationalistic and international viewpoints. Nor is the drive for Christian unity without its paradoxical elements. There is yearning for unity among denominations. The ecumenical movement has created inter-Protestant dialog and has succeeded in bringing the Roman Catholic and Greek Orthodox churches together—in conversation if not theology. Though age-old hostilities have lessened and some mutual understanding results, true unity is still far away. Each group clings to its own coloration of Christian dogma and practice. The necessary genuine cooperative spirit is still lacking. When the various denominations and other religious people meet in that spirit, true unity and world peace won't be far. Meanwhile, we have the paradox of a single conference table at which to gossip about God but separate altars at which to worship Him. Such are the paradoxes of world and Christian unity: global interaction that becomes isolationist; shared concerns that aren't shared; and converging interests that seem to diverge. Nevertheless, some attempt toward unity is being made in both areas.

Crowing this is the simultaneous surge of individualism. People seek disentanglement. They want to be free from every allegiance and do their thing. At the same time they call for world accord. We hear people say, 'I want to find myself, discover my identity.' Then they turn inward and isolate themselves, all the while expecting nations and religions—great, unwieldy bodies that they are—to reach out and unite.

A second example. Traditional ethical concepts hold little sway with people today. Young people in particular rebel against conventional beliefs and seek desperately for some consistent

meaning and philosophy of life; one with deep central values to fill their inner emptiness. Material things, sought after by people in the past, are lessening in appeal, as the new generation seeks a fresh spiritual path. In spite of this disenchantment with the past—and here lies the paradox—we see mounting interest in what I might call the “lost past.” There is great nostalgia for the pace of earlier times, and people are collecting all sorts of utensils that were used by their grandparents. People are making and doing things themselves, rather than buying them readymade. But most significant is the increased interest in man’s deepest roots: his creation, his fall, the whole symbology of Adam and Eve and the Garden of Eden. These themes are much treated in current films and literature. It might be said that Alpha and Omega, the beginning and the end, have met in our age.

The third area of paradox is that of religion. There is throughout the world a prevailing atmosphere of skepticism, shading from mild agnosticism to strong atheism. It touches not only the young, but the old also; not the laity alone, but the clergy as well. Many theologians are walking paradoxes, being skeptics at heart. Orthodox beliefs are questioned and challenged on every hand. How many Christians hold the Bible to be the absolute, infallible Word of God? (If it is, God has a lot of explaining to do.) In matters of Christian dogma:

Who believes Jesus was born without a father?

Who believes he physically arose from his grave?

Who believes he will float back in the flesh on a cloud?

How many people believe that God purposefully sent his only son to die for mankind’s salvation?

If there is no belief here, what use has the Apostle’s Creed to Christians?

As these traditional dogmas are challenged, people are losing contact with the fundamental belief in God and divine

providence, becoming atheistic. Just as congregations are dwindling, so are seminary enrollments. Even ordained priests and ministers are forsaking their vocations. Numerous seminaries, both Catholic and Protestant, are closing.

Yet—paradoxically—we see the emergence of new religions and cults. Their adherents often follow almost blindly, with devotion so strong as to appear fanatical. This, the Jesus movement attracts hundreds of thousands. Look at the Krishna movement and its dedicated young following. Buddhism and other eastern religions are increasingly prevalent in America. In every case followers are more—not less—fervent than average church members. So that though young people are irreligious from the Church standpoint, they are ardently religious outside it. They seek a new form of religion; a new concept of God; a new understanding of salvation.

A fourth contradiction appears when we examine man's towering technological achievements. Surely this must be an age of pure science and reason. Man has unlocked atomic energy. Many causes of disease have been pinpointed. Cultured bacteria and viruses have yielded preventive vaccines to seemingly all-powerful scientists. Doctors transplant hearts. Computers have immeasurably expanded the capacity of the human brain. Mass communication and jet travel have brought the entire world into man's all-encompassing view, and he partakes of world events as a daily diet, as they happen. Not only have some men walked the moon, they have even taken the world with them via television and radio. Indeed, the power of technology seems limitless.

But — again "but"—in this age of super-science, with its massive monuments to the tangible, people are seeking the spirit world. Perhaps this is natural, since with man's every achievement comes the threat of its misuse, such as atomic holocaust or biological warfare. And the closer world events come to man's

daily life the more frightening it can be. Yet, for whatever reason, mankind looks for miracles and spiritual healing. Astrology commands a great audience. ESP claims the interest of countless people, clergy among them. Advice from the spirit world is sought by businessmen and statesmen. This is not to say that the operation of the spirit world is unscientific—far from it. But—in this age of reason—man's faith in the spirit world increases. Is it not paradoxical?

Next, what of youth's rebellion against established authority? Despite their notions of anarchy, young radicals paradoxically adopt a charismatic figure, a strong leader who can give clear-cut direction and clarify good and evil. Different groups venerate different heroes in this role. Among them are people like Mao Tse Tung, Che Guevara, Bobby Seale, Eldridge Cleaver, Fidel Castro, Kim Il Sung, and of course, Lenin.

Perhaps the one thing each of the foregoing examples has in common is a puzzling cohabitation of hope and despair. A certain pessimism shading into nihilism characterizes our time. I've already mentioned the hovering nuclear threat. For nations already overcrowded population projections make for gloom. The ecological imbalance, the universal pollution—air, land, water! All contribute to the pessimistic tone. The global breakdown of nature echoes the intimate disintegration of the family. Children and adults crave affection, love, loyalty and trust, but they are disappointed. Many face the ravages of cancer which begins with the crazing of a single cell and against which science is still helpless.

Thus, despite all our medicine and technology, we find neither peace nor security. In this darkness many young people have lost a sense of direction and can distinguish no meaning in life. This can lead to drugs and self-destruction. For middle-aged people their loneliness and emptiness can lead to endless psychotherapy, alcohol, pep pills, tranquilizers,

and in extreme instances, to suicide. Or it can lead, for other people, to determined search for some worthwhile cause to support. They look for the roots of new hope and direction much as we look for the first star as night deepens around us.

I came to this country nearly thirteen years ago for a single purpose: to warn Americans of great confusion ahead, in which destructive forces will be most active. I came to awaken them to God's schedule and to show them the hour we have reached. I have been teaching that mankind is now entering a great transition. Though negative forces will be at their peak and present great hindrance, positive forces will nevertheless exert important influence.

My topic, then, was the most unpopular of all: God. I taught that God did not just go into hibernation after his flings with the Old Testament prophets and with Jesus and his followers. God is even more active today than that. You can meet God more intensely, more intimately, more realistically than did St. Francis, or John Wesley, or George Fox.

By meeting God, the source of life, you can find your true identity. Man can know who he is only in a relationship with God. In a deep and intimate relationship with God you can understand the meaning of your life, the reason and purpose of your being. Only by restoring man's relationship with God, can we achieve world peace and unity. All the dark signs and phenomena are the price man must pay for his accumulated sins and evils. I came to convey a strong faith and bright hope: that despite the pervasive despair God will bring about the realization of His promised world, the Kingdom of Heaven on earth.

If the people in this country respond to the call of God and serve as His instrument, America will be blessed once again for another historical period. If the present generation does not respond, the prosperity you have will not last long, because you are reaping and enjoying the fruits that your

dedicated ancestors have sown with sweat and blood. That historical period will come to an end. Hence it is the time to sow new seeds.

Paradoxical signs and phenomena are the reflection and effects of much deeper causes which may not be recognized by many people. I have been pointing what the causes behind the confusion are, and spoken about the problem of coping with them. There are now groups of intelligent young people in various cities studying this teaching. They have tested its veracity as they apply it in their personal lives, in social problems, and in world situations.

They now firmly believe that the teaching embodies the Truth, through which God is working. When one encounters God, he finds there all he has been seeking: love, hope, and purpose. His life changes inwardly and outwardly and his conviction grows day by day. Who in the world are strong, and who are happy? Aren't they those charged with strong conviction, and devoted to a noble cause? They have clear direction in life. They know how to channel their ideals, inspirations and energies. This I have seen in the past 12 years. I would like to invite you to meet those young people. They will be happy to share with you their joy and hope.

America is blessed! But remember blessings mean responsibility!

Perfection of Character

By Sang Ik Choi

Our world is built by truth so now is the day when we must know very plainly, by spiritual sense and by science the truth and purpose behind the creation. Now is the time for us to accept the responsibility of embodying the truth fully. We were created to be perfect means that we have the right to accept our perfection when it comes. It is only natural for us to suffer when we see our position and realize the difference between it and our ultimate perfection of character. Yet, we must remain positive and continue to overcome our struggles through understanding and actualizing the truth in our daily life.

Perfect character controls self and environment. God said, "Be fruitful, multiply and subdue the earth." But before we can truly subdue others and the univers, we must train self and really be able to control our own emotions and thoughts. Thus, control means not only doing what you feel like, not being affected by external circumstances, but to overcome and to act positively. We know we must overcome any negative habit or difficult situation, yet many times we give in to the situation and to our emotions. We will never grow or perfect ourselves in this way. If we say we can't do it we will only self-justify our actions and stay at a partial level; the final judge we would have to face is ourselves. That is why we must train the self to do the most truthful things first regardless of how we feel. How much we use truth depends on us.

To grow and develop our ideal character, we must continually involve ourselves in studying principle and manifest in action our understanding of the ideas. When we work hard for others' sake and when we give truth to others, we can

quickly grow ourselves as well as help others to grow in the right direction.

Oftentimes when we encounter negative feelings we like to place the blame on others rather than ourselves. This is a very immature attitude. Not yet being perfect, struggles are bound to appear so we need a broad mind to comprehend ourself and others. We feel things from others because we are not mature. That is why to overcome this we must really train ourselves to carry out moment to moment seriously with whole effort the best for the highest value. We, as heavenly children, are to use 100% of our effort—our whole spirit mind and heart—for the heavenly sake.

Resurrection means the death of our old self(character) and the birth of new divine life. So our struggles and challenges can be endurable if we really hate our old self and desire to bring out the new. In this process of resurrection of heavenly character, which is the image of God, we must have the spirit of an artist. Life itself is an art. At first the work will not come out well, but if we keep the faith and put forth all our effort, we can accomplish our goal. Dedicated artists work until they accomplish their ideal, but sometimes even if we know our goals, we only work partially and too easily give up. Artists love to establish eternal truth, beauty and love in our lives. Learn the spirit of the artist. Have the spirit of Michelangelo. Be proud and enjoy putting all effort to work.

To reach the perfection of our character we must always be open with love even though we have our own feelings and idea. Keep self but always put it secondary to helping others.

A sound spirit is necessary, but in order to get spiritual joy, a sound physical body must first be developed. A sound body and a sound spirit together make possible spiritual joy. Therefore to experience the happy, joyful life we must fundamentally

provide a solid economic base, with physical civilization and culture. We need new ways which can help us to effectively maintain our physical bodies and to also improve our physical environment. Though we seek joy, love and an appreciation for beauty, we cannot truly feel and actualize these essential qualities of life without sound physical bodies.

