

The Way of the World

February 1972



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher: Young Whi Kim, Chief Manager: Won Pok Choi

Chief Editor: Young Tyang Chang

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**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, Yongsan-Ku
Seoul, Korea**

Printed in Seoul, Korea

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

(Editorial)

Actualized truth, religious final object

There are some who look upon a religion as no more than a static and meditative realm. If a religion is nothing but such a kind of meditation, there may be no more expectation of it to make contribution to actualization of the truth pulled out of meditation and recovery of the paradise, for nothing other than the actualized truth can be the very soul of a religion and no other thing but the paradise recovered can be its final object.

For that purpose, Our Leader, on the 3rd world tour, has taken his first step to come to appear before the multitude in Lincoln Center, New York, one of the seven major cities in America, where he is due to have revival meeting. Now it seems for the world mission to be in full swing.

All the unified families throughout the world have been keeping pace with the Leader by means of all night prayer, roadside propagation, and transmission of the Principles by the blessed women at the rural areas. Under the current situation, it is urgently required for us to keep in mind that all the prayers, propagations, systems are of value and necessary only for the restoration of Heavenly Kingdom.

(Sermon)

The Formula for God's Providence

Sun Myung Moon

The following is Master's speaking delivered to the Canadian Family at the Toronto Unification Church on December 14, 1971. Prior to Master's address Mrs. Choi's Prayer was given in English.—Ed.

Mrs. Choi's Prayer:

Dear Father, we are in the relationship of Father and children, the relationship of Creator and created. We are friends, but not only friends, we are brothers and sisters under you, the Father. Give us strength today and show us the way we have to live. Dear Father, we are beyond the boundaries of nations and countries. You did not make the boundaries, originally, human kind were just children under You. Oh Father, when Satan took the sovereignty of all mankind, how sorrowful and grievous you were. We are now able to know, Father.

Thank you Father, that we are gathered here, around the Master whom you gave the great mission of leading the world into one ideology to make all mankind the same children under you. Oh Father, give us today your loving kindness, strength, and fire rising and burning through us, so that we can be melted into one, and share with each other the joy of God, and even the sorrow of God, in order to know your heart. Dear Father, give us your words through Master, and we will be receptive children. Oh Father, guide us, so that we can understand these words, understand your heart through his words. May we become one with you God, the Father. Thank you for this rich atmosphere,

thank you Father. We feel your presence here, Father, dear Father, please make us real brothers and sisters under the True Parents. Oh Father, be with us all through this meeting. We pray this in the name of whom you sent to us. Amen.

Master speaks on the formula for God's providence

This evening I am going to talk about God's providence for mankind, how He began this providence and how he has been leading it.

There must be a perfect goal for which all men are headed. There must be a goal, a final one, which God wants us to attain. If the wish of God, the desire of God and the desire of man differ, God's will cannot be achieved. How to make those two, that is to say, God's desire and man's desire into one, is the question. How to make the two into one. Even fallen men desire that the true one be one, unique, unchangeable and eternal. God, being the absolute one and the eternal existence, wants the same thing. The core or cross point of those two, of God's will and man's wish will be one point.

But what will it be and what should it be? That is the problem. Man's desire and God's will are not in human honor, human knowledge, material wealth, nor human beings themselves. There must be something, a goal that we are headed toward. That goal is the love through which God and man can unite into one throughout eternity. Love is eternal. Those who love each other want to be eternally in that position. Love is to one. Love is the core of human desire. It must be unchangeable.

Where would men want to meet God? What would be the first situation where man would want to meet God? That is, the situation where man can meet God as his Father, and God can meet men as His children. The situation or place is the home. That is why we call God our Father and He calls us His children. When

children have grown us what would they do. If a man and wife are united, they build up the tradition of love among their family on the basis of their own experiences of having received God's love. (Mrs. Choi: He is emphasizing the Father and son relationship between God and man). As husband and wife, they are going to live or build up the tradition of the love which they have respectably experiences. In the first stage, the individual receives love, vertically from God. Husband and wife, which they are united have give and take of love horizontally. Then, when they give birth to children the vertical love goes down. When a couple have children they are experiencing God's love for His children. When spoken of, with man as the center, we experience God's love from above, verically. Man and wife love each other, and play the role of father and mother giving love to their children. If that tie is unchangeable and strong, God is right there in the family and He will be unchangeable. He will always be with the family. If this had been realized, there would have been no need of faith or prayer to believe in anything that is nor seen or felt or touched. That is what our human ancestors were deprived of. That is; the pattern of how their families should have been. I know you have learned of the human fall. We have no time to give a lecture on the human fall. But due to the human fall we were deprived of those ideal families. The human fall meant degradation from the original status that was God's intention. We are not the way God would want us to be.

Men of course, would go without the material things which were lost. Even though we may lose the things we have, we can go without them. We may still be deprived of material wealth, family, friends, all these things, but still we can live on. But when we are robbed of love, we cannot live. In the Garden of Eden, when the human ancestors fell, the most important thing that was lost was love. Love between God and man was lost. Due to the fall man lost three kinds of love: parental love,

marital love (conjugal love) and the love for children.

Men of the fall have not been able to receive God's true love as parental love. We have not experienced true love in the real sense between husband and wife. We have experienced true love with our children centered on God. If that were the case our children would be in the position of God's grandchildren. There are no people who have experienced these three types of love in the true sense.

Due to the human fall men were deprived of those three loves. However, fallen man did not know what kind of love or what value the love was that they had lost. However God knew the value of those three kinds of love and was extremely grievous and sorrowful after the loss of love between God and man.

Let us imagine the first human couple. There were true children of God and God was the Father to them, but due to the human fall, the love between them was cut off. The men who fall did not feel that much sorrow, but can you imagine how sorrowful and grievous God's heart was at the time of the human fall? God is the Father. If man broke the law of God, God being their father had to drive them out of the scope of his love and even though they were unwilling to leave God, had to because they failed to keep God's law. Imagine what fear they must have felt. God is the center of man's love, life and happiness and man is the ideal subject through which God can develop His providence.

God lost everything. Everything went to pieces. For men too, every hope and happiness was lost. That was a tragedy, it was the saddest thing. How much of a feeling of resentment would God have toward the enemy, Satan, who caused the human fall? What is the human fall? The human fall is to have the linear relationship with Satan. Even in this fallen world when one has fallen in love with another other ties are more or less cut off.

God was the father. Would He not have the love which would not let his children go? He felt like forgiving His children.

But He could not do that. He wanted to forgive mankind. From that point the providence of Salvation began. Suppose there had been a child other than Adam and Eve. If they went to Satan and grabbed their own brother back to God's bosom how would God have felt? Would He have punished him, or driven him out again, or received him? Would he have punished the brother who took him back? Would He have driven him out too, or would he have praised him or left him alone? Which would God have chosen? That is the question.

If He had praised him we cannot believe in the words of Jesus when he said, "Those who want to gain their lives will lose them, and those who are willing to lose their lives will gain them," and "those who are first will be last and last will be first". He could not have promised that. Why? There must be regulations, principles, in taking back what was lost, it cannot be just grabbed back. There must be a law, the Law of Indemnity. God cannot forgive man who rebelled against him, unless he himself sets up the conditions to come back to God, denying Satan. Originally, fallen man rejected God and went into Satan's bosom. So to return he had to deny or reject Satan and come back to God's bosom all by himself. That is the condition.

Had his brother, or anyone else, gone to Satan and tried to take his fallen brother back, Satan would not have let him go without a condition. In order to take his fallen brother back, Satan must be given something which he feels is better than that which he is going to lose. We must give Satan something which he would like better than the one whom we are bringing back. In other words, to liberate him, there should be a brother who is willing to sacrifice himself in place of his fallen brother. That sacrificial brother will become the second Christ. His fallen brother will be liberated on that condition alone. If there had been such a brother who had filial piety towards God, His Father, when he could feel his father's heart when he lost his fallen brother he

should feel that he would do absolutely anything to relieve the Father's grief and take back his brother. If that were so, he should be willing to sacrifice himself in place of his brother. When man fell, God was tearful. Both God and men were tearful when they had to part from each other. A man, a brother, should come who will experience God's grief and his fallen brother's grief and is willing to do anything to relieve those grievous hearts. The tears of that brother would not be the tears of sorrow. When man fell God shed tears of sorrow, the same as man shed tear of sorrow but these tears were shed for themselves. Another man must come who sheds tears not for himself, but for God and his lost brother; they will be the tears of Hope. With the coming of that man among mankind, there can be the hope of salvation. The date of the providence of salvation will be opened with those kinds of tears which are to relieve God's sorrow and man's sorrow. Do you understand that point? When you cry for yourself, your tears belong to Satan. As long as man sheds tears for himself there cannot be any salvation. That is the problem. Abel had to reject Satan and come back to the bosom of God by fighting against and defeating Satan. He had to separate himself from Satan. Then, Abel would be different from his fallen brother. Since he was in that position he could receive God's love. Instead of being arrogant, Abel should have been willing to die for Cain. Those three stages are the important formula: First, the man who is willing to save the world should be able to first fight against Satan and win the victory over Satan and come into the love of God and then, feeling the heart of God and his fallen brother, he must be willing to sacrifice himself in place of his fallen brother, in order to relieve God's grief and his fallen brother's grief.

Only on that condition can his fallen brother be taken back. We are taught about the problem of Cain and Abel in the Principle. Abel should have separated himself from Satan or Cain

and then come into the love of God, and then by feeling and experiencing God's grief and his brother's grief should have been willing to sacrifice himself in place of them and save his brother at the risk of his life, at the price of his life. But in the process of doing that, he was killed by Cain. The Unified Family knows the Divine Principle.

The members are in the position of Abel. So you must first be able to fight against Satan and separate yourself from the Satanic world. That means you have to come into God's love. But that is not all. From then on you must be willing to sacrifice yourself in order to relieve God's grievous heart and that of the brothers and sisters in Satanic bondage. At the price of your life, your sacrifice, you must be willing to take and save them from the Satanic world. At the sacrifice of Abel, the Restoration and providence will proceed. That is the formula you must remember. This is the unit of God's providence.

We see another example in Noah's act of building the ark on the mountain for 120 years, that long course of years when he fought against Satan. He must have been rejected by his wife, his family, his neighbors and relatives. From his nation and from the whole world, he received scorn and rejection. But if he had even once been tempted to not do the job, he could have been invaded by Satan again. But he overcame all those difficulties and succeeded in carrying out his mission. He fought against Satan and separated himself from Satan, and God came to love him and he came into God's love.

But that is not all. When one comes into God's love, God lets one go into the Satanic world and be sacrificed—be put into difficulties and suffer, in order to train one, of course but also in order to save more people at the price of one who is willing to sacrifice himself in order to save the whole world. Noah, who was a righteous man, a just man, a good man, had to sacrifice himself, always shedding tears with a grievous heart. He had to

sacrifice himself for the sake of other people, not for himself.

Let us look at Abraham. God separated him from his father, the seller of idols. He had to leave his family, his native land, his material wealth and everything else. By cutting himself off from the Satanic world he would have come into Canaan. God developed His providence to train him, to have him cry not only for his own nation, but for other nations, and even for the enemy. He did this by driving him away from his native land, by sending him to other nations. He roamed about like a gypsy. He lived his life always crying in prayer with a prayerful heart and wishing God might save the people through his prayer. That is why God blessed his descendents as stars in heaven, and sands on earth.

From the Bible we get the impression that God just blessed Abraham, loved him unconditionally. But this was not so. He had to cut himself off from Satan, leaving his dear family, native land, material wealth and everything else behind and going to the unknown land of God's choice, always crying for God and for the people. He prayed and suffered much for those nations. Only on that condition could God use Abraham as the father of faith, and bless Abraham with so many good descendents. These things are not recorded in the Bible, but it was only because of such a background that God could bless him.

Jacob left his home and went into Haran where he was like a servant, and having been cheated by his uncle Laban, he was given Leah in place of Rachael...whom he wanted. Once he had Rachael, he had to flee from the land and go back to his home. Upon the foundation of difficulties alone could God bless him after about 21 years. During this time he was cheated 10 times by Laban, but, having gone through all these hardships he was able to leave Haran. Even in his difficulties he had a prayerful heart for those who cheated him. His act of wrestling with the angel was also the act of fighting against Satan, who was blocking his way to carrying out his mission.

The same thing happened with Moses. Moses after spending 40 years in the Pharaoh's palace, also had to leave all glory and wealth, cut himself off from the Satanic world, for the sake of his nation was willing to sacrifice his life. All those people have gone through the same formula.

Just before we look at Jesus, let's look at John the Baptist. He was led into the wilderness. That is, he left his home, cut himself from the past and came into the wilderness, eating locusts and wild honey. He shed tears for the coming Messiah, for God, for his nation and his people. That is the point where he differed from the prophets previous to him.

He desired that the Messiah would hold sovereignty over the whole world. And when he prayed he shed tears of a different meaning. He shed tears for the nation; for the Messiah to come, the one John wanted to take hold of the sovereignty of the Satanic world, and he cried for the sake of God. In that sense he was the greatest of all prophets. In other words, the other prophets had no ruler coming. John was making the way straight for the Messiah, the others did not pray for the ruler who was to come but John had the ruler coming and prayed and worked for him. That is the difference. That is the reason why he was the greatest prophet. But John prayed for the ruler of his own nation, while Jesus came as the ruler of the whole world. His viewpoint was a little different from the heart of God. That is the very beginning of his not being able to become one with Jesus.

His view of the Messiah was that of the Messiah of his own nation. So he dreamed of the Messiah as coming to save the nation of the Israelites. So he expected Jesus to observe the Mosaic Law, the system of the Israelites, but he found that Jesus was not doing that but was breaking it. But Jesus was going to save the whole world. His scope was wider and different from John's. There was no one nation in his sight. That is what made them different

from each other. Thus John the Baptist stood on the side of the Israelites who opposed Jesus, and caused his death. If he stood on the side of Jesus and had become one with him, he would have become the chief disciple of Jesus, and the disciples of John the Baptist would or should have become Jesus' disciples. Then the followers of John the Baptist and the whole nation which believed John the Baptist to be the greatest of all the prophets could have followed Jesus. Do you understand that much?

The chosen nation does not refer only to the Israelites, but also to those who separate themselves from Satan and come into God's bosom. They are the chosen people. With those people as citizens the chosen nation was to be formed. Jesus was to come among the separated people, among the people of God's choice. If the people had received Jesus, then Jesus and the people would have formed a separate nation, and the providence of salvation could have been extended to the whole of mankind. That separated nation must shed tears and make themselves sacrifices for the sake of other fallen nations and for God, just as Abel as an individual did for others. But the people of Israel did not think in this way. They thought that Jesus would, when he came, take the sovereignty of the nation, and under him they would be leading happy lives, and they would be blessed with abundance both on the spiritual and physical level. They desired all those things for themselves, not for others and not for the whole world. It is God's will to send the Saviour to save the whole world not just one nation. That is the aim of God's providence.

You read the passages in the Bible saying that you must love God with all your heart, with all your mind and with all your soul; that's the first commandment. Love your neighbours as yourself, that is the second. That means that each of us should be a person like Abel, who is willing to sacrifice himself for others. To love your neighbor means to love the whole world,

That first commandment is to love God and the second commandment is to love the people of the world---(neighbor). That is why Jesus said those who want to lose their lives will live and those who want to gain their lives will die. I want to repeat the formula. Separate yourself from Satan, win over Satan and come into the love of God, and then, feeling the same heart as God to be willing to sacrifice yourself to save your neighbors, your brother, to save the whole world. Those three stages are God's formula. The great people and saints or holy people of the earth have separated themselves from the fallen world, from the world they used to belong to and have proclaimed or advocated something new. Then, at the sacrifice of themselves, they tried to influence or save all mankind. Always they longed for God. So they are the ones who follow the course which has been explained. The four great sacred men of the earth, have been religious leaders, Jesus, Confucious, Buddha and Mohammed. All founders of religions, because they longed for God and for all mankind have gone through torture and persecution for mankind. Let's take an example from our own lives. Suppose a man has ten friends. He would like the other sacrifice for him. Because of his selfish purpose there will no longer be friends, they will go away. If that man denies himself, and was willing to do things for his friends and sacrifice himself for the cause of greated value, it is natural that they would be attracted to him.

Then those ten friends would bring him their relatives and acquaintances. Then that group could grow in number. That's because God would co-operate with such a group. God is with such a group, and for such a group. In a limited sense one would think the friends foolish to serve others and do things for others, but on the contrary of one does that, he is standing in the center and people will gather around him, with him in the center. He not only become the center and core of the group but many more people would come to follow him and beg him to save, lead and control

their lives. They will want to be controlled, and ruled by him. If the leaders of countries were that way, then, their subjects would come to their knees, begging them to dominate them. They would be willing to be ruled by those kind of people. Isn't it true? So, to sacrifice yourself, is to win people. The individual, the group, or the world based on that formula, will trust God, all will diminish. Look at Israel. The individualistic ideal prevailing in the democratic and liberal world is dangerous in that sense. On the grounds of this formula, it is not desirable, it is not part of this formula.

What I want to teach you is this; to love God and to love people at the price of your own life. Then you can gain your own life and then gain the people. That is what God wants from the bottom of His heart, and that is what Jesus wanted us to be like. When Jesus prayed at Gethsemene- "Father, let this cup pass from me, if thou wilt. Not as I will, but as thou wilt". When he prayed that, his attitude was that of a son who loved only his Father. On the cross he loved even his enemy and prayed for him. There had never been such a man in all history previous to him and there was no such man after him. That is the sign of his having loved the whole of mankind.

That is what made Jesus the greatest. If you can do that much, you cannot help but be the friend of Jesus, or the bride of Jesus. You can have his father as yours, you can have everything he had.

Now let us conclude. Those who shed tears for themselves are fools, great fools. Those who shed tears for others are wise men, because they can win the whole world and will God and everything in the world. By doing that, you can be the possessor of God's love. You can hold position of, and inherit parental love from God, conjugal love between man and wife, and children's love. By possessing all these, you will be the richest of all people. You will stand in the position of having possessed God's love,

God's ideal, and man's purpose. So you can become the dominator of the whole world—by love—true love. In order to do that, you must remember the three stages of the formula; separate yourself from Satan, come into the love of God, and sacrifice yourself for the sake of other people. In studying, you should not study for your own benefit, or for your own sake, but you should study to save the whole world for God. So now you know the way to live. Even when you marry, you must not forget that you are marrying for mankind, for the future of mankind. This kind of people cannot perish. (Mr. Kim: The place where those people meet, that is the Kingdom of Heaven) When you pray, do not pray for yourself, but for others. If you do this the result will be yours. Do not pray for the Unification Church, Unified Family, but pray that God may use you to save Canada and save the world, at the cost of your lives.

Question; How do we separate ourselves from Satan when we are in the Satanic world?

There are three stages of separation. Firstly, you must separate yourself from your Satanic environment, secondly your body should be separated from Satan, and thirdly your heart(love) should be separated from Satan. So your heart should be known to God and not to the Satanic world. So in the old Testament age, by the material we came to God. In the New Testament age we went to God through our body at the sacrifice of our body, and in the last stage we went to God through our heart(love). We go through these three stages. You have to cut off the environment of your physical parents, even from the fallen husband and wife relationships.

(Report)

Our Leader on the Lecturing Tour in USA

Master on the way of the third world trip since December 5th, 1971 came to appear in the presence of the multitude for the first time in New York, one of the seven cities in the States, where he is expected to have revival meeting through lecturing Principles under the catchphrases, "The Age of Hope", "The Age of the True Family". The schedule of his lecturing tour is as follows:

LINCOLN CENTER
FEBRUARY 3, 4, 5 & 6 1973
8:00 PM

GOD SPEAKS TODAY

New Christian Master
from the East
brings
NEW SPIRITUAL AWAKENING

Dr. N. S. Park

- The Age of Hope
- The Age of the True Family
- The New Spiritual Awakening
- The New Christian Master

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OR TELEPHONE (212) 624-7631
FOR FURTHER INFORMATION**

Sponsored by THE ASSOCIATION CHURCH

This is one of the handbills distributed in New York City.

- ☆ New York, Lincoln Center
Feb. 3rd, 4th & 6th
- ☆ Philadelphia, Sheraton
Hotel
Feb. 8th, 9th & 10th.
- ☆ Baltimore, Caucher College
Feb. 11th & 13th.
- ☆ Washington, D.C., George
Washington University.
Feb. 19th, 20th & 21st.
- ☆ Los Angeles, Ambassador
Hotel
Feb. 28th, 29th & March
1st.
- ☆ San Francisco, Scottish
Rite Temple
March 4th, 5th & 6th
- ☆ Berkely, Calif., Claremont
Hotel
March 9th, 10th & 11th

The lecture of the Principles will be done in England and the West Germany. Meanwhile Master advertised \$100,000 prize contest for a novel on the theme "Jesus Christ and the Agony of the Cross: God's Will or Man's Failure?" in the New York Times, at the rate of \$6,350, which surprised the entire world.



(NOTICE)

Celebrations of 1972

- God's Day** : January 1st, Solar calendar
Parents' Day : March 1st, Lunar calendar
April 14th (Fri.), Solar calendar
World Day : May 1st, Lunar calendar
June 11th (Sun.), Solar calendar
Children's Day: October 1st, Lunar calendar
November 4th (Mon.), Solar calendar

Armament Campaign for Victorious Unification over Communism

Resolved at the nation-wide presidents conference of the Sungwha Students Association, the Sungwha Students Groups consisting of 50 members each made the armament campaign for the victorious unification over communism throughout the South Korea with placards "Let's Protect the Unification Front!" lifted up during the period between January 10th and February 10th.



Students demonstrate at the Seoul Station Plaza.

In Seoul, they developed the campaign at the main parts—The Seoul Station, The National Theatre (Myungdong), Seoul Play Ground and Sejong-ro (near the Government Office) under the leadership of Chief Hong, Yun-pyo, Student Division, HSA.

Five Western Families Visit Korea

On their way home from Japan, after the international hunting contest, five European and American families: Mr. Galen Brooks and Mr. Larry Ray Trenbeath from America, Mr. Gerhard Ernst Bessell from West Germany, Mr. Ian Mark Alexander from England and Mr. Gerard Pouyet from France, stopped in Korea by KAL at 7:30 p.m. on January 29th. and stayed for five days.