What is the true life? The true life gives us true joy-based on the truth. Spiritual truth gives you joy and satisfaction in your life. The true life gives us joy based on a material foundation. Next, we must clearly understand the relationships between the physical and the spiritual aspects of life. We must understand that the spirit is the subject and the physical body is the object. For example, this house exists as a manifestation of a man's creative idea. In the same way, the universe is God's creative idea manifested materially. The idea itself is spirit. My speaking, my action comes from my spirit. External mass is the object; internal character and quality is the subject. Some people are too materialistic and they ignore the spirit, others are too spiritual and ignore the material. Emphasis on one or the other is a great mistake because we need both. Disorder of this relationship gives no unification, order and harmony to our life. Instead it brings chaos, struggling and destruction. Today's materialists say we need more than we actually need. Pouring all our energies into gaining material goods in this way our spirits have become slaves to the material. It is true that we need material things. But once we acquire a material foundation-our whole efforts should be towards the establishment of true human character.

Give and take between man and man is the true joy of human life. Give and take with an illusion is not actual life. We live in a material, physical world based on time and space. If you ignore the practical or the actual substantial reality, and just give and take with an illusion, then there is no positive effect

in reality. Hippies taking LSD say that they feel love, beauty and truth. Whatever is felt as a result of give and take with narcotics has no lasting and constructive results in reality. Your love, beauty and truth must be manifested in actuality.

True joy comes from doing for the whole purpose before your own. This is an everlasting and universal joy. External and internal joy from order and harmony, beauty and love exists based on truth. Through the truth, this joy never becomes exhaustive-this joy is ever-lasting; this joy is universal. If people all over the world would develop their human characters, based on truth and love there would truly be a joyful life for all people in the world. This is good and everlasting for heaven and for earth. The truth is actual and life also is a reality. We must therefore study the truth and develop our character. As Jesus once spoke, "We must be perfect as our Heavenly Father is perfect."

Infinite giver can be given infinitely.

John Knox

By John Price

(English Family)

John Knox was born in Scotland in 1505. Until he was 51, he lived locally and served as a layman in the Catholic Church after a period at Edinburgh University.

His life changed when Wishart, a Protestant leader, was martyred. Knox proclaimed his Protestant faith. He had moved to St. Andrews to teach noblemen's sons, and it was here that he experienced conversion one Sunday: he broke down in tears. God was preparing him for his important role. Yet Satan was not far behind. The French captured St. Andrews and Knox was taken to serve in the galleys. He spent 18 months in a boat, becoming very ill: already he was 43, not young in those days.

Due to pressure from the Protestants in England, he was released and gradually recovered. He went to England and became a preacher. His fame spread. This small wiry man who spoke with such heart and would dive into arguments with bishops who held onto the old faith too much. He became a Minister of Westminster. It is interesting to know that his signature, one of six, appears on the original 45 Articles, the basis of the 39 Articles that Archbishop Cranmer drew up outlining the Protestant faith.

The king died, and under pressure from his enemies, John left for Europe. Geneva harboured John Knox for a few years. Here he was preaching and writing with no lack of zeal. Finally, in 1559, at age 54, on the 2nd of May, he landed in Dundee, on still Catholic Scotland.

Immediately he was outlawed by the Regent Queen. He fled to Perth, preaching all the way. Here, he so fired the congre-

gation, that they tore down the church pictures and images and destroyed the monastery. The fire spread and he again went to Edinburgh. On July 7th, by popular vote of the congrgaetion, he became Minister of Edinburgh. That's just two months after he landed. Think of that! The Queen's Army took possesison of the city, so he fled and travelled the extremities of Scotland.

On August the 1st, Parliament put forward a Motion calling for Protestantism. Knox was recalled and started to plan the ecclesiastical government. Queen Mary went to Scotland and called for our preacher; in all, five times. But he didn't move an inch. She is said to have tried tears and flattery, but he didn't move an inch. He was determined. She then tried him for treason but by a majority vote in the Royal Court he was absolved, and commended for his brave defence. Once, Lord Darnley, the Queen's husband, heard a sermon pointed at him, by Knox. Darnley was angered. He said he would not eat until the defender had been punished. Our preacher defended himself, saying that he had preached the Word of God. He died some years later in 1572, at age 67, happy, and full of fire—even to his last sermon.

The Scots are a very stubborn people. This has helped them many times, but also one could think they would be slow to change. How, then, could this little man electrify the people and become a minister from an outlaw in two months?

History shows that Henry VII's personal desire had such a lasting effect in establishing Protestantism, because the nation itself had wanted the change. So, too, with Scotland. They no longer wished to be dominated by Rome. John Knox was necessary but was only the match to the fire.

So, too, with the world today. Our Leader is, of course, necessary but he cannot be the restoration himself. The Unified Family cannot be that themselves; we need a willing nation and

world. Therefore, we must show the people how good it is to be in the Family that they must want themselves to change. This is true on the individual level. If we are willing, God can mould us very quickly and powerfully. So, really, there is nothing to be sad about. Everything is looking good. Even Indemnity is a joy.

A smile is a light in the window of the face that
shows the heart is home.

The Wisdom of Martin Buber

In the following paragraphs from his book, "Between Man and Man", Martin Buber offers compassionate insight into the relationship of a teacher to his students. The teacher he is referring to, however, is not one with the sole intention of imparting facts or instructing in a particular subject matter or discipline. From Buber's point of view, that is not the real essence of education. He feels that "education worthy of the name is essentially education of character." He explores the problem of how to educate a student's character, character, how to reach and actually influence his heart and conscience.

"Education worthy of the name is essentially education of character. For the genuine educator does not merely consider individual functions of his pupil, as one intending to reach him only to know or be capable of certain definite things; but his concern is always the person as a whole, both in the actuality in which he lives before you now and in his possibilities, what he can become. But in this way, as a whole in reality and potentiality, a man can be conceived either as personality, that is, as a unique spiritual-physical form with all the forces dormant in it, or as a character, that is, as the link between what this individual is and the sequence of his actions and attitudes. Between these two modes of conceiving the pupil in his wholeness there is a fundamental difference. Personality is something which in its growth remains essentially outside the influence of the educator; but to assist in the moulding of character is his greatest task. Personality is a completion, only character is a task. One may cultivate and enhance personality, but in education one can and one must aim at character...If I have to teach algebra I an idea of quadratic equations with two unknown quantities. Even the slowest witted child will under-

stand it so well that he will amuse himself by solving equations at night when he cannot fall asleep. And even one with the most sluggish memory will not forget, in his old age, how to play with X and Y. But if I am concerned with the education of character, everything becomes problematic. I try to explain to my pupils that eveny is despicable, and at once I feel secret resistance of those who are poorer than their comrades. I try to explain that it is wicked to bully the weak, and at once I see a suppressed smile on the lips of the strong. I try to explain that lying destroys life, and something frightful happens: the worst habitual liar of the class produces a brilliant essay on the destructive power of lying. I have made the fatal mistake of giving instruction in ethics, and what I said is accepted as current coin of knowledge; nothing of it is transformed into character-building substance... The genuine edcator gains two things: first, humility, the feeling of being only one element amidst fullness of life, only one single existence in the midst of all the tremendous inrush of reality on the pupil; but secondly, self-awareness the feeling of being therein the only existence that wants to affect the whole person, and thus the feeling of responsibility for the selection of reality which he represents to the pupil. And a third thing emerges from all this, the recognition that in this realm of the education of character, of wholeness, there is only one axess to the pupil: his confidence. For the adolescent who is frightened and disappointed by an unreliable world, confidence means the liberating insight that there is human truth, the truth of human existence. When the pupil's confidence has been won, his resistance against being educated give way to a singular happening:he accepts the educator as a person. He feels he may trust this man, that this man is not making a business out of him, but is taking part in his life, accepting him before desiring to influence him...

The teacher who is for the first time approached by a boy with somewhat defiant bearing, but with trembling hands, visibly open-up and fired by a daring hope, who asks him what is the right thing in a certain situation—for instance, whether in learning that a friend has betrayed a secret entrusted to him one should call him to account or be content with entrusting no more secrets to him—the teacher to whom this happens realizes that this is the moment to make the first conscious step towards education of character; he has to answer, to answer under a responsibility, to give an answer which will probably lead beyond the alternatives of the question by showing a third possibility which is the right one...

A soul suffering from the contradictions of the world of human society, and of its own physical existence, approaches me with a question. By trying to answer it to the best of my knowledge and conscience I help it to become a character that actively overcomes the contradictions...

He must use his own insight whole-heartedly; he must not blunt the piercing impact of his knowledge. But he must at the same time have in readiness the healing ointment for the heart pierced by it. Not for a moment may he conduct a dialectical manoeuvre instead of the real battle for truth. But if he is the victor he has to help the vanquished to endure defeat; and if he cannot conquer the self-willed soul faces him (for victories over souls are not so easily won), then he has to find the word of love which alone can help to overcome so difficult a situation--"

In considering the question of what type of attitude he wants to impart, he comes to the following conclusion: "I call a great character one who by his actions and attitudes satisfies the claim of situations out of deep readiness to respond with his whole life, and in such a way that the sum of his actions and attitudes expresses at the same time the unity of his being in

its willingness to accept responsibility

This is where the educator can begin and should begin. He can awaken in young people the courage to shoulder life again. He can bring before his pupils the image of great character who denies no answer to life and the world, but accepts responsibility for everything essential that he meets. He can show his pupils this image without the fear that those among them who most of all need discipline and order will drift into a craving for aimless freedom: On the contrary, he can teach them in this way to recognize that discipline and order too are starting-points on the way towards self-responsibility. He can show that even the great character is not born perfect, that the unity of his being has first to mature before expressing itself in the sequence of his actions and attitudes. But unity itself, unity of the person, unity of the lived life, has to be emphasized again and again...

Only by the rebirth of personal unity, unity of being, unity of life, unity of action-unity of being, life and action together.

This does not mean a static unity of the uniform, but the great dynamic unity of the multiform in which multiformity is formed into unity of character. Today the great characters are still "enemies of the people", they who love their society, yet wish not only to preserve it but to raise it to a higher level. Tomorrow they will be the architects of a new unity of mankind. It is the longing for personal unity, from which must be born a unity of mankind, which the educator should lay hold of and strengthen in his pupils. Faith in this unity, and the will to achieve it is not a "return" to individualism, but a step beyond all the dividedness of individualism and collectivism. A great full relation between man and man can only exist between unified and responsible persons. Genuine education of character is genuine education for community. In a generation which has had this kind of upbringing the

desire will also be kindled to behold again the eternal values, to hear again the language of the eternal norm. The educator who helps to bring man back to his own unity will help to put him again face to face with God."

I never allow myself to become discouraged under any circumstances. The three great essentials to achieve anything worthwhile are first, hard work; second, stick-to-itiveness: third, common sense.

—Thomas Edison

(Poem)

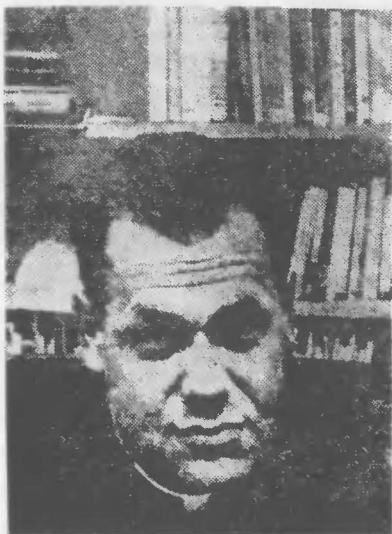
Daybreak Awakens the City

She flings a blanket of fire across the edge
And rolls up a hasty sky.
Slipping behind a cloud,
She ties an apron of yellows and greens
Across her fat belly of horizon.

He shudders and turns to look.
Rising with a sooty curl on his lips
He yawns, and with a burly snort,
Beckons two million return to serve
His churnig Man.