Western Families Visit Hq. Office. Right from left, front row: Mr. Gerard Pouyet, Mr. Gerhard Bessell, Mr. Larry Trenbeath, Mr. Ian Alexander and Mr. Galen Brooks.

Staying in the Training Center at Sootaek-Ri, they visited the Namsan Holy Ground on Feb. 1st, were invited to breakfast

at Seoul Headquarters Church, called at HSA Office and were entertained dinner from Mr. and Mrs. Eu Young-joon, a blessed family to Yongsan Church (Seoul) including going to the Korean movies. They also visited IFVC Office and The Weekly Religion. Even on a rainy day, Jan. 31st, they enjoyed to participate the street campaign of armament for victorious over communism sponsored by The Collegiate Association for the Research of Principles at the Citizen Hall Plaza.

Let us Protect the Unified Front!

(Announcement)

ANNOUNCING \$100,000 CONTEST FOR PUBLISHED WRITERS

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

The Holy Spirit Association for the Unification of World Christianity (HSA-UWC) is sponsoring an international novel-writing contest on the topic "Jesus Christ and the Agony of the Cross: God's Will or Man's Failure?" The contest is for published writers only. First prize will be \$100,000. In addition, a motion picture will be made of the novel. The Holy Spirit Association will provide an information packet containing all the necessary material to write the novel. You supply the imagination. Contest begins February 22, 1972 and ends midnight October 14, 1973. For further information, fill out the accompanying coupon and mail to the Holy Spirit Association for the Unification of World Christianity in any of the following countries:

Mr. Young Whi Kim
71-3, 1st Ka, Chungpa-Dong,
Yongsan-Ku,
Seoul, Korea

Mr. Dennis F. Orme
Rowlane Farmhouse,
Dunsden, Near Reading,
Berkshire, England

Mr. Farley Jones
1611 Upshur St., N.W.
Washington, D.C. 20011
U.S.A.

Mr. Reiner Vincenz
A.U.C.M.
7, rue Le Sueur
Paris 16, France

Mr. Paul Werner
6 Frankfurt,
Hochstrasse 48,
West Germany

Mr. Martin Porter
HSA-UWC
Via Treviso 31, Int. 3
00161 Rome, Italy

Mr. Peter Koch
A 1030 Wien,
Marokkanergasse 12/6
Austria

Mr. Teddy Verheyen
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The announcement on the issue of Feb. 11, 1972 of "Le Monde" which has the largest circulation in France.

An Analysis of North Korean Propaganda

By Hal MacKenzie

North Korea is known as the most hard-line Stalinist regime the world has ever known. The degree of regimentation that it exerts over its fourteen million people, the depth of its commitment to violent revolution, the extremes of the personality surrounding Marshal Kim Il-Sung are unparalleled by any modern Communist regime, and surpasses even Stalinist Russia in its heyday. While most other Communist regimes have covered their propaganda with a veneer of sophistication and legitimacy, North Korea's is unabashed in its vulgar glorification of Kim Il-Sung, the intensity of the abuse it heaps upon its rivals, and its extensive use of the "Big Lie" technique.

A prime example of the cultivation of Kim Il-Sung is his biography, published in 1969 by a Japanese publisher and advertised extensively in the New York Times and the Times of London. Even as outright propaganda, this document is amazing in its fantastic claims.

To legitimate Kim's claim of being the Messiah of the 40 million Korean people, the book unashamedly distorts Kim's background to portray him as coming from a revolutionary family, single-handedly defeating the Japanese in Korea, and personally building the Korean Communist movement with minimal help from Soviet Russia and Communist China. To refute all of the lies in this book would take too long here, but a true account can be had from the Korean Communist Movement, 1919-1948, by Dae-Sook Suh, Princeton University Press, 1967.

A perusal of *The People's Korea*, an English-language

weekly published in Japan, reveals a continuation of the messianic theme. Every mention of Kim Il-Sung is repetitively followed by superlatives such as "repected and beloved leader," or "the great leader of the 40 million Korean People." The glorification of Kim is complemented by a corresponding vilification of his rivals, in particular South Korean President Park Chung-Hee.

The "Big Lie" remains an all-pervasive aspect of North Korean propaganda, as can be seen in this quote from the radical newsweekly, the Guardian:

"As mass opposition was developing inside South Korea to Rhee's tottering dictatorship, he made one final, desperate attempt to become ruler of all Korea...on June 25,1950, units of the U.S.—controlled South Korean army crossed the 38th parallel, puns blazing...

The DPRK immediately repulsed the attackers and began pushing toward Seoul." (10 Sept. 1970)

Ordinarily, home-grown North Korean propaganda would be dismissed by most people in the West as the ravings of an insanely paranoid regime. However, there is a heavily financed effort on the part of leftist and Communist groups in America to spread high-quality pro-North Korean propaganda, with all the legitimacy they can muster from pro-Communist professors and front-group leaders. On February 27, 1971, a fullpage ad appeared in the New York Times, paid for by the "American-Korean Friendship and Information Center," urging the pull-out of American troops and equipment from South Korea. The AKFIC executive board includes such prominent leftists as Prof. Howard H. Parsons, Ruth Gage-Colby, Joseph Brandt, and Herbert Aptheker. The AKFIC has since come out with a fat, "scholarly" magazine called "Korea Focus," featuring thinly veiled article blaming the U.S. and South Korea for all of the tensions in Korea, and lauding the "peace" moves of the Kim Il-Sung regime against the South.

Furthermore, a full two page ad appeared in the Vancouver Sun on June 26, 1971, paid for by the "Friends of the Korean People," featuring a prominent picture of "President Kim Il-Sung, Great Leader of Forty Million Koreans," over an interview of Kim by the "Democratic Youth League of Finland." North Korean "friendship" groups are also active in France, England, Germany and Japan.

The Black Panther Party paper dedicated a full issue to Kim, lauding him as a great leader of the Third World revolution. A new commune has appeared in Berkeley, calling itself "Chollima" after the title of the industrialization movement in North Korea. Korean residents throughout the U.S. have recently received high-cost pamphlets and hard-bound books of the "works" of Kim Il-Sung with no identifying marks or union labels. Pro-North Korean literature has also appeared on campuses coast to coast with no identification.

One shudders to think that such a blatantly tyrannical and violent regime as Kim Il-Sung's has such an extensive public relations effort in its behalf. It reflects similar attempts after World War II to "sell" the brutal dictatorship of Stalin to the West—an attempt which was, alas, all too successful. If the truth about the North Korean regime were fully communicated to the world, then Kim Il-Sung and his "lackeys" in the West would receive only the disdain that they deserve.

What does the spirit require for growth under indirect dominion?

By Carl Redmond

First of all, the spirit requires love: the love of give and take with your brothers and sisters. Without this the spirit is isolated and can only grow slowly if at all. People in the Satanic world are starved for love; they may have give and take, but the love relationship is insincere. I was desperately seeking people I could communicate with and have true give and take with. When I met the Family I found so many responsive people that I just couldn't keep away from the centre and its life. I literally could not keep away. My spirit was starving for love and truth and I just couldn't wait to move in: the old life was completely dead in comparison. I used to turn up on the doorstep night after night to feed my spirit with the love that was there. I'd learn more about the Father; I'd have more truth from the Principles; I'd begin to feel better than I'd ever felt in my life.

The joy and power I'd feel in spirit from one evening at the Centre would surge through me and I'd be striding off down the road at a mile a minute. Observing the nightskies and the people with crystal clarity, I'd find myself thinking of the Family, of the different personalities responding and stimulating my questions and answers, and after a day or two in the Satanic world I just couldn't keep away. I literally craved to move in. I don't know what sort of life I envisaged—whether it was sitting reading the truth and discovering in the spiritual atmosphere, or whether it was getting down to practical work, or campaigns. I simply knew my spirit needed to be fed by the love and the

truth I found in the Family. Concern of others for you, that is an inspiring thing. To know that others are really concerned for you and care, that is a heartening feeling, and that feeds the spirit. If people chastise you, then what a relief. Then you know that person is aware of you, he cares for you and wants to help you grow. And you do grow by feeling the concern other people have for you in the Family.

Also, the spirit needs action. Right action on the physical plane. For instance, you can read Principle for hours on end, but it is only in picking up a painbrush or going out on a witnessing campaign that the laws and theory become experience and in reality. When I first came in the Family, I'd just want to hear 'Master Speaks' or the Addresses of Our Leader.—all very much on the spiritual plane. Then later I found I wanted to do collating pamphlets, stapling, folding for the Make Britain Safe booklets. Soon I was an expert in collecting up the ones, threes, fives, sevens, and nines. I found in expressing in action my love for Sun Myung Moon and for God that my spirit received very much more than it ever gave out, whether it was folding paper or loading up the vans and going out witnessing. Where were the laws and theories now? I wasn't consciously thinking of them now, but they were being expressed in action—God was showing me more and more.

Prayer is necessary too. In making the prayer condition every day, not only do you get disciplined, but you feel your attention not centering on self but on outside things such as the world and people's problems and the difficult time the Father must have. Prayer nourishes the spirit and feeds it, whether it is an hour's battle with the spirit world or twenty minutes heart to heart with the Father. Unless you are prayerful, Satan can take you over and over again, or something you do wrong in physical, or attitude towards the creation or other people. Prayer makes you realise why you are here, and what a

waste of time most of your thoughts are when the Father is so close to man and there is so much to do. Prayer also protects you: Satan cannot attack you so much. After prayer things are so much clearer and I find I can 'breathe' again and be more concerned for those around me.

Another thing you need is to be humble and flexible for you never know what is going to happen next and how the Father can use you or help you with some problem in some way. To be humble to others when they are gunning for Satan within you—it's not easy. Theoretically it is quite straightforward, but in practice, in the unprepared—for moment, it is a battle with pride and false reasoning. My spirit can only grow when I am prepared to learn from others and take things in the right spirit and not to defend myself. Frequently I find that Satan takes me on this and it is only later that I cool off a bit and see how wrong I was and still am. Wonderful scenes appear; I see myself exposing my innermost Satanic thoughts, thanking that person for helping me, expressing my desire to improve and generally clearing up the situation in a healthy straightforward manner, but it doesn't seem to happen that way; still, I'm sure we are all grateful in the end, if not in the moment when we are chastised. Our spirit is being freed from bad influences and we can continue to grow. It's just in the moment of being hit that I find difficult to be humble enough.

In the Indirect Dominion, I need the advice of those who are closer to the direct stage than me, those closer to the Leader. To put their advice into practice takes greater effort than I thought, but the situations always arise.

What are the differences between the three stages of growth?

By Chris V. Davies

I have rarely thought about at what stage I or others were at since it has seemed to me it's best just to press on trying to serve Father and treat each situation as it comes. To try and see at what stage I am seems like giving Satan a wonderful opportunity to work. However, praying and thinking about life and progress in Principle, it seems to me that there are three ways that we are inspired to act and that these three ways reflect the three stages of growth.