Regis Hanna
(Washington Center)

Vatican again to debate right of priests to marry



Toronto Catholic theologian
Rev. Gregory Baum

Rev. Gregory Baum, one of Canada's leading Roman Catholic theologians, predicted in 1965 that priests would be permitted to marry within seven years.

Last month in an interview at St. Michael's College, Toronto, where he teaches theology, he admitted with a wry grin, "I was wrong."

He is still convinced that relaxation of the traditional ruling on celibacy is on the way, but is reluctant to set a date.

For Baum, as indeed for a growing number of both priests and laymen in the Roman Catholic Church, the right of priests to choose whether or not to get married seems "obvious and elementary."

Pope Paul's own position, however, is so well-known and so inflexible that any reversal seems totally out of the question. The Rome Curia, and conservatives generally, support him in this.

Debate over the question promises to be hot and heavy when it gets underway.

Many of the bishops attending know that optional celibacy is high on the list of priorities of their own clergy. Surveys in the United States and Britain, to cite only two areas concerned,

have indicated that a majority of priests want to be free to marry—even though a very high percentage indicated that they themselves had no intention of doing so.

A recent, report issued by the Vatican, reveals that those who feel most strongly about it tend to doff their collars and leave. Citing the wish to get married as the single greatest factor in priests quitting the priesthood, the report stated that 11,000 left between 1963 and 1969.

Among them such men as Charles Davis, Britain's leading Roman Catholic theologian, who got married in 1967 in an Anglican church to a former student. The trend is still accelerating.

Symbol of celibacy

Baum said: "I have not much use for those old-fashioned liberals—Catholic or Protestant—who support priests in their struggle to obtain the right to marry simply because they themselves accept society's judgment that marriage and sex are some kind of norms to which everyone much conform.

"They get a kick out of this problem, but show no sense of what the dedication and singlemindedness symbolized by celibacy means.

"When I say priests ought to be free to make their own choice I want to say at the same time that I take the fidelity and desire to be free to serve—of which celibacy is a sign—with very great seriousness.

"Priests today do not want to become more wordly or trivial; they do not want to conform to suburbia. What they are striving for is to find new ways of immersing themselves in ministry. For some this will mean the freedom to marry."

Baum, who has just returned to Toronto after two years study of sociology in New York, feels that the celibacy issue is part of something bigger. "Priests today want a greater freedom of lifestyle to meet the modern world.

"Most of them now are confined to a parish ministry. They would like more options for serving than this. Also, at present they have the bishop as their boss in ministry and over the rest of their life as well

"They are happy to work with and for the bishops—though they want more responsibility and freedom here too—but they feel that what they do outside this framework should be theirs to decide. They would like to see these two sides to their life separated."

Recognizing the difficulties involved in a Vatican decision to do an about-face over celibacy, Baum nevertheless feels it should not be as difficult as it is made out to be.

"It is, after all not a matter of dogma but of administration," he explained. "Further, our views of the body, the world and sexuality have changed so much that the decisions of the past now appear in a rather different light.

"One possibility that should not be ruled out is that bishops in some countries may simply decide to act unilaterally and make celibacy optional for their own clergy."

Older married men

Asked whether this would not be regarded as a "palace revolution," he replied: "Probably not." After all, in the old days the kind of discussion now going on about celibacy would simply have been condemned out-right.

"Now, however, when papal power is being queried over numerous issues, it has grown weaker and it is unlikely any disciplinary action would be taken."

The action of the Canadian bishops at their pre-synod meeting in Edmonton in calling for the ordination of older married men to the priesthood is seen by the theologian as a kind of compromise which, if adopted, will ultimately make optional celibacy inevitable.

"Once you have some married clergy around it will appear

ludicrous—or else vindictive—to insist that younger men must still remain single.

“This is the positive side of the matter. The other factor, however, also merits comment. It is no doubt true that some bishops are hoping that by ordaining a group of older men they will be able to have a useful team of conservative-type people who will follow orders and not rock the boat.”

Baum sees one further possible complication here. “It could be that we will end up with two orders of clergy, top grade and second grade. If a ruling is brought in saying that only the single priest can ever become bishops you would have this kind of division.”

Justice in the world

Commenting on the fact that many Catholic women have made it known that, given the choice, they would much prefer go to a celibate priest for mass or confession, he said: “This is probably the result of their own confusion regarding the matter of sexuality. They somehow imagine that the single state is purer or what have you.”

The other two issues to be discussed at the synod are justice in the world and the first reading of a fundamental law or constitution for the church.

Both promise to be as controversial as the priesthood. Some Catholic sources go so far as to say that justice “will see the real battle.”

The point—at its simplest—is this: Pope Paul has given real leadership to the church in the matter of concern for the poor and oppressed of the world. The Catholic conscience has never been more alive to human need. However, many critics within the church are convinced that the time for making pious pronouncements about peace and freedom is long past.

It is a time to act, they claim, and to be meaningful this action must begin at home.

There are structures within the church—such as the second-class status of women—which are a source of injustice.

Vatican relations with reactionary or oppressive regimes are now being called openly into question.

Many are asking whether the church can continue to be wealthy—or appear to be wealthy—in the face of global poverty.

The delicate matter of the Vatican position on birth control is also relevant. In the face of the opinion of most experts that over-population is a major cause of poverty, famine and war, can the church talk credibly about wanting to end injustice and still insist on banning the pill?

The call to actively engage in ending oppression will necessitate a new look at revolutionary action by priests and laymen. Is the church really prepared for the implications of becoming involved in violence?

The fundamental law is an attempt to set down in one code the theological and juridical principles governing the church. The first draft, however, has raised such a howl of protest that many observers are predicting it will not be opened to debate at all this session—a working report being given instead.

Father Bernard Lonergan of Regis College, Toronto, says, "The whole project seems to me to be mistaken. The church is constituted by God not by a group of canon lawyers."

The fear is that the proposed code is a not-too-subtle attempt by the curia and other conservative forces to put a halt to the renewal unleashed by Pope John and Vatican II.

Two hundred and twenty theologians, including Karl Rahner and Hans Kung have signed a declaration rejecting "the basic plan and inviting bishops, priests and laymen to object to it in conscience."

The synod, held every two years two years, is being attended by 150 bishops together with a host of other auditors and guests.

Remarks to a Christian Mass Media Conference in Oslo

By Ingrid Schneider

The other day I had the privilege to attend a 4 day long massmedia conference, organised by the Christian Study Council of Oslo. It was the first conference of its kind in Norway and it gathered theologians, general secretaries of Church connected organisations and a few teachers. The Christian leaders in this country have lately become more and more aware of the important role, massmedia are playing in society as a whole and also in the life of every individual. The big question was, how can we use massmedia to spread the Christian Message, and what can we do to get Christians in key positions working with massmedia. (Up till now, the Marxists have proved to be very clever in this way.)

We heard lectures given by different massmedia people, among others the director of Radio Voice of the Gospel, the station of LWF in Addis Ababa, Africa.

Especially one speaker made a deep and lasting impression on me, it was pastor Martti Haataja from Finland. He works together with a team who is planning a Christian TV-station in Finland. He recorded many of the fascinating experiences the team has made in connection with that TV-station so far. I become once more aware of the many wonderful ways which our Heavenly Father is using today, to speed up the coming of His Kingdom.

The team makes themselves completely dependant on God's guidance in their work. Rev. Haataja said, "We have such a big

and wonderful God. We call Him perfect and almighty. If I really would think that He could not provide a TV-station for us, in order to be used to spread the Gospel, I would stop preaching tonight." Rev. Haataja makes the impression of a good and well-experienced manager. He talks a lot about business, but faith is the even greater reality for him. He seemed to shock many of the listening theologians with his absolutely realistic approach to God. His faith manifests in realistic, everyday life.

When they wanted to start building their offices and studio they asked God where they should have them. God advised them, may be contrary to their expectations, not in the capital but about 80 km from the capital. This sounded foolish to some, but now, about 5 years later, this same small place is getting a big internationally connected airport, other big firms, and has in the whole proved to be most ideal for their work.

Pastor Haataja often gets phonecalls where he is told, "Your name is on the black list," His brave answer to that usually is, "Yours is on prayer list!"

There is Radio and TV-State Monopoly in Finland and they have not yet been able to acquire the necessary license for their station. Russia friendly circles in the country try to make their going on the air impossible lately they tried to get Rev. Haataja involved into politics and invited him to an interview in TV. 2 marxist reporters should be his interviewers. Rev. Haataja and his team prayed on this matter and God advised them to start the interview with prayer in the studio. When the cameras began to start the reverend asked them to be shut off again, and invited everybody at the table to join him in prayer first. After some hesistance from the side of the reporters everybody got their hands folded at last. Rev. Haataja asked God for a successful program and that He might bestow His Divine

Wisdom and Blessing on the 2 reporters so that their work again would be a blessing for the whole country. After he had finished, one of the reporters said with tears in his eyes, "Never has anyone prayed for me and never did we start a program with prayer."

After the prayer the 2 reporters seemed to have misplaced the questions they had intended to ask! The interview really did turn out to be a blessing!

A few days ago a man has offered Pastor Haataja quite a sum of money, to invest in his TV project. Part of the money might be used to start a studio somewhere in the world, where Christian people shall get first class training in TV and Radio Work. By the way, the man who offered the money is supposed to have written a book about the second coming of Christ.

Studies serve for delight, for ornament, and for ability.

—Francis Bacon

Buddhist Faith Spreads in Materialist U.S.

By Lee Kyung-hee,
The Korea Times



With the growing trend of hankering after the "mysterious East," the United States is now in the stage of importing the essence of the mystery, Buddhism.

To encourage and spread the budding Buddhist faith in the United States a leading Korean Buddhist monk-scholar is leaving for the United States Monday for a one-month visit.

For Dr. Seo Kyung-bo, 58, dean of the Buddhist College of Dongguk University, this is the third missionary tour to the United States.

"Americans generally have little time to cool their heads amidst the flooding industrialism. Zen has proved an excellent field for missionary work among the time-driven people," says Dr. Seo. He adds he found praying and reading scriptures, which are the most natural practices for believers in Korea, had little attraction for people with a different cultural background.

Especially for the young generation, resisting established institutions, Dr. Seo goes on, the device of finding truth in a spiritual state of perfect selflessness seems to have great attraction.

The chief priest of Kumkang Temple in Pusan anticipates he will be very busy all through his tour giving lectures in major cities and at colleges and participating in various religious events.

At the invitation of regional believers' societies, the former professor at Temple University in Philadelphia is going to visit several states including California, Pennsylvania, New Jersey, Virginia and on his way back home, Hawaii.

Besides propagating Buddhism, Rev. Seo says he is going on a few other important missions. They are, he reveals, attracting American Buddhist students to his college, finding schools and jobs for graduates and professors at his college, establishing temples, opening the market for the Tripitaka Koreana (Eighty-Thousand Taejanggyong) and other books on Buddhism he has written or translated, etc.

Commenting on the numerous Korean residents in the United States, Rev. Seo regrets they have not been given chances to have contacts with the Korean Buddhism. He says a temple being planned in San Francisco by a Korean named Mun Chung-hwan will be the first temple exclusively for Koreans.

Seo, who attained his T.M. (Tripitaka Master) degree at the Tripitaka Academy in Taipei in 1962, has aided in the foundation of many Buddhist temples in the United States such as the Hyenung Zen Missionary in Easton, Penn., the Hyenung Temple in Boston and the Chogyae-jong Zen Temple in Walnut Creek, Cal.