Firstly, we do things because we are told to do them. When I came to Principle I thought I should spend all my time writing songs and singing to inspire people. I felt if the people in the Family really believed Principle they should be out on the streets shouting their heads off. I felt the power of God very strongly but also went through periods of tremendous negativity. I stayed with the Family because I knew the Principle was true and I felt a love stronger than I had ever felt before. If I hadn't stayed in the Centre I would never have survived. Many of the things I did because I was told or because I felt there would be strong disapproval if I did not do them. Often I acted because of fear. Through experiences like this I began to see that I did not know everything and could and must learn from others, both regarding my personal behaviour and approaches to witnessing. Many times I resented and often argued in my mind or outwardly, but in the end I would have to comply, because I recognised my course would separate me from Father, since He

works through our Leader, national Leaders, centre Leaders, etc., and to disobey a centre Leader is akin to disobeying God. The last thing I could bear would be complete separation from God, because of the love I felt from Him, and this fear often led me to do things that of myself I would have regarded as stupid.

Secondly, we do things because we feel somebody else would approve, or it is the way they would do. This may also be inspired through fear of going against God, but as you see the wisdom of a leader as he tells you to do things, so you try to emulate him. This is like obeying God while eagerly seeking to understand. I have often found it very good in situations to imagine I'm with other Family members, particularly Dennis and Doris. Would I behave like this if they were here? What would Dennis do in this situation? In the Divine Principle the second stage is that of Division. It seems this is the stage of Cain humbling himself to Abel in heart, and learning to do as Abel does. He still does not see completely clearly so it is not Perfection, but his spirit is growing as he becomes more sensitive to what God wants through his observations of how Abel behaves. When I was at Mitcham, the Sunday service at Dorney was like a glimpse of Heaven, inspiring me for the new week. Though judgement was stronger there and the possibility of strong chastisement much greater, it was a tonic I craved like an addict, which enabled me to face the week whatever might happen. This was Cain inspired to try to follow Abel, still unable to follow God on his own.

Thirdly, we do things because we are directly inspired by God. This does not mean inspired by the spirit world. Since in this stage we must be able to control the spirit world, that is, to dismiss evil inspiration. In this stage we will be able to stand before God, to be inspired by, and follow His will, and to overcome all Satanic attractions on our own, (as inspired by Him.) This is the goal of each one of us which we must attain if we are to

be reliable leaders. We may have responsibility for a large number of people. If our Leader asks us, say, to move somewhere else, we must be able to understand what he means. Does He mean today, or tomorrow, or next week, or when it is convenient? He may not know all the facts and be relying on our Judgement. The wrong interpretation could mean disaster. If we are still in stage one of obeying the law, Our Leader will have to examine the whole situation himself before giving us an order. How can He do that? He has said the third stage of obedience is obeying after knowing God's Heart. Feeling as God feels we should know what to do.

But we can't do that unless we have been through the other stages first. I thought God wanted me to sit and play music all day—I thought it was His inspiration and what I was being forced to do was not His will.

Therefore humility is necessary to be able to grow. Fortunately for me, God often shows patience and works even to create humility in us through chastisement and our paying indemnity. How much quicker He could work if we made ourselves humble! When I have been chastised and have been low I have often felt sad because I have caused God so much trouble, and caused Him to take the 'alternative course' as happened in the life of Jesus. However, I know He does not want me to remain saddened by this, because He wants to forget it Himself, and it is a favourite tool of Satan to deplete us and put us out of action. I can only be thankful and try again.

In our period of growth we have highs and lows—we have mini-falls. Sometimes we are to respond to Formation type inspiration, sometimes to Perfection type inspiration, and these may all happen in quick succession; thus I still think it's wise not to think 'at what stage am I.' Be humble and prayerful and seek to follow what you feel as you seek God's will. Act in faith, trying to do best.

The meaning of give and take

By John Relph

If I give out energy to something, I like to be rewarded. If not, I feel empty, and that I have done it for nothing. If I get a response equal to the energy I give out, then I feel what I have given. If I care for something, it comes more beautiful to have the more care I take, the more beauty I see in it. Therefore I get a response corresponding to what I have given out. The more beauty I see, then the more I am happy and alive. Therefore, if I care for nothing and appreciate nothing then I receive no joy from any object and my life is empty. If I have give and take with creation and care for it then the creation responds by being more beautiful and I feel great joy from having cared. Give and take with people also brings great joy, the more open people are, the more give and take exists between them and the closer they become through love for each other and understanding. However, all this love must be given with direction and that must not be for selfish gain. By showing love to all things and giving love and understanding to all things, then great satisfaction is felt through the response of the object. The more one gives the more beauty is returned, therefore complete giving results in complete beauty. This complete giving is perfect give with the response of great beauty, giving great happiness. I know give and take and what I have said is true because if I do something, it matters little how long it takes, if my heart is not in it I feel empty at the end. If I give through heart then I feel the response from the object.

If in the classroom I teach a lesson and approach it with the attitude that it is just something which must be done, then

this is reflected in what I say and how I react. If I am disinterested and lazy and cannot be bothered, then the children feel and respond accordingly. They do it because they have to, not because they want to. If instead I put every ounce of energy behind what I am doing and launch myself, the children immediately sit up and take notice and show interest. We begin give and take and great satisfaction follows as we grow from strength to strength in discussion and they cannot wait to get down to writing and drawing to express themselves further. They are happy and lively and I feel deep satisfaction in having achieved something: it is a pity to have to stop. Therefore, ideally, everything I do in life, I should launch myself into it, and the more I give out the greater will be the response to give me satisfaction. By working in an opposite way to this, great apathy and boredom is created and there is no zest in life and both the children and myself feel empty and plodding.

I see all give and take in this situation. It makes little difference what you are doing. If you give out great energy from heart in the work you do, then the response will make it all worthwhile. The perfect give and take, the highest form is that which is centred on God. If we centre ourselves on Him, every minute of every day, how can we do anything else but give out all we have to bring joy to the Father and share in it ourselves. You only get back what you give out. Give nothing and you get nothing. Give everything and all happiness is yours. I really realised this when situations at school led to the necessity of my having to tell Trevor to think about what he was doing. I found that as I was telling him what he should do I was also telling myself that I fell far short of what I was saying, and that I too needed to give myself a good shake. It was a talk of give and take from which we both learnt a great deal and appreciated each other. I realised I was teaching myself through Trevor's mistakes.

The benefits of truth

By Terry Brabazon

Satan holds the world as his because the truth has been hidden for so long. His grip becomes stronger the more divided people become, and what causes these divisions? Through not knowing the truth, through it being hidden from us, Satan has dominated this world with lies and falsehood. Truth brings understanding, an understanding of the Heavenly Father that shows men what the purpose of creation is, why man is here. It allows him to see beyond himself, to see the cosmos as God intended.

But when the truth is hidden, when we live in falsehood, we lose sight of spiritual values, of reality, and become wrapped up in ourselves, in our ideas, in our job, our way of life, in our own selfish ideas. We lose sight of what man really is and become a slave to the physical world. We forget God, so we don't care for other people. We become isolated and so a greater prey for Satan who wants us to become even more divided to make his kingdom more secure.

But once the truth is known and appreciated, man can see the futility of a world that is divided, a world where suffering and fighting are taken for granted; once the plan of God is revealed to him, he becomes aware not only of his life, but how the life of the whole world should be under God: he can see beyond the barriers of race, fighting, hate. He can see the greater glory joy, and peace that God has intended for man, but which Satan has kept from man through the lies and guilt he uses on us all.

Satan deceives, holds us by making us feel guilty, wondering

what other people think of us, telling us that nobody really understands us, not to be open in case we are hurt. He uses all these false feelings to make us isolated. Truth dispells all this. It shows us how man should be open-hearted, how he can come to see God in his brother. It shows him the elements of God in man, and gives him the opportunity to bring them to the surface, so that he may express God within him, develop God's love for the whole of humanity reveal his true personality, and become free in spirit, realising his true position in the cosmos and the true position of all things under God. It allows him to break Satan's hold and establish his relationship with God.

We are Satanic, and our ability to tell good from evil, truth from falsehood, is seriously impaired, so the evil within us must be exposed so we can see ourselves as we really are and hide from our evil natures no more. Only in this way we can rid ourselves from evil and build a real foundation of truth inside us. Satan does not like us to do this because it means we are tearing ourselves away from his hold and bringing ourselves step by step back to God, back to the whole truth, not just a tiny part of it.

It's only by knowing truth and being truth that man will become free under God, free to express God's heart, free to love his fellow men with God's heart, and free to build a happy, peaceful, loving world where suffering is no more. Without truth, men individually can never be really free, never really happy because they are separated from God. The journey back to God is a hard one, but the rewards are limitless; and these are the rewards man has been seeking in his innermost heart since he was created. Collectively, man will never be united with his brother until his spirit is free and the kingdom of heaven on earth established. Men have longed for a united world, united people for so long. Many men have died supporting spiritual values and truth, — to make this country what it is today, a

country where we have come to accept too lightly what they have earned so dearly. Now we must go further, and bring the whole truth to everyone. To show people that we have the power in ourselves through understanding God's plan to make this world one world, one family, centered on God. The truth gives us the direction and the sense of purpose to build this world.

There is no leadership without tear.

Judgement of heart

By David E. Blaid

When Alec said I was to write an essay, and that he would give me the title later, I was intrigued and wondered what the subject might be. When he handed me a card with "judgement of heart" written on it I was taken aback. The words accused me, and I knew I was guilty. When I first accepted the Divine Principles I was overwhelmed. I was overjoyed that something so true and brave should come into my life, that my most secret hopes and dreams should be so completely vindicated, that I could work with God and help to overthrow evil.

Then Satan struck, and my first innocent response became clouded, my heart got covered up under a heap of mistakes, misunderstanding, and pride. I seemed to get caught up in a phoney relationship with the rest of the Family from which there was no escape, and the Divine Principles seemed to operate as a harsh, mechanical system that prevented any expression of truth.

Looking back, I sometimes wonder that I didn't explode. Sometimes my feelings were so intense I thought I would burst, but I kept mum. I wasn't going to be the first to crack. This is a terrible state if affairs to be in and, no doubt, to put up with. Fortunately, it cannot last forever. Sonner or later the facade must crack, your real feelings must be expressed and your true nature manifested.

Then your heart can come under judgement, and only then do you have a chance to really change and grow. What a wonderful feeling—like a drink of water when you're thirsty. Such a relief to return to the world of reality.

Then you can see how Satan fooled you into accepting an

outer sham in exchange for the inner truth. Little by little you are robbed of your integrity. The Heart is inner and subject. Unless that changes, all else is fraud. Consequently Satan works hardest of all to prevent expression of heart. He uses all the right words and phrases, —humility, truth, love, and obedience— all these are trotted out and displayed on the appropriate occasions.

Judgement of heart pierces and destroys the camouflage, it sets the heart free and exposes the evil that has enslaved it. It is the judgement that Satan hates the most: it is the judgement to the most desired.

My belief is that to have no wants is divine.

—Socrates

Examples in personal judgement and the right use of love

By Frossini Vassilopoulos

Since the conscience is the filter between the spirit and the physical mind, when one does something wrong one gets pinches in his conscience. Everytime I do not witness enough—I never witness enough—I feel rotten inside. When something that Nick did was wrong and although I knew it I did not correct it out of laziness, I felt awful, and released when Majorie chastised me. Many times I find the easy way to do things which is not always, or rather is never, the right way. Many times I reply in a disrespectful tone; when I realise it, it is never too late to correct. In the beginning I could not imagine that judgement was needed in order to see yourself and expose and cast away the ruler of every man since the fall: Satan. Judgement at the personal level is the basis for national judgement. So, by becoming more alert and not lazy, I can help this nation to grow.

Love has been misused many times. Lucifer felt love for Eve and tempted her. Her response was the beginning of the fall of man. Since then, people, all from fallen families, have shown love to one another, but not real concern. In the right use of love, parents love their children but in the right way. They judge them every day and point out to them what is wrong with their nature. The children respond, giving out love of a son to a father. Father's love is unconditional and overflowing. He never thinks about how good he will be on saying something, but he just says it out of concern for the

other person. Using love rightly, you push your brothers closer to the father. Out of concern, you inspire them when they are down, and subjugate Satan around them. Also, if you really love them, and ask them their problems and you try to help them solving them. This applies to Satanic people as well. If we love them we pray for them and try to understand their life. It is only through sacrifice and service that love is used in right way. Through using love in the right way we make the Father rejoice and feel happy to be with us.

History is the final judge of our deeds.

Personal Judgement

By Caroline Barnes

Judgement is the separation of good from evil. It occurs on the personal level, on the national level, and on the universal level. Personal judgement is the breaking down and separation of the Satanic nature of a person, so that person may stand before God as His child and Satan has no more claim on him.

A person undergoes judgement as soon as they come into Principle. For the first time in their lives, people tell them when they are being Satanic. Perhaps the most surprising thing for a person new in Principle, and who does not really understand yet what judgement is all about, is the seemingly small unimportant things that are hit on. It takes a while to realise that these things are a direct indication of the general attitude and spiritual state of that person. Though all this a person young in Principle slowly realises just what being a Lord of creation really means. Even the word creation takes on a new meaning. Some people have the mistaken idea that creation is only out of doors; it comes as a surprise to find it in the kitchen as well.

As we grow in Principle we see more and more clearly just how necessary judgement is to bring a person closer to God. We also see more and more clearly the depth of love and concern from which it is given. Who else but Father, or people centred on the Father, could be concerned enough with a person to judge them, so that for the first time in their lives they are free to love the creation and their eyes are opened to see it responding.

Judgement at the beginning of Principle is not very deep:

it does not really have to be begin to show to a person the stark reality of their Satanic natures, which have never been exposed before. After all, in a Satanic world, even if you did have an inkling of your problem, there was not much you could do about overcoming it anyway, and no one was perfect. In Principle, everyone must be perfect, so judgement is necessary. Of course judgement hurts. Satan does not want to release us, so he will try to make us want to avoid the means by which we will become free from him. We must remember when we are being judged that the part which is hurt is Satanic and the only person who should be feeling that way is Satan. We should welcome judgement as the means by which Satan is subjugated, and thank our Father for wanting us back so much that he works so hard to free us.

Why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thy own eye?

Judgement through the word

By Ian Alexander

In John, Chapter I, it states, "In the beginning there was the Word and the Word was with God and the Word was God." God's idea of man came into being, and through man's creation the Word should have been realised, and borne the fruit of useful generations to God, in expanding the Garden of Eden, through the first parents to the entire globe. Through Adam and Eve, the full oneness of the Word should have been realised in their direct love relationship with God, bearing true families. Adam and Eve, growing through law and principle, could mature in love, and grow in realising the Word, giving truth, beauty, and goodness to God and the creation. As Adam and Eve grew in the fullness of the Word their love from God to the creation expanded, and their freedom to express God's heart reached out farther.

Lucifer left his position, and through the fall took unlawful domination over man, and the realisation of the Word was thwarted. From the time of the Fall there has been a constant struggle. Since man's heart become degraded he has sought to find True Love and realise the depth of his heart. Since the Fall, evil came about, and God has suffered much in man, longing for the day when a true man would come, fulfilling the hope of God that man would love Him whole-heartedly. The Bible shows us man's restoration to God: God always uses the Word to separate man from his Satanic ways and thoughts. The Word itself has been the Judgement, separating good from evil within us, so that man can restore his true relationship with God. Judgement is separation of Good from Evil, so that

the value of the Word, oneness between God and Man, can be restored.

In the Old Testament the people were judged by the words of the Ten Commandments. By respecting and observing the Word, they could come closer to the Heavenly Father. By the Judgement of the Word on man his conscience was directed towards, and He saw for the first time the forming of the spirit of man centred on Him. Moses brought the Word of God to the people, and they could glimpse a part of God's heart. The reality of the Word in the Old Testament was seen in Jesus, who brought higher truth, greater Judgement. He stated plainly the realities of entering the Kingdom and becoming one with God. He upset the scribes and Pharisees who were intent on the Mosaic Law because he brought them love: the love of God. In this way the Judgement fell on John the Baptist; if he had loved the Mosaic Law and obeyed the First Commandment, when he recognised the spirit of God descend on Jesus he would have followed him, but instead, he was only interested in his own personality. Jesus said that he, John, would be last to enter the kingdom. The nation was judged and Jesus said the Word would be given to a nation bearing the fruits of it. Today in the Completed Testament age, the time of the Second Advent, the Judgement falls to its greatest extent separating us from Satan to restore our true relationship with God. Today, through Our Leader the Judgement through the Word is falling in its perfect state, so that all men can realise the tree of life through True Parents.

If we obey the Word and love the Word we must change, if not, we face Judgement. Through True Parents we have the living Word. The final separation of good from evil has come: the last days are here: the old heaven and earth are passing away. We must love Judgement because it is the Father's weapon of separation and one He will use in great abundance toady that we

can be restored to the position of God's children. The Word is being realised as Judgement falls and people centre all on God. The Word will cause the World to struggle as Satan makes his last stand. Hearts will be torn through old loves and habits, but through the struggle will come rejoicing as each sees the light of day—a God centred world.

Judgement through the Word brings the restoration of the Word as God's idea in man becomes fully seen. Today, Judgement through the Word is taking place at various degrees in the Family, nation, and world. Today, all will face that Judgement through the True Word, Divine Principle.

Ordained of God to be the judge of quick and dead.

Seperation of Good from Evil

By Elizabeth Williams

Judgement is the separation of good from evil within us. There are many references to judgement in the Bible; for example Isaiah says(11:4)

"He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked..."

Also John says(12:48)

"the word that I have spoken will be his judge on the last day."

It is plain that judgement will be by the word. In the time of Jesus this was apparent, for Jesus raised Lazarus by his words and Peter caused Ananias and Sapphira to die by his words. Judgement in the Completed Testament age will be much more powerful for complete truth has been revealed. Another difference between judgement then and now is that Jesus did not encourage people to judge. He said,

"Judge not, lest ye be judged,"

but our Leader says the opposite.

Therefore, the medium through which one receives judgement is the word, and the mode of delivery is usually through chastisement. There are two reasons why chastisement is used. First, to cut those spirits that are with us. It is usual when we have a problem that we lay a base in our minds for spirits with similar problems to be attracted to us. They only hinder our progress. After we have been chastised and they have left we feel as though a weight had been lifted from us, and we can think more clearly. Hence we see that God's love is often aggressive. Just as a mother would reprimand her son severely

for playing in a dangerous place, so God often handles us sternly in an attempt to rescue us from Satan's hold.

In the Family, members are continually receiving judgement, but the extent of the severity of it differs from one to another. When a new member comes into the Family he is not usually judged until he has gained confidence and a feeling of security in his new environment, (the only exception is when he has many bad spirits with him.) When we are first judged it is not usually very severe; however, later we are judged on the same point in a deeper way. The strength of the judgement depends on our endeavour and willingness to change. A humble person who is ambitious for God and eager to change will not receive such heavy judgement as the stubborn prideful person who never listens from heart.

Father does not use anyone to act as a judge unless they have a strong desire to push others closer to Him and ahead of themselves, and feel desperate on seeing Satan trying to take people back into his kingdom. Such people are those who feel Father's Heart.

Those who judge from the wrong motive, such as pride or spitefulness, are being Satanic. This is a dangerous way to act, because when a person judges he will always be judged: if one judges wrongly, then judgement back is heavy. Therefore, one should not be afraid to judge, but allow God to work through us. How else can members of the Family grow—certainly not by receiving continual sweet-talk with no mention of one's faults. When one feels inspired by Father, words and emotion come spontaneously, and however much anger one expresses one feels great peace within.

Our attitude to judgement should be that it is our best friend. We should welcome it and not take it personally. For just as a child of five years has not the knowledge and experience the same as a child of ten years to understand why

certain decisions are made, certain conditions set, and certain rules enforced, so man, while spiritually immature, cannot comprehend many things. If we are judged wrongly and accept it, it is to our merit. If the judge was wrong, then he will pay indemnity, but not so great as the indemnity one pays for rebelling against judgement. Satan tells us that we are not wrong. However, it is important to realise that 99% of the time we are wrong. If we accept this as being true and we say to Father, "I'm sorry. I am wrong but I will try and do right. Please show me more deeply how wrong I am," — if we say this, Father can work and always show us many things.

The way is not easy, and often we cannot see clearly ahead and do not want to look at what is behind. But Leader has paved the way. Of course, we do not understand many things, — if it were within the power of fallen man's logic we would have reached perfection long ago. But God's logic is not man's. So to pass judgement we need faith, obedience, reverence, and love. Love is concern for others. In such a frame of mind we will pass through judgement, backing up our concern with service in the physical world: we must serve Father and our brothers and sisters.

Favor is a capital of life,

Judgment by your endeavor

By Hazel Ifill

Judgement by your endeavour can be taken in two ways. The first is judgement by your personal endeavour, and the second, judgement by your endeavour as a Family or in teams.

Judgement means separation of good from evil and it is only by being aggressive against evil that the good can be seen to work.

The amount of energy and effort used to accomplish a task will determine whether or not Father will work to achieve good. By being whole-hearted in your endeavour, you can look forward to seeing the best results, even though that may mean exposing the worst crime.

You are constantly under Judgement, and depending on your spiritual state, sometimes more severely than others. When you are high in spirit, because you feel close to the Father, it is easy to do things with and from heart. You chastise others and help them to overcome problems. You enter into projects, and find that certain facts are exposed because of your actions. You are positive about everything you do and Father helps you, also spirit world. You are judged, but often your chastisement only needs to be mild. When you are low in spirit, it is difficult to do anything. This is the time when you have to make a decided effort to do. You may feel lethargic and may have been chastised severely, therefore you should be thankful that the negativity within you is being exposed and work at being more energetic. Also, when you attempt anything, if you are not prayerful the result is disastrous. Why?

You are judged not only by what you do, but the manner in which it is done. When your endeavour is slap-dash and done without any feeling, you feel within yourself very badly. No one is pleased or receives joy from your action, and Father also does not feel any joy. He cannot use your endeavour for the benefit of others. On the other hand, when you prayerfully approach your task, (by prayerfully I do not mean so much conscious prayer, but more concern and wanting the best result for those who have to benefit from it), then your judgement is not as severe, even though you may make a mistake. What was the motive behind your endeavour? Was it for self-glorification, or to prove that you are as good as the next person, or was it because you wanted to surprise your Father through your brothers and sisters? Jesus said "Judge not, that ye be not judged," but our Father encourages us to judge because we will also be judged, and the Satanic parts of our nature can be exposed and cast away. We know that the physical reflects the spirit and it is only by our physical endeavour, that we can tell how close we are to our Father. Therefore, we should be thankful that we can be judged and grow closer to Him.