He is the director of the World Zen Center in Virginia.

Acquiring the nickname, "living Buddha," from his students, Seo taught the history of Korean Buddhism at Temple University for three years from 1966. He obtained his Ph.D. degree from the university in January, 1969.

On the occasion of groundbreaking for the World Zen

Center in Virginia, Rev. Seo visited the United States again last year and gave lectures for three months, from May to August.

"There are many kinds of Buddhism vying in the United States. But I am sure Korean Buddhism appeals most to them as it has preserved the most genuine elements of the religion," Seo insists.

There is no king who has not had a slave among his
ancestors, and no slave who has not a king among his.

—Helen Keller

New Catholic Ukrainian Parish Created at Rome

Sent by French Family

The ceremony celebrating the installment of the new Catholic Ukrainian parish of Rome took place on the anniversary day of the union of the Ukrainian Church with Rome 375 years ago, October 31st.

At the end of the ceremony the Catholic Ukrainian bishops sent a telegram to the Pope asking for "protection of the Church which suffers in the Ukraine by the Holy See" and recalling, "their own obedience and fidelity to the successor of Saint Peter, as well as to commitments taken by their venerated predecessors at the time of the union."

The telegram recalled that the Ukrainian Church recognized its right to preserve its rites and traditions as they existed before the union.

The President of the Conference of Catholic Ukrainian hierarchy, Mgr. Maxime Hermanouk, of Winnipeg, Canada, took the speaker's stand, declaring: "Moscow, enemy of our Church and thirsty for conquest, has found a resistance in the strength of the souls of the Ukrainians which has prevented it from imposing itself. The regimes of persecution continues but the resistance of the Ukrainians continues also. Our heart goes out to the brothers and sisters who, by the thousands, suffer in concentration camps."

Mgr. Hermaniouk indicated that 4 Ukrainian bishops were absent—3 hiding in the Ukraine, whose names are unknown,

and the 4th arrested by Soviet authorities because he had consecrated other bishops. He publicly lamented that the Vatican did not raise one protest when the patriarch of Moscow pretended that the Catholic Ukrainian Church was incorporated into the Orthodox Church.

The demonstration by the Ukrainians not only follows the speech of Cardinal Slipyi before the Synod (Le Monde, Oct. 26), but also the events of last summer. Cardinal Slipyi, still holding the title of bishop of Lvov, could not attend the Congress of Catholic Ukrainians of Canada, at Toronto. The Holy See had asked him, in fact, to avoid this trip so as not to appear as if he was supporting the request of the creation of the Catholic Ukrainian patriarch. In April 1970, Cardinal de Fürstenberg had, in fact, declared that the "aspirations of the creation of a patriarch of Kiev and of Galicia were proven to be impossible to realize despite the best will."

But Mgr. Hermaniouk insisted that the Ukrainian Church, dispersed throughout the world could benefit from a real fraternity, through grouping together 5 million faithful in a coherent hierarchical community. Cardinal Slipyi, a partisan of the creation of the patriarch had sent a message to Toronto Congress asking Catholic Ukrainians to "avoid other breaks." The creation of the Catholic Ukrainian parish of Saint Serge of Rome gives partial satisfaction to its aspirations. But it is doubtful that the Vatican can go further in present circumstances.

Reformation—A Challenge

Reflections by Georges Appian, returning from Rome after the Synod, were published in the latest Protestant weekly "Reformation" (Sat., Oct. 30):

"Even if it wished to do so, how could the Synod express itself freely and with strength through justice while the Vatican is connected with various governments by political agreements and concordats? Even admitting that the bishops concerned will not be ousted from their countries nor put into prison, isn't there risk of reprisals on the Catholic population, that is, the religious orders?"

On the other hand, it is evident that on an individual level, an opening up, courage, and lucidity affirm themselves with much more strength than in an assembly of 200 persons. This persuades us that, even if this Synod established itself as a failure in the eyes of history, the Christian people who search with perseverance their mission or place of faithfulness, would go on with or despite the Third Roman Synod.

But we are not presenting illusions; in this possibility, the consequences of a failure provoke anxiety among lucid observers. Then, the problem of communal unity of the Roman Church would be raised in many places with a dramatic acuteness. This is not to say that the unifying mission of the Pope is enough to guard against the disaster of a brutal loss of credibility in the institutional hierarchy. We are then assisting at the unfolding of a challenge whose stakes should not be underestimated."

Bishops Frustrated as Synod Ends

The Third International Synod of Bishops began with two good plots and high expectations. It ended in confusion and frustration for many of the 210 participants.

The synod apparently bit off more than it could chew, despite the fact its originally planned month's duration was stretched to five weeks.

Bishop John W. Gran of Oslo said that when he and other Scandinavian bishops "learned that in four weeks the synod was to solve the problems of the priesthood and justice in the world, we wrote and said it could not be done."

Some delegates said privately that neither them was adequately dealt with.

For example, the synod produced a high-traditional document on the priesthood, reaffirming the 12th century law of celibacy by an overwhelming majority. Yet even while they agreed with this, many bishops said the synod should have more clearly stated the reasons for keeping celibacy.

One delegate, the Rev. Theo Van Asten from the missionaries of Africa, asked what was the use of keeping the celibacy law intact unless priests also were expected to give up wealth, pomp, power and ambitions. The question was not answered in the final paper.

There was far more enthusiasm for the justice document which, while abstract, does seem to have the potential for nudging the church into new fields of social action.

Attacks on the synod's procedure came from all sides. What Gran said was the bishops' "obsession" to draw up public statements came to nothing.

Instead, the synod could at the end only hand Pope Paul

VI two somewhat loosely worded documents and a stack of amendments. The vastness of the subjects was to blame for this, in the opinion of some delegates.

"We should have given the Pope four or five clear propositions on which to work, rather than hand him documents which add little to the information which he already has," one bishop said.

The synod has no legislative power, but the Pope has in the past acted on most synod recommendations.

Even this fact apparently was lost to mind, "We were trying to play at Vatican Council," Gran said. The synod produced expectations that could not possibly be honored."

Delegates criticized the procedure that obliged them to spend three quarters of their time making and listening to speeches, but gave them relatively little chance for a direct exchange of views.

The procedure was unwieldly and many of us are going home dissatisfied," said Bishop Alexander Carter of Sault Sainte-Marie, Canada. "We were trying to do the impossible."

Despite the many disappointments and the confusion toward the end, most bishops appeared to find many positive points in the synod. Some were reassured to find they had an almost solid front against changing the celibacy law, despite official Vatican evidence this is the prime cause of defection from the priesthood. The bishops also were almost solidly opposed to opening the priesthood to married men except in extremely rare circumstances.

This may not sound like good news to some liberals, or even to many priests, but as one archbishop pointed out, it does at least clear the air after a long period of confusion.

The bishops now have the challenge of developing other ways of meeting a shortage of clergy, and this could produce even more radical changes.

For example, laymen—and increasingly, laywomen—Probably will be given more responsibility and participation in church affairs. Priests themselves probably will be given far more responsibility and a better working relationship with their bishops. The extent to which they can take part in politics may increase, providing this is not a cause of division among the laity.

Help us so to listen to our family that genuine communication will take place;

Help us so to listen to our friends, that we might offer them affirmation and hope;

Helps us so to listen to those of other opinions, other doctrines, other cultures, that respect and growth may occur;

Helps us so to listen to Thee, O God, that we may be attuned to Thy Spirit!

(Letters)

**All the Vienna family attended a performance of a
Korean folk dance group**

Vienna, Nov. 4, 1971

Dear Mr. Kim,

The month of October was started in Austria by the establishment of a new center in the city of Salzburg. The three girls in the center have already made some rather interesting contacts.

For the celebration of Independence Day we were invited to the Korean embassy where we met many important people. A few days later all the Vienna family attended a performance of a Korean folk dance group. Everyone was impressed by the beauty of the dances.

We are now giving anti-Communist lectures twice a week in the streets of the central district of Vienna. It is a very hard battle since the leftists are very strong in number and in dedication. Since the UN decision on Red China the Communists have become even bolder.

Recently we have made a trip to visit our missionaries in Luxembourg and Belgium. They are in good spirits and working hard to build a strong foundation.

Please give our love and greetings to Father and Mother and to all our brothers and sisters in Korea.

In the name of our True Parents,

Peter and Gertrud Koch

60 members participated in a weekend-training-session

Frankfurt, Dec. 1, 1971

Dear Mr. Kim,

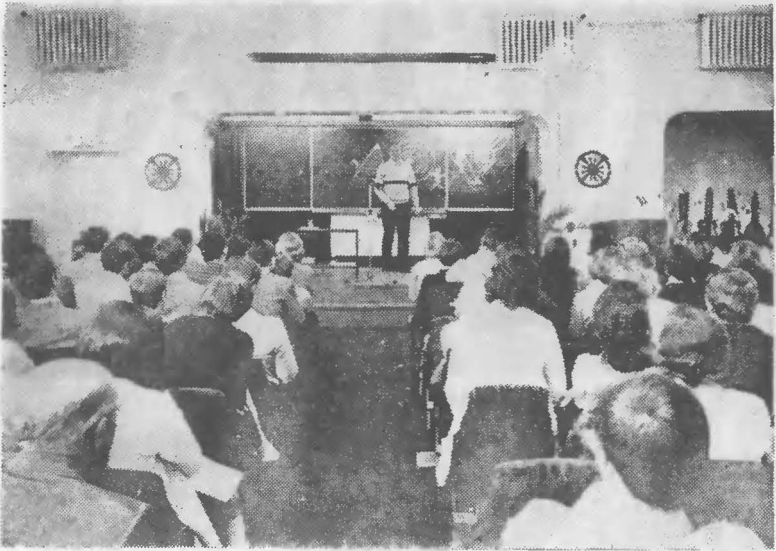
With all the activities going on, time just flies by. We are grateful to Father and our Parents for all the blessings during the past month.

Especially on Childrens Day we felt so close to all of you as we gave thanks to our Father for giving us True Parents at this time. For the celebration about 60 members of the German family gathered in Essen and also participated in a weekend-training-session. The main emphasis was put on studying the Principle in depth, but there was also time for center reports, singing and sharing and some entertainment by our family musicians. After weeks or months of hard struggle in the field a family gathering even on a small scale like this one is a time of great joy and we found, that even the nights are too short to share all the experiences. Each family departed on Sunday uplifted and with a thankful heart, determined to search for Father's children still more vigorously to lead them into the true life.

Last week we were happy to welcome Mr. Sasakawa from Japan at the Frankfurt airport. During his stay in Germany we had dinner with him and very interesting talks.

Our revival team was very active in southern Germany with great success. At present they are covering the Bonn-district, witnessing and giving out handbills to members of the government in our capitol city. Our Korean brother, Kim Doek Whan, joined them for a week and Yu Soon-Ja from Kassel for two days, participating in all their activities. They witness and preach in the streets from morning to night without food

or anything to drink, carrying the posters all the time. It is extremely hard since the weather turned cold and snow-or heavy rainstorms are sweeping the country. But at night, when people come to the center to listen to Principle, their faces are aglow, as the struggle in the streets is paying off.



Mr. Paul Werner is lecturing.

After working hours all our members are out in the streets, rain or shine, approaching people from all walks of life and confronting them with Principle.

The time is drawing nearer, when our True Parents will leave for their world tour. After long years of anticipation they will be with us again. We all want to be ready for their visit.

We are sending all our love to Father, Mother, the Children, Mrs. Choi, to you and all the family.



60 members attend the weekend seminar.

In the name of Our True Parents,

Paul and Christel Werner

We are printing over a thousand copies of first chapter

Chrismar, Nov. 15, 1971

Dear Teddy, Pauline and family,

Here we are again at last, after six weeks. We are still "doing our best" and looking for our spiritual children every day, also in the evenings, when I go from door at flat buildings

to sell the first chapter. Since early August 358 copies of first chapters have been sold for RO-20(f1,00)each. During lunchtime and after work I still talk to people and give them a pamphlet.

We are now busy printing over a thousand first chapters, and while I have a week free from work(the Bank still owed me six days) this week, I will fast eight days until mid Friday for a new beginning: our first member in the Centre.

We have also regularly placed different advertisements in the paper. From October 1st Susan will also look after another three children during the day to help (her sister's) financially.

This past week Wanda had a small nose ear operation to remove her adenoids and on Tuesday Susan will go for probably three days to hospital for the removal of a varicose vein in her leg. So apart from the printing work during those three days I will also have to do "babysitting".

Yesterday we had here for the first time two African gentlemen to hear part of the first chapter. The one works in the Netherlands Bank with me and the other has read most of the first four chapters, but has not much time to come because he works every day for his church. They were both positive and will come again. The one, who is a preacher, also wanted me to give lectures to his church members. But this meeting could only take place the third time: twice before I went to fetch them by car, but something came in between and they couldn't come.

We are working and saving hard because next year I would like to take a few months unpaid leave from the Bank to be able to do this work full time to speed up the finding of our spiritual children, as we realise the time is now urgent!

We are happy to hear that you have so many good members in Holland at the moment. Please send our love to the whole Holland family, also to Herman and Corrie in Greece and Bert in Israel.

Love and prayers to you both in the Name of our True Parents,

Susan and Wouter

The Unified Family Singers was recorded for B.B.C. Oxford

Reading, Nov. 19, 1971

Dear Mr. Kim,

As always it is a joy to write to you. Please convey our love to Father and Mother and all our brothers and sisters in Korea.

This month saw the Bournemouth centre established in a house at 42 Horsa Road, Tuckton, Bournemouth. Visits were made to Ireland and Scotland two workshops were held at Rowland Farmhouse. In addition the Unified Family Singers led by Doris put on a show locally at Slough at the Community Centre which was well received, over two hundred people came to the show including the Mayor of Slough.

Other activities of the Family Members included lectures given to Young Conservative groups on Victory Over Communism. October the 22nd saw the first radio recording for B.B.C. Oxford by the Unified Family Singers who later will appear on a half hour show.

Several new members moved into the family and the work of the Family continues to expand. I have enclosed some press cuttings taken from our show, and the local newspaper in Reading. As always newspaper reports are somewhat unpredictable and we thank the Father for well made press cuttings!

On the home front the widespread work of Marxists is now being recognised publicly and the murder of policemen and civilians in Belfast has encouraged the Protestants and Catholics to unite together and we pray that we may stand firm in this country. Family members led a campaign down to Brighton in support of greater protection for the police at the Conservative Party Conference. This was a success and there was overwhelming for the government to take the strongest action possible in supporting the police.

As always the family have been engaged in preparing next months activities we pray that we may fight even harder in the months ahead to build a True Kingdom of Heaven on Earth.

In our True Parents' Name,

Dennis and Doris Orme

**We had the first radio broadcast featuring The
Unified Family singers**

Dorney, Dec. 1, 1971

Dear Mr. Kim,

The month began with Dennis and Doris Orme giving a series of lectures at Edinburgh University to students.

Children's Day was celebrated quietly on Wednesday 10th November with a short service, singing and delicious cakes. Our full family celebration occurred ten days later at the weekend when members from the south-Bournemouth, and the north-Edinburgh were able to join us at Dovedale. Here in the heart of England beside the River Dove we gathered for a picnic and

open air service. Crossing the river of stepping stones we rejoiced in the beauty of the Father's magnificent creation. Whilst we were singing amidst the Limestone crags, three herons flew past (a stork-like bird) leisurely looking for their favourite trout in the stream below. As we left this sparkling valley snow began to fall and the hills returned to the cold of winter having echoed to the singing and happy shouts of God's children. On the following day—sunday—a further service was held at the Farmhouse at Rowlane together with singing and other competitions.

After this Dennis Perrin left to join June in Scotland as district leader.

This month saw two firsts for the Family here in the United Kingdom. The Little Angels appeared at the Royal Variety Performance and this was subsequently televised. Secondly we had the first radio broadcast featuring the Unifed Family singers, who had two half hour programmes on Radio Oxford on 21st and 25th of this month. These were accompanied by a campaign in Oxford and an advertisement in the local paper. We pray that we may battle harder for God next year and that we may have many more surprises.

In our True Parents' Name

Dennis & Doris Orme

The French Family Accomplished a 3 Weekends Condition

Paris, Nov. 6, 1971

Since the beginning of the summer, we have tried by any means, making conditions of all sorts, to find children for our True Parents, to lay a strong foundation for France. Inspired by the actions of the Japanese Family and specially of the Dutch Family, we started this condition. For 3 weekends, 12 of us went to witness for our Heavenly Father and His Son in different small towns around Paris. Two by two, they started for their unknown mission field without money, addresses and experience, from Saturday at 6 a.m. (beginning a 24 hours fast) to return home on Sunday at 10 p.m.

Each of us grew in depth and sacrificial capacity. We felt stronger than in Paris the loneliness of our Father's Heart; we experienced on our small level how He felt not to have a home anywhere on Earth, and how He and His Son have been rejected. Most of all, we saw how much Father loves and helps the ones who fight to restore the World to Him. The more we pushed away our limits, the more resources we found in ourselves; the more we gave, the more energy came to us.

To get spiritual help and guidance, to really work with God in these towns, many of us made special conditions of prayer: praying all night by turns in a park before giving anew our pledge on Sunday morning—feeling so close to Father in the quietness. God never rests. We wondered how many men know this feeling and like to linger thus with Him, how many children He has who just like to be with Him all the time.

We walked along the streets to meet people, and often

we walked again the same path. Always something would push us forward when we thought of resting awhile: a sister received a communist pamphlet proclaiming the great satisfaction of the French people to receive Russian M. Brejnev. Strangely enough, it was a strongly communist town that brothers found a Christian community expecting the Second Advent just as it is accomplished by our Master. But they do not see the time is now. Many Christian groups, youth movements, social organizations were contacted. How many want to achieve goodness in giving only a part of themselves to this purpose. They refuse to hope, and instead of giving their energy to build an hypothetical ideal world, they just aim at making this one "not so bad." We experienced that Christians (Roman Catholics for the most part in France) too often view their religious life as a life of horizontal love. They sheltered us, fed us, listened politely. But their tie with Father is not the most important thing. How sad we felt seeing this! They do not even dare about the Second Coming of the Lord! They have been deluded all the time, and they do not have faith in the One they say they follow. How much stronger we have to become to show them the dream has become reality!

We went to find lost people in all places: cafes, churches, army barracks; a brother gave a public lecture in a park, 4 or 5 persons attended. But there were not always people to contact. In August in a very small town, a brother and a sister experienced the sadness of not being able to share with anybody the precious message delivered to us. They thought a lot of Our Master when he first tried to bring children to our Heavenly Father.

At night, some were sheltered by monks, priests, Christian families. Some stayed in parks, building lobbies or in basements. Two brothers asked a man where they could spend the night, he answered "Come home", and shortly after "You

have just saved a man from death" and took a gun out of his pocket. He was on his way to kill another man. They spent the night and part of the morning with him talking of Father and His work. His words could have referred to himself: Father gave him a great chance in stopping him to do evil and in letting him know his way for salvation. But he did not see the most important part of Father's gift. Through that we realized that we are here to save men from despair, from their sad condition of death in leading them to Our Savior and Father.

This condition really helped the family to get closer together. And this is a good lesson French individualistic people have to learn: it is only when we give ourselves to the same work and, act suffer together that we really become close. No need for words, no need for stories of the past to know each other. We know it is in the same way that we can perceive Father's Heart: in co-operating with Him and His Son.

Now the French Family knows a little better how to give and sacrifice. There is still so much to pay for France and the World! But now we are not afraid. We know by experience that Father is with His Family, we know He always wins. Mansei!

In the Name of our True Parents,

Bernadette Bellay

(Book Review)

Evolution and Christian Hope

Man's Concept of the Future from the Early Fathers
to Teilhard de Chardin by Ernst Benz

By Louise Berry

Washington Center

According to Ernst Benz, a German professor of Church and dogmatic history, the spiritual future of mankind is an issue which must be confronted, regardless of the recent emphasis upon glorification of the present. Benz believes that the current interest in both the physical and spiritual evolution of mankind is indicative of a growing concern for our future-- "our present knowledge of man's past development forces the question of man's future to the fore." (p.viii.) His interpretive synopsis of man's changing view of the future manifests Father's constant preparation of His Children for His Kingdom.

Since becoming part of the Divine Principle movement, we have deepened our understanding of the direction of history as we have worked towards building one world centered upon Father and the True Parents. Without the Principle, we had only a fragmentary conception of the nature of the second coming and the consummation of human history. But the problem of the ultimate meaning of life had led theologians, scientists, and philosophers to make speculations concerning the meaning and goal of history. These have been reflected in works on eschatology, evolution, and in Utopian literature. Benz uses these writings in his study of man's evolving conception of the goal of history; this report will be a summary

of the part of his work dealing with selected thought trends to the Reformation.

Previous to Jesus' coming, Messianic expectations took divergent paths: one was the desire for a secular empire created by a powerful political figure; the other was the hope for a sacred Kingdom centered upon a divine being sent by God. As we know from our study of Principle, Jesus' mission of establishing both a physical and spiritual Kingdom would have fulfilled both expectations, but his premature death prevented him from fulfilling either.

Similarly, early Christian eschatology was split in its emphasis. At first, everyone looked forward to Jesus' return on the clouds to gather up the faithful and start with them a New Age as described in John's revelation. As time went on, however, and this prophecy remained unfulfilled, emphasis shifted from the hope for a future parousia to a belief that the Kingdom was being accomplished through the work of the resurrected Jesus, the Holy Spirit, and the Christians.

This change necessitated a firmer organization of the Church. Benz' interpretation of the role of Saint Augustine in this process throws a new light on his significance. According to Benz, Augustine was instrumental in subduing Messianic hope and channeling it instead into devotion for the institutional church. Convinced that the Kingdom was being created in the present through the agent of the Church, he created a theology that built an airtight case for the sanctity of the Church. The Church, according to Augustine, was the City of God itself. Its servants, the priests, were beyond accusation; its foundation, the authority of the Bible, was beyond question. Since the Church, in this interpretation, was the historical manifestation of the Kingdom, it was seen as taking the place of the future Kingdom. Since Augustinian theology was accepted as the basic doctrine of the Church, hope for God's direct intervention in

history was almost forgotten.