Studies serve for delight and for ability.

Judgement through witnessing

By Bill Summerville

Our most important mission at this time is that of witnessing. Because of the great battle with Satan it is necessary to reach as many people as possible as quickly as possible for the Father, for Satan is also mounting an unprecedented recruiting drive; those who know God's truth will not fall prey to Satan's lies. Good news spreads in snowball fashion: therefore we should look for those people who would become the best disciples, those who are capable of understanding the message of Principle, and also of witnessing to other good seeds; however, we can only be sure of doing our best for God if we are completely centred on Him; and open to His guidance. If we are not, then we will come under judgement as our mistakes are exposed.

When witnessing, as always, we should feel the joy of the Father as we speak of His new dispensation, and this should be felt by the person we are witnessing to if they are open in heart, and give and take will be more rewarding than on a purely intellectual basis. Satan will try to develop an intellectual argument sometimes—give and take on the mind plane often leads to a conflict of egos. This can only be overcome through the heart, guided by the wisdom of God. Often people will ask leading question, "Do you believe in the Trinity?" or "Are you political?" or "Do you go to Church?" The Father knows why they are asking this, and He also knows which answer will satisfy them. They are testing you to see if your beliefs are contrary to theirs. Put in the wrong way, they can seem to be, for such are the barriers created by Satan. With Principle the

barriers would disappear, therefore, they should be persuaded, through the heart, to hear Principle. Judgement falls when you realise that someone rejected your witness because of a diplomatic error, or else because they felt a sense of pride in knowledge from you, or because the desire to dominate, win the argument, got the better of you.

However, sometimes people express views which are contrary to Principle in practice, though seemingly similar in theory, and it necessary to make a point of not compromising with Satan, and once more working through the heart to bring them to hear. If their heart is not open they will not be interested. Sometimes one might go out with the idea first and foremost to get someone to come and hear, without thinking of the Father.

Judgement falls when they come and you realise that they are not yet prepared, and feel as ashamed of them. Sometimes you might meet someone whom you feel the Father wants, yet they do not want to listen or are too busy. Then you should be patient and the Father will show you a way. Impatience can lead to rash action, misunderstanding, and Satan's invasion. When witnessing, I often become conscious of Satanic basis within me, causing me to lose concentration as thoughts and images flash or crowd across my mind; or similarly, as I am talking Principle, for example, the importance of giving 100%, I feel a drain of power as I realise that I am a hypocrite in a sense.

To round up, judgement through witnessing is one of the most important forms of judgement, as it shows us where in our natures we are misrepresenting the Leader. If we do not change, we will be open to the accusation of those we witness to, or those we do not witness to that we should, for misrepresenting the truth and leaving them to suffer in ignorance.

Family Judgement

By Dennis Perrin

Judgement comes from God through man. Therefore all judgement must be perfectly righteous, exercised in all wisdom and prayer. Unrighteous judgement is damaging and detrimental not only to the individual, but also to the family and nation. Righteous judgement is a beautiful thing, creative and progressive. Unrighteous judgement retards growth. Impatience is one quality that leads to bad judgement. Also selfish anger is deadly. Quarrelling is fatal. Reactionary and argumentative natures due to over-sensitive weak spots in a character have to be overcome by applying patience, understanding, and endurance. We cannot apply these principles without a genuine feeling of love for brothers and sisters. Through the broad scope of love all the characteristics of wisdom are manifested. We cannot feel love without prayer and a deep yet simple understanding of Principle. Only in God do we feel love in the right way. We do not automatically become loving by living in the Family, nor by merely having give and take with one another. First, our give and take must become strongly orientated with God. Not just any old god, but the loving Father of the universe, the real universal spirit who originally conceived of man, who "created and knows all things." We must find Him by searching for Him in our prayer.

There is no room for petty quarrells in the Father's kingdom. There is much room for prayer.

In prayer we do not gain God merely by closing our eyes and talking. That is not prayer. Prayer is direct contact through

earnest desire of heart. We have to change our selves, change our attitude. We are talking to God who made us, who knows us. Our feeling must be most humble, respectful, and full of reverence. In Principle we say that prayer must be a life-process. Before Principle we only prayed at the deepest periods of our life—at those times when we felt most in need of God. Now we know that God needs us as much as we need Him. God knows so closely our innermost feelings. It is not enough just to think and feel these things, but in this time of physical restoration they must be expressed into God's world. How else can the world become divine? Our lives must become deep through deep love in prayer. Not to make prayer shallow by bringing in the shallow influence of our Satanic natures.

Judgement is the natural result of the physical application of Word in everyday living. Without love of God, judgement by the word has no value. It is because of our love that we desire God and truth and understanding. It is because we love others that as a natural result of that love judgement is exercised; and this, to be delivered perfectly, must be derived from the Master. When we judge another, that other should understand that we love him. We are not here to judge because we want to judge, or here to chastise because we want to chastise, but to love. The means to that end is Principle, through which we learn to judge and exercise judgement.

Therefore, there can be no judgement without love and prayer centred on our Leader.

Judgement comes about through a process of reaction in our minds and reaction in our hearts to others. It is that reaction which is the judgement. Then how should we react? We must react with respect. Respect for the person's senses, his feelings, emotions, nerves, his mind and heart. We cannot be too careful (because of our Satanic natures), yet we cannot be too hesitant either. Our decisiveness will come about through practice. We do

not judge our leaders. The man in the dock accepts his judgement, serves his sentence, and becomes free again. He now has his free opportunity to put himself right. It is more important to be loving than judgemental, but love is misguided under the control of Satan, so judgement must occur to separate Satan from us. So judgement, centred on Father, is one of the most loving things that one can do for another.

The old concept of "Judge not, that ye be not judged," is gone in our age. In the New Testament, Jesus warned people who self-righteously judged to excess. The same principle holds true of course: that we are judged according to what we mete out, but it is good. Contrarily, the unfortunate thing is that the tidal-wave of forgiveness, released by Christianity, has been taken to excess. Thus, evil itself is judged to be good through misuse of forgiveness.

The disappearance of true love on earth is possible through the successful substitution of something remarkably like love, but which is reality only a cheap imitation. We do not want to cheaply imitate God; we need to become as Him. Only through righteous, prayerful, and principled use of judgement can our lives become really effective for God, and the Kingdom become established.

Now, in practice, I may see my brother acting with an assumed manner. He may put on an air of an important man in a high position. He may act in a kingly fashion, unreasonably conscious that his every action be slow and purposeful and ultra-dignified. He may think that every body should be centred on Him, so takes no notice of anybody else but stands in an incredible pose, oblivious to his surroundings and sensitive only to his own gloriousness. Such a character may appear rather striding and grand for a time, but this soon wears off. We soon become tired with such a proud person. So he has to be judged. So he has to be brought down from such a false opinion of himself. We have

the good fortune to be judged gradually in the Family; though sometimes this process is not so gradual, but sharp and painful, quickly clearing away the old wounds of Satan. In that case we are exceptionally lucky.

In conclusion, then, what is the purpose of judgement? Judgement is to make us into a Child of God, by ridding us of our own false god, Satan. When we become a Child of God, we become true and free. Our attitude is wise and discerning. Not a wrinkled, old-man wisdom, nor a splitting, critical discernment, but a calm and true reflection of the mind of God. This is something we can acquire and learn only through the close disciples of the Master, for nowhere else can that love and truth be found than near that inner circle of light that emanates from Him.

There can be no judgement without love and prayer.

Judgement: the key to the kingdom

By Kevin Brabazon

The separation of good and evil is always a painful process. It is a time of confusion and doubt, when all control seems to be with the power that be. Going through judgement, you doubt everything you do; guilty, fearful spirits attack from every side and "If only I could see clearly" is your heartfelt prayer.

Desperation and panic open like a great pit beneath you, and how you resent the calm, penetrating eyes of those around you —accusing you of everything from just being there to doing everything wrong. You hear people laughing in the next room, and wonder if they are laughing at you resent the creation for demanding your love and attention.

Your heart aches for give and take, and you blame everyone else for turning away from you. But as you struggle through, clinging desperately to the words of Principle and trying to escape from the spirit world, the world begins to crystallise around you again, and a new determination glows from your backbone.

You hate Satan more passionately and more deeply as you move one stage closer to the Kingdom. "Oh Father, where have I been?" you wonder as a new richer joy fills your heart and you love more roundly all the things you thought you would never feel again.

You cannot enter the Kingdom of Heaven until every ounce of evil has been torn from your heart and mind, until the rottenness within you has been dragged into daylight and cut out.

with the fiery sword. God longs to know you—the real you that stands as far from the rotten world as possible. How can Father know you if you did not know yourself? How can you know yourself until the layers of Satanic ways have been stripped off?

A Father loves his children and wants the best for them, but How can he give all his love to someone he also hates? He will chastise you until you stop and look at what your eyes are avoiding and change it. You must see how utterly Satanic you are—then you can see the Father's image glowing like a pearl through the darkness.

Live the Principle in your heart and judgement will fall like an avalanche. When you accept it gladly, the Kingdom cannot be far away, and Father will love you in a way that will mend the deepest wound in the twinkling of an eye.

Everyday's deed, everyday's judgement!

On Lunar Calendar

By Oh Sukchon

Conflicting views are being expressed by many these days concerning a plan to revise or read just festivals and national holidays.

Friday evening I watched a television program which featured a discussion on the merits and demerits of celebrating the Lunar New Year's Day. Three of the persons invited to the program are not only familiar to me but recognized commonly as authorities in history and folklore.

I am afraid I may be rude to say this, but I found their views, whether supporting or denying the celebration, not worthy of listening to. Their opinions are commonplace that anyone can have and not above the level that common sense can reach.

This, however, does not mean that I have any definite view of my own on the Lunar New Year's Day. Nevertheless I am going to express my opinion while supplementing what was discussed on the television program.

As I was born to a head family, I have to perform memorial rituals in honor of my ancestors at least nine times a year. As a gesture to show an example of observing the solar calendar during the years of Japanese rule, not a few intellectuals and families in middle and upper classes celebrated their birthdays and offered rituals of ancestral worship by computing the dates into the solar calendar. (The lunar calendar is about one month or more behind the solar calendar.)

Recently I reply that the double celebration of the New Year's Day—that of lunar and solar calendars—is actually impossible when I am asked by my juniors if I am in the habit of celebrating the New Year's Day twice a year.

I cannot think of January 1 or Autumn Festival without connecting them with rituals. All who follow the custom of offering rituals to their deceased fathers and grandfathers, even though they are not bound with the duty of performing rituals for as remote ancestors as those four generations above as in my case, can offer the ceremony only once a year to one ancestor and they actually offer it once no matter whether they practice the solar calendar or stick to the lunar calendar.

For a joke I tell them: As our ancestors were born before the rule of Taehan Cheguk (Korean Empire, which was officially adopted as the name of the country in the 19th century in the Yi dynasty), they can remember only the lunar calendar, and so they are unable to descend to us on the anniversary of their death if the date is computed into the solar calendar. When they come on the anniversary of their death as their memory of the lunar calendar dictates, they will go back in anger finding no food on the ritual table if the date is computed into the solar calendar. Many friends of mine would laugh to hear this.