Yet, hope for the Kingdom cropped up from time to time in medieval theology. Of all Medieval scholars, Benz has selected for analysis one whose thought closely corresponds to the Divine Principle. The abbot Joachim of Fiore had a heightened anticipation of the end of time, but he added a new dimension--that of progress. Joachim's speculations were initiated by a vision in which he claimed to have had revealed to him the inner continuity of the Old and New Testaments, which was affected by the continual work of God through the Trinity. Joachim went on to divide the course of history into three major periods--each corresponding to one person of the Trinity. The Old Testament Age was that of the Father, the New Testament Age was that of the Son, and the New Age was to be that of the Holy Spirit. These stages closely relate to man's resurrection in history through the formation, growth, and perfection stages initiated respectively by Jacob, Jesus, and our Leader.

From there, Joachim went on to explore the threefold nature of the growth process: "The first one is one of fear, the second one of faith, the third of live. The first one is it by the stars, the second one by the light of dawn, the third one by the brightness of day."

Thus Joachim did not see history as ending in a cataclysmic climax, nor did he endorse the Augustinian theory that the Church brought the future into the present. Joachim believed that two trends operated as polarities in man's salvation: the first was continuous and evolutionary change; the other was new and reforming creation. Their interaction was characterized not by conflict but by give-and-take. The result was a history comprised of epochs which successively built on the foundation of the former while raising man to a higher level. Specifically, Joachim sees man's progression through these ages in terms of his growing love for God. Just as we see man perfecting his

love in three stages, so does Joachim. Man, during the period of the Father, was dominated by discipline under the Law and was a servant of God. During the second period, man as a child of God, was in a higher position but still under the Father's direct discipline--Joachim termed this the "Servitude of Sons." In the third period, that of complete freedom in the expression of love, man became a friend of God.

Thus, Joachim's concept of salvation history was progressive. He believed that the next age, that of the Holy Spirit, would offer the greatest measure of love and truth: "The second one(age) brings a deeper understanding because it gives to man the Gospel of Jesus Christ. But this Gospel still does not represent the highest degree of understanding of salvation. It still shows the divine mysteries wrapped in symbols, images, and sacraments. Only the third age will bring the true spiritual disclosure of the entire divine truth."

(p.41) In Joachim's opinion, the church of his time belonged only to the second epoch; the new church would be a radically transformed "Church of the Spirit" composed of the new "Men of the Spirit."

An important aspect of Joachim's thought is that it called for action in all spheres of life; action to help hasten the coming of the Kingdom of the Spirit. If his message had been heeded by key ecclesiastical and political leaders, it would have accomplished his dream of accelerating the dispensation. But, in actuality, it was ignored by the authorities and instead became the tool of revolutionaries. Many radical uprisings at the time of the Reformation began with a mystical desire to know God face to face, a desire consistent with Joachim's vision of the Kingdom of the Spirit. This progressed into a dissatisfaction with anything considered to be a barrier between man and God. Joachimian theory turned into violence when people ceased to wait for the new age of oneness with God and instead

decided to bring it upon themselves by destroying the Old Age. This, according to Benz, is the prototype for all revolutionary movements. Thomas Munzer, a German contemporary of Martin Luther, used the issue of oppression of coal miners as a catalyst to initiate his attack on the German princes. His small band of followers were so convinced that their violent uprising was part of God's dispensation that they refused to defend themselves, believing that they could catch the projectiles of enemy artillery with their coat sleeves.

Each one of these ideas outlined by Benz represents more than a portion of intellectual history because they are also part of contemporary thought.

Fundamentalist Christians still follow the literal interpretation of the Second Advent ascribed to the early Christians. Churches concerned with form and structure adhere at least in spirit to the Augustinian heritage. In Joachim we see reflections of the Principle in his ideas of growth, resurrection, and the history of restoration--in his distortions we can see the seeds of the revolutionary movements of modern times. Though somewhat heavy, Benz' study is a valuable guide to the hopes of our ancestors. The prophecies of the Old Testament and the classic writings of the Eastern religions have left us with concrete records of man's desire for oneness with God. But we have no such historical account for the New Testament era, since the New Testament closed with the death of Paul. While we have suspected that philosophers, theologians, and political theorists of modern times have each had a desire for the realization of the Kingdom, Benz clearly defines and discusses their vision in an eschatological context. "Evolution and Christian Hope" reminds us that God's struggle to raise man has been at least partially perceived by man. Perfected man in a perfected society--the Kingdom of Heaven on Earth--has been the dream of all men.

(Korean Historical Story)

Mother Teaches Son Loyalty; King's Subject Murdered

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



*Though I die, die
Die a hundred and a thousand times,
Even though my bones become dust and clay.
And whether a soul I have or not,
This one-piece red heart for my lord
Shall never change, never!*

The writer of this poem, Chong Mong-ju, has been cited

as one of the most faithful subjects in Korean history.

At the end of the 14th century, Yi Song-gye and his partisans plotted to overthrow the Koryo Dynasty, which had lasted for five centuries.

They tempted Chong to join in their intrigue, but he preferred death in order to remain faithful to King U, the last monarch of the dynasty.

In fostering loyalty and justice, records advocate, Chong was influenced greatly by his mother.

She always lined Mong-ju's coats with red cloth, in her wish that her son would have the passion symbolized in the color.

She used to say, "I want him to have such passionate loyalty toward the king, I want him to love his country as passionately as the linings and I want him to study as passionately as it implies."

Like other mothers, she loved her son beyond description, but was very strict in educating him.

One day, Chong came home from Sodang, a private educational institute, earlier than usual, because he confessed he was very sleepy and tired.

The mother chided him by saying, "Have you ever seen me sleeping when you came home Sodang?" and ordered him to stand in the garden until dawn.

When he was 20 years old, his father passed away. He was so sad his father's death that he was unable to keep up his study.

'Nobody is immortal'

She admonished, "Nobody is immortal and there are things living persons should do. If you would neglect your study, your father would feel sorry for your undutifulness. I shall

not call you a son, if you do nothing but grieve over your father's death."

A few years later, he left his hometown, Yongchon, Kyongsang Pukdo, for Kaesong, then capital of the kingdom, to take the state examination for public service.

Informed of her son's success in the government examination by a messenger, she wrote a poem:

*Do not go near the black crows, you white crane.
The angry crows might get jealous of your purity.
I fear that the cleanliness of the crane might be smeared.*

The competency and honesty of Chong led him to assume the chief post of the Academy of Arts and Letters and to win confidence from both the general public and the king.

But Yi Song-gye, who was also respected as a great military man, ousted two kings, U and Chang, from the throne, and Chong exerted his efforts to rehabilitating the court dignity, thus bringing hostility from Yi's partisans.

A son of Yi, Pang-won murderd him at the Sonji Bridge on his way to a cabinet meeting. Prior to the incident, Chong was informed of the murdering plan, but he judged that he'd better meet destiny.

His blood dyed the granite bridge red and it was said that the bamboo shot up from the cracks of the bridge overnight as if it would symbolize the unbending loyalty of Chong.

Since then, the people began calling the bridge, not as Sonji, but as Sonjuk meaning good bamboo.

The red stain of his blood still remains on the bridge after his death, five hundred years ago.

The Korea Knott

Carl Berger

Preface

The Soviet periphery extends in a giant arc from the cold waters of the Baltic down through Eastern Europe to the Black Sea, and across the continent of Asia to the isolated Far Eastern port of Vladivostok and Sakhalin Island. During the years after World War II the nations abutting this great Russian frontier were beset by tension and crisis. However, it was in Germany and Korea in particular that major clashes of the cold war took place between the Soviet Union, which sought to drive American power from Europe and Asia, and the United States, which sought to contain Russian expansionism.

In Europe the Americans took the lead in the late 1940's in the formation of a Western coalition aimed at halting Communist penetration beyond those Eastern and Central European borders where the Red army halted. The resultant clash of interests almost brought about a new war over blockaded Berlin. However, the first Berlin crisis abated in 1949 when the Russian backed away from armed intervention.

In Asia a different pattern emerged. There the West was weak and the Soviet Union, encouraged by the tremendous Chinese Communist victory over the Chiang Kai-shek forces and by a retrenching United States, decided to experiment with overt action in Korea. Because of that decision, and the subsequent American reaction and Chinese Communist intervention, the history of the world was changed, perhaps decisively.

The story of Korea, however, is much more than the Soviet experiment in peninsula war, or the war itself. Its tap roots are deeply embedded in events which occurred years before, some of them relating to Soviet and American military-political decisions made during World War II. Neither Moscow nor Washington, it is clear, foresaw what bitter consequences would follow those decisions.

In preparing this narrative, my primary purpose has been to uncover the origins of the Korean tragedy, to relate the basic sequence of events as they involved the United States, and to place the war in its proper historical context. The bulk of the research for the volume was conducted at the Library of Congress, Washington, D.C., and at the libraries of Drake University, Des Moines, and the State University of Iowa, Iowa City. Some useful data also was located at the Kokusai Bunka Shinkokai Library, Tokyo, Japan, and at the Korean National Library, Seoul, Korea.

I would like to express my special appreciation to Professor Frank Rosenthal, formerly of Drake University, for his invaluable suggestions and guidance; and to Allan Hoschar, former city editor of the Des Moines Register, who aided me in my intinial studies.

Washington, D.C.

Carl Berger

Koera's Past:

A Brief Introduction

The fountainhead of Korea's tragedy, like that of ancient Palestine or modern Poland, has been her geographic emplacement. Located at a crossroads of Asiatic empires, Korea has been the scene of repeated invasions and encroachments by her stronger neighbors—in modern times, China, Russia, and Japan. Hers is a sad history of a nation whose destiny time after time has been molded by others.

A mountainous peninsula projecting out of the Manchurian land mass, Korea is the striking country which became known to nineteenth-century Western visitors as the "Land of the Morning Calm." In prehistoric times the peninsula may have been the route taken by some early ancestors of the Japanese, who crossed the narrow Korea Strait to settle on the island of Kyushu. It is probable that the Koreans have origins among some unknown postneolithic Asian tribesmen, who migrated into the peninsula four to five thousand years ago.

The Koreans themselves attribute their nation's founding to a semimythical figure, Ki-ja, who reportedly brought early Chinese culture to Korea about 1122 B.C. The nation's recorded history dates from 57 B.C., when the tribes were organizing themselves into three kingdoms which waged sporadic warfare with one another. These wars continued off and on for some seven hundred years, until one of the kingdoms, Silla, aided by the T'ang dynasty of China, subdued her enemies and unified the country.

China began playing an important role in peninsula events almost from the dawn of Korean history. It was through China that Buddhism came to Korea and, later, Chinese patterns of thought and culture, especially the classical literature of

Confucius, had great impact on Korea's development. Beginning with the T'ang dynasty, the Chinese for the first time asserted a claim of suzerainty over Korea. They did this by teaching successfully the Confucian ideal of the father-son relationship between states. The Koreans, in acknowledgement of their debt and the superiority of the Chinese state, paid their obeisance. For a thousand years thereafter, until 1895, this relationship was generally observed. During that lengthy period, when occasion demanded it, the Koreans were forced—sometimes by armed expeditions—to repeat obeisance to China by payment of tribute. But Chinese control was nominal, aimed at perpetuating a form of military alliance and insuring Korea's eternal loyalty to China, or to whoever was ruling China.

Once united by Silla, Korea entered a period of peace lasting nearly three hundred years, during which time a high culture flowered. Silla subsequently was succeeded by the kingdom of Koryu, from which the name Korea was derived. During Koryu's last two centuries, beginning about 1230 A.D., the Mongols, who had conquered China and spilled over into eastern Europe, repeatedly invaded Korea and finally subjugated it. Their new overlords subjected the Koreans to manpower levies for Kublai Khan's unsuccessful attempts to conquer Japan, in 1273 and 1282. These invasion threats only served to arouse the Japanese and, in the century that followed, the Koreans and Chinese found themselves waging unrelenting warfare against Japanese piracy and attacks against coastal areas.

In 1392 an internal revolt led by a Korean general named Yi T'agejo was successful in overthrowing the reigning Korean ruler. Yi proceeded to establish his own dynasty (which was to remain in power into the twentieth century), erecting his capital on the site of the present city of Seoul. Two hundred years later, the Japanese, under the dreaded warlord Hideyoshi, embarked in 1592 on their first Korean campaign to conquer

the world (i.e., China). Since the Koreans' military arts had languished in peace, the Japanese were initially victorious and Korea appealed to her ancient Chinese ally for aid. China soon sent her armies to the peninsula.

Seven devastating years of warfare, interspersed by truce talks, followed before the unsuccessful conquerors finally withdrew to Japan, upon Hideyoshi's death, leaving Korea in ruins and exhaustion. Three decades later, in 1627, the unhappy Koreans suffered another invasions, this time by the Manchus, the destined rulers of China. Battered Korea was forced to recognize Manchu Sovereignty.

As a result of the three catastrophic invasions (by Mongols, Japanese, and Manchus), the Koreans, to bind up their wounds, retreated into national isolation. For more than two hundred years, beginning about 1630, they fended off contacts with the outside world, earning for their country the sobriquet, "The Hermit Kingdom." Western vessels which attempted to find haven in Korean waters were attacked and sometimes burned. Western missionaries were sought out and slain.

Unfortunately, instead of balm this isolation proved to be another calamity for Korea, for it stopped the clock of Korean history at a time when the industrial revolution was taking place in Europe. While Korea, and indeed all of Asia, stagnated, the Europeans with their cannon and modern implements were sailing and conquering in the four corners of the world. Only one Asiatic nation immediately recognized the importance of Western science and techniques. Japan, which itself had been aroused out of a long feudal slumber by Commodore Matthew C. Perry's fleet in 1853, embarked upon a feverish program of modernization and industrialization.

Within twenty years the Japanese program had been so successful that Japan, emulating the Western world, began to seek out trade concessions, first with neighboring Korea. Although

rebuffed by the Koreans Japan persisted, and in 1875 her opportunity arose following a Korean attack upon a Japanese gunboat in Korean waters. Japan first took her complaint of the attack to China, Korea's ostensible overlord. She found that the Middle Kingdom, grown feeble and corrupt, and splintering under the impact of the West, refused responsibility for Korea's affairs. The Japanese promptly undertook direct negotiations with Korea and, on February 26, 1876, they managed to wring a trade treaty from the Koreans, the first in Korea's history.

Korea's modern history can be said to stem from the signing of the Japanese treaty and becomes an integral part of the story of Japan's efforts to detach the peninsula entirely from its ancient dependency on China. In the years that followed the treaty of 1876, and before the United States first appeared on the scene with a treaty obtained in 1882, Japan made significant progress in infiltrating the peninsula. To Western eyes, it seemed Japan had brought an aura of modern efficiency to Korea, whose society, according to one observer, appeared overburdened by:

....a total absence of justice, the insecurity of all earnings, a Government which has carried out the worst traditions on which all unreformed Oriental Governments are based, a class of official robbers steeped in intrigue, a monarch enfeebled by the seclusion of the palace seraglio, the mutual jealousies of interested foreigners, and an all-pervading and terrorizing superstition...

The Japanese program for Korea was favored by most Westerners, including an American missionary-educator, Homer B. Hulbert, a friend of Korea and editor of *The Korea Review*, which was to comment:

As everyone knows, Japan desires to see the Korean government established on a progressive basis and to

be administered in such a manner that the people shall have the greatest incentive to industry and enterprise, for in this way alone can the resources of the country be developed both for Korea's good and Japan's as well.. It should be no small consideration with thinking men that what will conduce to Japanese interests in Korea will also conduce to the welfare of the Korean people themselves.

Japanese activities soon began to affect Korean society, leading in the 1880's to the growth of a progressive movement. Some of the younger Koreans, imbued with ideas of progress, believed the Japanese program would bring a change for the better. However, they faced strong opposition from the Korean conservatives surrounding the throne, who were in turn supported by the Chinese. Late in the year 1884, the reform group, aided by some Japanese in Seoul, arose in revolt. The American minister to Korea, Lucius H. Foote, described the event in a report to the State Department on December 17, 1884.

We are in the midst of great excitement and, I may say, danger. It seems that the entire movement is an attempted revolution, concocted by a few ill advised young men.... Ostensively dissatisfied with the non-progressive spirit manifested by the leading officials, they determined to seize the Government, obtain control of the person of the King, and to administer public affairs for their own purposes....

The revolt was doomed from the start, since the Chinese, now showing renewed interest in their ancient dependency, maintained a troop near Seoul to support the status quo. However, before the revolt had ended, Japan dispatched her troops to the peninsula with the avowed aim of protecting her nationals and concessions. China responded by sending additional reinforcements and a war between the two powers seemed unavoidable. But since neither party was prepared to fight, a

conference was held at Tientsin in April 1885, in which both sides agreed to withdraw their troops from Korea and further agreed not to send new troops to the scene without first notifying the other power.

The Tientsin compact postponed the Chinese-Japanese conflict a decade. In 1894, new agitation in the peninsula brought both parties to the scene. In April of that year a Korean society called the Tonghaks rose up in revolt in the southern provinces and began a march on Seoul. The fearful Korean ruler appealed once more to China. Peiping dispatched 5500 troops and notified the Japanese, in accordance with their agreement. The Japanese reaction was to dispatch 8000 of their own troops to the peninsula. The Tonghak uprising, meanwhile, subsided, leaving China and Japan facing each other in the field.

On this occasion the conflict, known in history as the Sino-Japanese war, began on July 25, 1894. The Tokyo government's formal declaration of war was announced on August 1, 1894, and in it Japan complained of China's habit "to designate Korea as her dependency, and openly and secretly to interfere with her domestic affairs."

The Sino-Japanese war lasted but eight months, during which time Japan's modernized army swept the battlefields, seizing Korea and south Manchuria's Liaotung peninsula, while the Japanese navy humiliated China on the seas. Japan's victory was wholly unexpected; the outside world had assumed that China, with her vast population, would quickly bring the islanders to their knees. The war was formally ended on April 12, 1895, by the Treaty of Shimonoseki, in which China was forced to recognize the full and complete independence of Korea, ending a thousand-year relationship. Japan, by this treaty, also obtained possession of Formosa and other rights.

Throughout this period Japan's proclaimed aims had been to aid Korea reform itself and to guarantee Korean independence.

But within a few short months of their victory, Japanese heavy-handed efforts to reform the country led to the murder, on October 8, 1895, of the Korean Queen Min, an active foe of Japanese influence. Now a popular reaction against Japan set in. On February 11, 1896, the indecisive Korean king, who had been a virtual prisoner of the Japanese in his palace, managed to elude his guards and flee with son, the crown prince, to the Russian legation in Seoul, where he received diplomatic protection. The startled Japanese found themselves facing an uncooperative Korean populace and, far worse, a new claimant for Korean influence-Tsarist Russia.

The arrival of the Russians upon the scene had followed a long period in which Moscow had expanded its influence eastward across Siberia. As early as 1741, this Russian eastward movement created friction with China along the Amur river. A hundred years later the Russian governor of eastern Siberia developed the idea of establishing a naval base in Pacific waters. In 1858, by the Treaty of Aigun, China ceded certain territories in northern Manchuria to Russia. It was this concession which led, in 1860, to the founding of the port of Vladivostok. According to historian Bernard Pares, the plan of Tsarist Russia during this period was nothing less than the establishment of Russian rule over all of Asia, including the expulsion of the British from India. So it became only a matter of time before Russia's expanding empire collided, in Korea and Manchuria, with that of Japan.

Bitter feelings between the two nations developed as a result of Japan's victory over China. During the fighting Japan seized the important Liaotung peninsula, which Russia also coveted. The Russian minister of war, General Alexie N. Kuropatkin, commenting later on this, wrote:..."We (Russia), in conjunction with the other powers, compelled Japan (in 1895) to abandon port Arthur and the Kuan-tung peninsula, which she had

conquered. This, the first of the actions of Russia to excite Japan's hostility, was also by far the most decisive." What compelled Japan was the veiled threat of force in the form of the naval squadrons of Russia, France, and Germany, which were cruising for Eastern waters.

This incident was followed by the flight of the Korean ruler to the Russian legation, placing the Japanese completely on the defensive. Wrote Hulbert:

All their efforts to consolidate their power in Korea, and to secure there some fruit of the victory in the war just finished, had been worse than thrown away. The King had cast himself into the arms of Russia, and the whole Korean people were worked up (after the queen's slaying) to a white heat against Japan, comparable only with the feelings elicited by the invasion of 1592...

The Japanese tried to save the situation, sending emissaries to the King with pleas that he return to the palace. He refused them. Not until a year later did he leave the Russians' protection, and in that time Japanese influence dwindled while Russian influence grew. Training of the Korean army was taken out of Japanese hands and given to the Russians. Military instructors and other advisers arrived from Moscow. It was clear that the Russians had embarked upon an active and highly successful program in Korea.

Russian diplomats also were increasingly active in China. In May 1896, a secret treaty of alliance aimed at Japan was signed between Russia and China, in which the Chinses consented to the construction of a railway across Manchuria in the direction of Vladivostok. On September 8, 1896 a contract for the constuction was completed. On March 27, 1898, the Russians also obtained China's signature for a lease to Russia for twenty-five years of the two ports of Talienwan (Dairen) and port Arthur at the base of the Liaotung peninsula.

This latter development was particularly obnoxious to the Japanese, who had been forced out of the peninsula after their Chinese victory. The Russians, in an effort to calm to the angry Tokyo government, hastened to sign an agreement in which Japan and Russia recognized the sovereignty and "entire independence of Korea," but which also recognized Japan's predominant economic influence there. Despite this agreement, the intense Russo-Japanese rivalry continued.

Japan now was awakened to the fact she would have to defeat the Russians in Korea and Manchuria before her own ambitions could be fulfilled. To prepare herself, at the turn of the century Japan began rebuilding her military strength. At the same time Japanese diplomats sought to obtain outside assistance in the event of a new war. In January 1902, these latter efforts were rewarded by an important alliance with Great Britain, an old competitor of Russia. The Japanese also successfully wooed their giant neighbor across the Pacific. The United States, President Theodore Roosevelt assured the Tokyo government, would be benevolent toward Japan in the event of war.

In the summer of 1903 the Japanese brought matters to a head by formally proposing to Russia that the question of Korea and Manchuria be reopened. The Russians agreed and a conference was quickly convened in St. Petersburg Leningrad. During the next seven months, the talks dragged on fruitlessly as each side offered proposals and counterproposals, one of which was a Russian suggestion that a neutral zone be created along the northern border between Korean and Russian territory. The Japanese grew impatient while the confident Russians continued to procrastinate. In Tokyo a war party, which had been urging decisive action, finally won over the government. On February 3, 1904, the Japanese delegate at the St. Petersburg negotiations broke off the discussions and

departed. Three days later Japan launched her attack on Russian Far Eastern forces. In her declaration of war proclaimed on February 10, Japan charged the Russians had been threatening the independence of Korea.