One thing we must consider is that public off-duty days can be classified into Sundays and national holidays and festival days—traditional gala days in a narrow sense. Our traditional gala days cannot be thought of without taking into consideration their connections with natural environment such as seasonal changes and monthly events, and in this respect, they have characteristics different from those of the European festivals.

The concept of our "sol" (New Year's Day) seems to have a different shade of meaning from that of the New Year's Day in Europe and America. It seems that the Westerners regard Christmas as a more important occasion of celebration and the

New Year as an extension of or a supplement to the former.

Considering that the solar calendar is commonly observed in all parts of the world, the Japanese thought it convenient and easy to dispose of all matters according to it. So far they were Orient and foreign to Europeans and Americans according to the solar calendar, such as ancestral rituals on the morning of January 1 and exchange of New Year's greetings on the first day. This measure, from the start, was devoid of persuasion.

Until the period of the Yin dynasty in China, the New Year holiday season was observed around the Winter Solstice. But from the Chou dynasty onward, it was observed after "Ipchun" (Beginning of Spring) by the lunnar calendar, which corresponds to early February. It has been in practice for over several thousand years.

People of the Orient—Chinese, Korean, and Japanese—were agrarians of the temperate zone where their lives were under the influence of the four distinctive seasons—spring, summer, autumn, and winter. They naturally were extremely sensitive to seasonal changes.

Thus the New Year heralds a new spring, and a new spring burgeons a new life or rejuvenation and therefore a sense of hope all can share.

The "Chusok," or Autumn Festival, was designated as a holiday for the convenience of people who pay homage to their ancestors by visiting their tombs. Unlike the Japanese who observe the holiday by the solar calendar, the Koreans observed the holiday by the lunar calendar. It does not seem to make sense to ask people to observe the New Year rituals and exchange of greetings in the prime of winter sandwiched by Minor Cold and Major Cold.

Sunday, according to the Old Testament, derives from the day when God created universe and decided to have a rest, and,

therefore, Sunday is of a religious character. The Westerners named it Sunday instead of Divine Day, while our ancestors called it an off-duty day and termed Saturday a half-off-duty day.

It would be reasonable to observe holidays, as in the West, on the first three days of each new year by the solar calendar and celebrate the New Year's Day by the lunar calendar as we do for Chusok. In so doing can we do away with the concept of a double holiday observance.

The lunar New Year's Day should be made a holiday event at the cost of abolishing one of other holidays if it is considered there are too many holidays, so that the important rituals of ancestor worship and New Year's exchange of greetings can be observed on that day as so doing can we do away with the concept our ancestors have done before. Eventually, the New Year's Day will be observed uniformly either by the lunar or solar calendar.

*(The writer is Publishing President
of The Korea Herald.)*

Time goes, you say? Ah no! Alas, Time stays, we go.

(Poem)

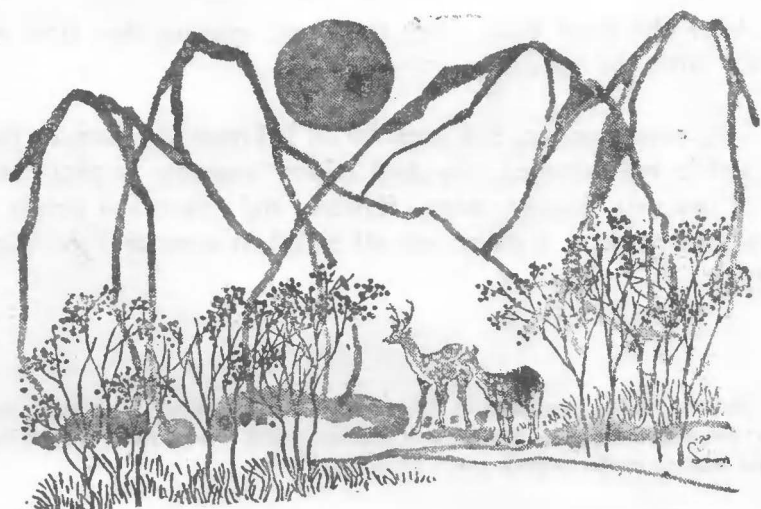
Love

By Robin Kuhl

As you are in the garden
So you'll be in your life
If you can love every blade of grass
Then you'll surely love your wife.
If you harken to a leaf
As it opens to the sun
You can pay heed to God's truth
And know how it's been won;
Like the pencils of light
That write across the sky
And the clouds that never sleep
And never wonder why?
For it's oh too plain to see
Where our Father's home should be.

Sun

By Pak Tu-jin



Sun, come forth! Sun, come forth! With your face washed clear, handsome sun, come forth! Over the hills and over the hills, consuming the darkness, over the hills all the night through, consuming the darkness; with blazing youth in your face, handsome sun, come forth!

No more moonlight nights, no more moonlight nights, I hate moonlight nights in valleys like tears, I hate moonlight nights alone in the empty garden.....

Sun, handsome sun! If you only come, if only you come, I
I will exult in the green hills. I rejoice in the green mountains
with their green wings flapping. In the presence of the green
hills I am content to be alone.

After the deer, after the deer toward the sunny places,
toward the sunny places, following the deer, meeting the deer
and playing with the deer.

After the fierce tiger, after the tiger, meeting the tiger and
playing with the tiger.....

Sun, handsome sun, sun, come forth! If I meet you face to face,
not just in my dreaming, we shall rejoice together in that fresh
day of innocent beauty when flowers and birds and beasts sit
down together in one place, are all called to come and sit down
together.

Mr. Pak Tu-jin, professor at Ewha Woman's University, is one of the
most respected figure in the Korean literary world today. He is one of the
three leading contemporary poets of Korea.

Christian Meeting on Class Struggle

Sent by French Family

There is much confusion between the combat for the liberation of man, and for the transformation of structures, and the deep human need to be liberated from evil. Only Christ can truly realize this total liberation. And this confusion becomes more and more acute. Consequently, Christians involved in far left movements find themselves ridden with contradictions and in many cases, no longer know what to believe in.

This was often the case in a meeting of 600 persons at Rouen on November 20th and 21st, 1971, to discuss the theme "Christians in the class struggle." The triple purpose of the meeting was to manifest the presence of Christians in the revolutionary current, to encourage other followers, and to provoke a free confrontation which allows defining work directions for further reflections. However, divided on many points, the group could only come to the agreement that the Church and society are inseparable and that both are involved in the battleground of class struggle. Confusion and contradiction arose from those simultaneously holding commitments to Marxism and theology. Quickly those advocating a theology of revolution opposed those seeking the death of theology. The former invoked the reinterpretation of Christianity in a revolutionary way while the latter refused all eternal truth and transcendence.

Between the two sides, there were the more silent ones, Christians who have temporarily put their faith on the side. Their reasoning is the following: let us for the moment commit ourselves

concretely and we'll see through this political practice if Jesus Christ can have a meaning and a vital meaning. Their political commitment seems to be sufficient in itself. Faith seems to add nothing to it. Furthermore, it has become deaf, no longer being able to express itself in a language acceptable to their Marxist friends, nor to themselves. In many cases, this faith does not resist the proof of time and dissolves slowly. It is evident that only the setting forth of realistic and deep goals and ideals of faith concerning man's purpose and role in our era can alleviate the contradictions which arises from political action which moves in an opposing direction. Only a deep understanding in faith of man's role in history in his liberation from evil can answer his basic needs, and the role of Christ in his liberation.

God offers to every mind its choice between truth and repose. Take which you please, —you can never have both.

Synod is worried about church life

(From the Dutch newspaper "Devolkskrant" of Jan. 28, 1972)

Reported by Teddy Verheyen

Today and tomorrow the Dutch Reformed Synod has a special meeting where they will talk about the report that every five year is given "about the spiritual live of Parishes and churches". To get an overall picture more as a hundred inspectors have been in action to give a report about the situation in the nearly two-thousand parishes. They came with informations which was not stimulating at all.

Their x-ray photograph shows that the church-live in the years 1967—1971 is going back. Sometimes the reason is the emigrating of the population, especially in the north of the country. But also with a growing population there is in many cases a decline related with the total increase of the population. This is among others to be seen in the decreasing visiting of the church-services, in the decline of the number of confirmation candidates, and in the fewer number for baptism.

The most dangerous for the future is that the church has little attraction power for the youth. The youth can hardly be reached, not with the services, not with the Bible-study, not with the former youth organizations. The inspectors are also worried that the parishes have soless Apostolate. The report gives also some positive developments. There is more frequently the celebration for communion. The relationship with the other churches, especially with the Roman Catholic Church has improved considerably.

The inspectors give no way to improve the situation. Nevertheless they state: "It will be necessary that we must

look for the causes of spiritual impoverishment, of the intertality of our work, of the feelings of inpleasure and worries, which are prevailing with us, and for which we are accusing each other."

At the same time with this special meeting of the Synod there is a big financial action to pay the budgetary deficit.

Every revolution was first a thought in one man's mind.

French Protestant Federation

From "Le Monde", Dec. 20, 1971

"The Church and the Powers" — this is the title of the document of more than 12,000 words that the French Protestant Federation must make public soon. With sometimes a very incisive tone, this text attempts to analyze deeply and without complaisance the attitude of the Reformation Churches in France with respect to political, economic and ideological powers.

It concerns a working document, susceptible of being modified, which must serve as a base of discussion to different Protestant communities. Nevertheless, it demanded 18 months of preparation and was submitted twice to the Federation Council. This text was worked out by a commission of six members including Mr. Pierre Bruneton, George Casalis, Albert Frey, Clause Gruson, Jacques Lochard and Georges Velten. In January 1970, the commission had been constituted by the Council of the Protestant Federation which regroups in France the six largest Reformation Churches.

The document deliberately dismisses two attitudes in the present French society:

"A conservative perspective which only leads to reinforcement of violence and of social justice," as well as "the radical refusal of the technological and industrial evolution whose concrete methods are difficult to imagine". But two hypotheses are put forth: one, reforming, the other revolutionary, to change this society whose system and ideology are judged to be 'inacceptable'. A

historical reminder underlines the cleavage between "a Christianity of responsibility" and "a religion of evasion" which is often called for by the Gospels. It is followed by a study of reports between the Churches and the Powers since the beginning of the industrial civilization. The mechanisms of society are analyzed as well as role that the Protestants play or could play with respect to the whole. But, there is no doubt that French Catholics would also feel concerned by this important document.

To understand is to pardon.

If the Church does not die...

From "Le Monde"

Excerpts by Louis Evelyn

Charity does not abolish differences; it surpasses them and englobes them. The union of Churches today will not come about through debates of theologians, as competent and patient as they are, but by a growth of life and of charity. Protestants and Catholics should become more Christian, more evangelic, and each one, in converting himself to Jesus Christ, will come closer to the others.

No one monopolizes the fidelity to Christ; this fidelity imposes a perpetual conversion on each Church, and when one church becomes alive and fervent in Christ, it makes all the others progress towards Him and towards unity. The way of unity is not that of concessions or dogmatic bargaining, but it lies in coming closer to one same center. There is no question of sacrificing the truth nor of ceasing reflection. The Churches remain prisoners of their dogmas and of their structures because they have hardened them too much. A spirited thought and a historical examination would deliver them. True fidelity for each one consists in attaching to the truth to examine it, deepen it, renew it, and respect the others enough so to trust that in the climate of charity, they would progress towards the truth as we progress.