The outcome of the Russo-Japanese war of 1904—5 was even more astounding than that of the Sino-Japanese war of the previous decade. The Russian armies, handicapped at having to defend and unpopulated frontier territory thousands of miles from the center of Russia's population and industry, were soundly defeated by the Japanese, who overwhelmed Port Arthur and Dairen in a series of bloody assaults. In May 1905, the final blow fell in Tsushima Bay. There the Japanese destroyed the Russian Baltic fleet, which had sailed halfway around the world in an effort to save the situation.

Japan's tremendous victory over Russia on land and sea signaled the rise of a new world power. In Russia it stirred the revolutionary fervor of 1905, the prelude to 1917. In Korea it signaled that country's death knell.

The Japanese and Russians accepted President Roosevelt's offer of his "good officers" to end the war and, on September 5, 1905, they met at Portsmouth, New Hampshire, to sign a peace treaty. Roosevelt's role in this affair, for which he received a Nobel peace prize, has often been cited by Koreans as a betrayal of the United States-Korea Treaty of 1882. Roosevelt clearly did ignore Korean interests in his concern over the attempts of the European powers to carve out spheres of influence in China. He particularly felt that Tsarist Russia was guilty of an expansionist policy in Asia; he feared the Russians, if they could, would "organize northern China against us and rule us absolutely out of all the ground she can control. ..In hopes of implementing the United States' Open Door" policy in Asia, Roosevelt had given strong support to Japan in opposing Russia's activities, and he approved Japan's program for

Korea.

But following Japan's amazing military victories over Russia, Roosevelt's attitude became somewhat less friendly. Not having anticipated Japan's sudden rise, he felt it necessary to issue a veiled warning to the Japanese minister in Washington that if Japan now proceeded into a career of insolence and aggression, it would be "unpleasant" for the island empire. However, there was another matter for Roosevelt to consider, the Philippine Islands, which had been acquired by the United States only a few years before in the war with Spain. On July 29, 1905, Roosevelt's Secretary of War, William Howard Taft, visited Tokyo and signed a secret agreement with Japan, that, in return for Japan's disavowals of aggressive designs on the Philippines, the United States would agree to establishment of Japan's suzerainty over Korea.

The Portsmouth peace delegates were assembling when two Koreans—Pastor Pyung Koo Yoon and a patriot destined for much future fame, Syngman Rhee—sought an audience with Roosevelt. The President received them cordially, looked at their petition on behalf of Korea, and then suggested they forward it through official channels.

This was a convenient way of sidetracking the matter, which had already been settled in Japan's favor. Another appeal, from the Korean emperor (he took the title in 1896 for reasons of prestige), was also rejected by Roosevelt as impractical. In justifying his position, Roosevelt argued that the Koreans "couldn't strike one blow in their own defense" and that they had shown "utter inability" to stand by themselves.

In the months and years which followed the Portsmouth peace, Japan proceeded to assume full control of Korea's economic, political, and social life. On August 22, 1910, Japan formally annexed Korea and during the next three decades ruled the peninsula, renamed Chosen, as a colony and integral part

of their empire. Only Japan's calamitous defeat in World War II ended the Korean's servitude.

We have seen how Korea's destiny, after 1876, was intertwined with the northeast Asia power conflict between Japan, China, and Russia. As a result of its military victories, Japan emerged the strongest power in Asia and the world accepted the absorption of Korea. But although Korea's international status had ended, the Koreans themselves could not so easily forget their ancient kingdom, and many Korean patriots, in and out of Korea, kept alive the dream of independence.

Among them were two outstanding personalities-Rhee, and the famed Kim Koo, who proceeded to organize an underground movement to resist Japanese rule. Both, however, embarked on an almost forty-year exile, Rhee spending much of his time in the United States where he pleaded his country's cause, and Kim Koo living in China. During the years after Portsmouth, Rhee studied at several American universities, receiving his doctorate from the hands of Woodrow Wilson, president of Princeton University.

After Wilson attained the Presidency of the United States and proclaimed his famous fourteen points in January 1918, near the end of World War I, Rhee was inspired to take vigorous steps to attain his country's freedom. He conceived the idea of a nationwide, nonviolent Korean movement to demonstrate to the world that, despite thirteen years of Japanese rule, Korea yearned for independence and self-determination. Early in 1919, after winning Kim Koo's agreement to his plan, Rhee dispatched a message to the Korean underground:

President Wilson of the United States has proclaimed a fourteen point program of world peace. One of these points is the self-determination of peoples. "You must make the most of this situation. Your voice must be heard. President Wilson will

certainly help you."

After highly secret preparations, on March 1, 1919, the Korean began nationwide nonviolent demonstrations. While thousands marched in protest through the streets of Seoul and other cities, to the dismay of the Japanese, thirty-three Korean leaders met and signed a Korean Declaration of Independence: "We herewith proclaim the independence of Korea and the Liberty of the Korean people---" The Japanese, overcoming their initial surprise, reacted with the sword. Thousands of the demonstrators were killed and hundreds of others jailed and tortured.

The Koreans had voiced their desire for independence, but the world showed only passing interest in the "colonial uprising," and within a short time the Japanese had complete control of the situation. It was a bitter lesson for the Koreans. The Great Powers meeting at Versailles found it expedient to ignore them and their appeals, since Japan a victor in World War I. As for Wilson, upon whom so much faith was placed, he soon was without power himself, foundering in the discord of a United States Senate which rejected his League of Nations.

Although brutally suppressed, the demonstrations of March 1919 worried the Japanese sufficiently so that they undertook a review of their Korean policies. They subsequently withdrew the military governor and established a more civilian form of authority in Seoul. In addition to this reform, Tokyo also proclaimed that henceforth Korea and Japan were integral parts of the same empire and that Koreans would be treated as Japanese, the "loyal subjects of the same sovereignty." To symbolize this, arrangements were consummated for the marriage of a Korean prince to a Japanese princess.

Having suffered an almost mortal blow, the Korean independence movement was driven entirely into exile. In Shanghai, Rhee and Kim Koo defiantly proceeded to organize a Korean Provisional Government, with Rhee named as first

President. Another center of resistance formed around the thousands of refugee Koreans who had fled to the Manchurian-Siberian Provinces bordering Korea. The Japanese admitted that these latter Koreans had allied themselves "with Russian Bolsheviki" and were conducting guerrilla raids in the area.

In the bleak 1920's and 1930's, the independence movement developed three centers: (1) the "Russian" Koreans, located in the Soviet maritime provinces; (2) the "Chinese" Koreans, who made up the bulk of the Korean Provisional Government and a few army divisions supported by Chiang Kai-shek's Nationalist government; and (3) the "American" Koreans, located in Hawaii and Washington. Rhee was associated with the Chinese and American groups. However, without power of any sort, the exiles were in constant conflict with each other in efforts to gain control of the movement. On one occasion, the Communists approached Rhee for support of the Soviet faction but he rejected their advances.

Korea's resurrection as a nation remained a dream until Japan's attack on Pearl Harbor and American involvement in World War II. Now the languishing hopes of the Korean exiles were suddenly revived. By 1943, as the great conflict grew in intensity, it became increasingly clear that Japan and her Axis partners had lost the war. The Koreans in exile waited nervously, impatiently, for the defeat of the Japanese and their country's liberation.

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 at 2221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyungan Buk-Do Province on January 6 (by lunar calendar), 1920.

On Easterday (April 17th) when he was a 16, he received a revelation from Jesus about His mission for the fulfillment of God's Providence, and ever since he has been putting His heart and soul into the performance of his bestowed mission.

From that time to the Korean liberation from the Japanese domination on August 15, 1945, he spent his time for internal preparation in silence, concentrating his whole mind in spiritual prayer research of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyongyang under the Soviet Military Government on June 6, 1946.

By giving lectures on the essence of faith centering on God's purpose of creation he gathered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean Communist regime by the accusation of the pastors and elders of the established churches claiming him heretic and breaking social security against the Communist policy in 1948. And when the Korean conflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

Reaching Pusan on January 27, 1951, Mr. Moon continued to propagate and lecture, getting his livelihood through a wharf labor and established churches in Pusan and Taegu in a few

years.

Immediately after the removal to Seoul early in 1954, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pook Hak-Dong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believers were increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st, 1954, for the first time.

The Sung Wha Young Men's Association organized after removal to 241 Heungin-Dong, Sungdong-Ku, Seoul on January 17, 1955, executed as proxy for the office of the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

On March 30, 1955 there was the first examination of the Divine Principle which was the origin of examination system in this association. The HSA moved to 37 1st Ka, Chang Choong-Dong, Choong-Ku, Seoul on April 27th, 1955 and further moved to 71-3, 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, the present address, on October 7th, 1955.

Approximately for one year and half since the removal, the Association quickened the internal power by means of the organizational adjustment and promotion as well as the mission work in Seoul area.

After the simultaneous seven day fasting entire throughout the country since July 14, 1957, 120 groups consisting of 2 propagators each were dispatched to 120 selected cities of South Korea for 40 days dating from July 22nd, and as the result, about new 30 church were established.

In August 15, 1957, "Commentary on the Divine Principle", the first creed of the HSA came out.

Through dispatched missionaries to Japan and the United States of America between 1958 and 1961, the overseas mission

of HSA began earnest.

There have been many various training of preachers since the first nation wide training of preachers on January 10, 1959 and at the end of the year, churches increased to 70.

40 days summer propagations and 40 day winter enlightments during the seven years since 1960 brought forth 700 churches besides big contribution to the improvement of the national culture.

Starting from April 11, 1960, there have been annual joint wedding of 3, 36, 72, 124, 430, 777 couples etc.

On October 14, 1960 the official business posts of HSA were established and old districts and 36 sub-districts were reorganized to 9 districts and 72 sub-districts dated August 31st, 1961 and the sub-districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub-districts in total.

The Holy Spirit Association completed the registration of social organization with the government on May 31, 1963 and was authorized foundational juridical person from the government dated October 4, 1963.

In 1965, Mr. Sun Myung Moon made a round of calls on 40 countries during the ten months, and encouraging and inspiring all the family members scattered in the world, he blessed 120 Holy Grounds in 40 countries.

On May 1, 1966, "Discourse of the Divine Principles" made up for "Commentary on the Divine Principles" came to appear.

In Summer of 1967, 15 officials in responsible posts of HSA in Seoul paid a visit to Japanese Holy Spirit Association for retraining the Japanese family members.

On the other hand, 50 backbone members of Japanese Holy Spirit Association who visited Korea and armed with ideology for victory over communism a stimulus to the realization of universalism rising above the barriers of race and nation.

In Spring of 1969, making a round of calls on 21 countries

during three months accompanied by the late president Eu Hyo Won of the Association, and blessing 43 couples consisting of 9 races, he took a step forward for the realization of the universal family society.

The old 9 districts and 122 sub-districts were reorganized to 34 districts and 169 sub-districts dated July 8, 1970 with 300,000 members and 900 churches in South Korea as of October 10, 1970.

Early in 1970, 73 backbone members of Japanese Unification church paid a visit to Korea and had special training, joining Anti-Communist activities, and Korean-Japanese Joint conference of staff members for the victorious frontline for unification in 1970's

The Holy Spirit Association became a member of the Korean Religious Conference dated April 15th, 1970.

The Association consists of 11 departments and there are districts, sub-districts and wards in Provinces, Kuns and Myuns under its jurisdiction.

Mr. Kim Young-Whi, former director of General Affairs Department, HSA-UWC was newly appointed to the President of the Association dated August 1, 1970.

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 —