Let us stop putting ourselves to sleep by repeating: "God will reunite us when He wishes, how He wishes" That justifies all cowardice and all hypocrisies. Let us be sure. God wants to reunite

us and without delay! We are the only obstacle! If you wait for God to unite the Churches you will wait eternally. This union is already given, is already done by God through the love that He proposes them and His call to them. We only have to respond. We are the ones who divided the Churches; we must repair it, and immediately.

God will judge us, not by our faith, but by our charity. It is no use for the Churches to perfect their Credo's or their liturgies. They condemn themselves by their incapacity to unite, their lack of warmth and enthusiasm, their lack of love.

Civilization means a society based upon the opinion of
civilians.

Students learn about God through science fiction

Reported by Canadian Family



Science fiction stories, instead of the usual essays are demanded of his nearly 300 students by Rev. Arthur Gibson, St. Michael's College, Canada, in a course called God in Science Fiction.

Elmsley Hall—in the presence of a large cat dubbed Eunice—Gibson said that the course aims at a fresh understanding of God and man by a detailed examination of some of the best in science fiction

Just mention science fiction and all his mental computers hum with galactic glee.

Rev. Arthur Gibson, 49, chairman of the religious studies department of St. Michael's College, Toronto, has been a science fiction buff for more than 20 years.

Now he is teaching a religious knowledge course called The Problem of God in Science Fiction to nearly 300 students at the St. George campus.

"They come from all over the university," Gibson says. "There are five engineering students, six from architecture and a number from the various sciences as well as those from general arts."

The majority are top scholars.

In an interview in his rooms at

writing.

"I have assigned them a list of seven classics in the field," he pointed out. "Each book wrestles with some religious problem without using the traditional God-talk. Take, for example, Isaac Asimov's Foundation trilogy; Asimov is dealing with the question of free will and predestination just as profoundly as St. Augustine did, but much more readably."

Stranger in a Strange Land, by Robert Heinlein, another book on their list, deals with sexual and divine love.

"A Vogt's book, The World of Null-A, explores the theme of survival after death."

At the end of the term each student must produce a 2,000-word science fiction story of his own built around some similar religious issue. Already they are starting to come in and Gibson has been startled at the results.

"If they're all like the first few, I don't know what I'll do," he exclaimed. They're mostly straight A's—some good enough to publish."

He glows with satisfaction at this, since faculty colleagues had warned him in the planning stages that students would panic if presented with a demand for anything other than the traditional essay.

"I believe the reason so many college students write such poor essays is because it's no longer their thing," he commented.

"They're used to new kinds of expression where new forms of language can be used."

Asked why he chose science fiction and not, say, the theology of Wordsworth's poems, he responded: "For the same reason that I taught a course on the theology of Ingmar Bergmann's films last year. Science fiction and films are two vehicles of theological thought(thought about ultimate issues) that are peculiar to our age.

"The theologian doesn't think about God in a vacuum—he has to take account of the insights and ways of communicating that

belong to the world around him.

"Here at St. Michael's we're trying to make use of all the modern methods of communication."

Gibson is an ultramodern man's thinker. He views computers with total enthusiasm—he once claimed "computers have souls"—and is fascinated by new roads to understanding being opened by contemporary science, especially the new physics.

He is giving a course to graduates this term titled, *Some Concepts from Science of Importance for a Theology of the Future*. Composed largely of specialists in the natural sciences and related fields, the class is probing possible insights from the new physics, for religious understanding.

Speaking in laymen's language, Gibson maintains that not only is the new physics convincing more and more people that the physical world is "not what it seems at all," it is also leading scientists to look beyond the universe itself for an explanation—to something, or Someone, as creator.

The professor is himself convinced that this study will lead to a new belief about the relationship of God and matter. "The creator of such a universe must have the seeds of matter within himself," he said.

He wants to avoid "the dangerous doctrine," which most Christians traditionally have espoused, that God created the world out of nothing, while at the same time steering clear of saying that matter is somehow eternal—co-eternal with God.

Gibson likes the illustration of the cube. The surfaces do not cease to be surfaces when they are part of a cube; simply by being combined in this new way they bring a new reality into existence. So too, he contends, with God.

"God exists omni-dimensionally," he explains. "When he is, so to speak, squeezed into four dimensions in space and time, something different—the universe—comes into being.

"We are just begining to realize how creative and transforming

a change of dimension can be. In itself it is nothing—just a new way of being.”

Asked if this means that the universe is God, he replied:

“No, not as I see it: a four-dimensional universe points beyond itself as I have indicated. The sum total of visible reality is not God, but rather, in God.”

Those curious to know more—or else completely baffled by this—will have to read his soon-to-be-published book, *Voices of Matter*.

Dwarfed by shelves of books laden with titles such as, *Lords of Atlantis*, *Mike Mars in Orbit*, *The Memory Bank*, *The Satanic Bug*, *The Goblin Reservation*, *The Time Hoppers*, and many more, Gibson related how he first became “hooked” on science fiction.

“I came across C. S. Lewis’ three books of space fiction, beginning with *Out of the Silent Planet*; that whetted my appetite. From him I moved to Charles Williams’ novels and then to Asimov. By then I was an addict.

“You have to distinguish between the Buck Roger variety and those with real point, of course. Like anything else, there’s a lot of junk too.”

He defines science fiction as a story that brings into the very centre of the plot some kind of reality or experience that lies, as yet, entirely in the future.

“It’s not just a question of rockets or far-fetched mechanical gadgetry as many people think; it could be related to extra sensory perception, psychology, mathematics, genetics, or what have you.”

Most bookstores have large sections reserved for this type of reading; but for serious students the new *Spaced Out Library*, 566 Palmerston Ave. is a must. Sponsored by the Toronto Public Libraries, it is dedicated to science fiction works.

Because this kind of writing involves blowing the limits of one’s mind and jumping out of rigid thought patterns, Gibson feels it can, and does, throw new light on the problem of God.

“God is no problem, we humans make Him one.” he observes.

He sees the serious fiction writer as posing in a fresh way the threefold problem concerning God that, in his view, faces society at large.

"In the first place, we are far too moral, too damn responsible," he says.

"We claim to trust God, but we really degrade Him. We tend to want to use Him to rubber-stamp our own plans for the universe.

"This can be noticed, for example, at the inauguration ceremony of American presidents when the clergy who offer the prayers generally spend 20 minutes telling the Almighty His own business.

"I like the story about Pope John and his interview with Edward R. Murrow. Asked how he could stand the awesome responsibility of being Pope, John replied: 'I do what I can and when 11 o'clock comes I tell the Lord I've done it for now and for the rest I'll have to rely on You.'

"Secondly, our age has lost in large measure—except for the young people—the sense of adventure and risk. It's not surprising then that we find it hard to understand the risky adventure of God in creating us as free beings.

"Finally, there is the question of sexual identity and its relation to how we think of God. Women's Lib have made a theological point here. We really need to find a trans-sexual pronoun other than He and Him to refer to the Deity.

"I'm not ready to go along with the new suffragettes however, when they say, 'Trust in God; She will protect you,'" he added smiling.

In a day when many professional theologians, not to mention rank and file church members, seem often suspicious or distant where the sciences are concerned, Gibson's approach is both refreshing and heartening.

In addition to stimulating scores of students to think new thoughts by his own enthusiasm, he is engaged in trying to build

an important bridge.

This is no passing gimmick; he has spent his whole life in bridgebuilding. As a member of the Vatican Secretariat For Non-Believers he is considered a leading expert on atheism. He speaks and reads Russian and was trained originally for mission work in the U.S.S.R.

Gibson hopes to establish in the near future a centre for dialogue between scientists and theologians in Iceland, not far from his summer retreat.

As science fiction would say: "A mind-spinning adventure in the world of tomorrow!"

All that is in tune with thee, Oh Universe, is in tune with me!

Their will to serve is their qualification

By Ingrid Schneider

Mr. Africa, a young negro with the real name Cephas Munanairi, is the Director of the Kenya Voluntary Development Association. He visited Norway on a good will tour through Scandinavia and gave an orientation talk for the press and the different Church Relief organizations.

His own organization operates in Kenya, Africa and is a kind of domestic volunteer service. Africans help Africans! Young Africans go out to the villages in Africa and live and work with the people there. The organization's aim is to promote the national and African integration and to finance programs through which the young people can work for the development of their own country. Mr. Munanairi's plans are to establish a central organization which shall be responsible for all volunteer work in Africa. The main projects of this organization shall then be the exchange programs for young Africans in order to do volunteer work in the different African countries. Intercontinental volunteer exchange programs shall also be initiated.

Even today young volunteers from the whole world are already involved in the work. About 30 work camps are arranged in different places of Kenya every year. There are 20 to 24 young participants in each camp. Two thirds of them being from Kenya and one third from all over the world. "Cooperation inside the group and between the group and the local people is very important for Kenya," says Mr. Munanairi.

Many problems result from the tradition that the three racial groups, white African and Asian separated from each other, and on

top of that come the internal problems caused by the many different tribes. We must add the problems presented by those Africans who have been educated outside the country and who lived in Europe or America for a considerable long time. For them it is very difficult to adapt themselves again to the "African Way of Life". All these problems can be helped or even overcome by our camps. Through these camps, men from those isolated groups live and work together and the local people see white people work with their hands! May be they see it in Kenya for the first time in their lives."

"Development aid shall be practiced as selfhelp and in form of the cooperation from man to man," says Mr. Munanairi. Yet he sets a really high standard for his volunteer workers. "We want to share, to promote the happiness of others and we don't expect anything in return." "How can you become my teacher or leader, if you don't know who I am, where I sleep, what I eat, which specific problems I have?" he questions his listeners. The volunteers sleep on the floor and eat the same meal every day, if this is what the local people do. Otherwise the necessary relationship for a successful project which must be based on mutual trust, cannot be established.

This is not quite the usual picture of a volunteer worker, and in some of the listeners' faces there is written unbelievable surprise. But Mr. Munanairi continues with a firm voice, "The purpose of creation is to enjoy the fruits together and to be productive ourselves, therefore we must also help those in the African villages to become harvesters of the fruits and to experience the joy and the thrill of producing. We are grateful if people from all over the world will give us their help. Good education and university degrees are not so important, the will to serve is their qualification."

Little Nuns

(Excerpt from Ruhrwort)

Reported by German Family

The majority of the nuns remains in the stage of a child. This is curious, because on one hand many of them hold difficult and responsible offices where they have to decide by their own, on the other hand, as soon as they refer to religion they are speaking in the language of a little child. They resemble a sphinx—partly grown-up, partly like a child.

Once, a really efficient ward-nurse who managed difficult situations, said: Little mother (she referred to the Superior)—celebrates name-day. We are bringing her all out little flowers: prayers, sacrifices etc. And then we meet around her, because little mother likes that." Well, that may be good intention, but nevertheless is the language of a child. "little mother" "little child", and the "little convent family". If they pretend to live like a family (a family with never growing children), why is there such few confidence? Why are all the letters which are either addressed to the nuns or written by them, censored by the Superior? Is that custom in a normal good family?

"Well, the nuns have to be supervised", said the Superior, "furthermore this censorship is requested by the canon law." This is not quite correct. The canon law does not demand, but grants the possibility that the Superior may read the letters. Why does she take advantage of this law? Why does she not trust the nuns? Why are they not brought up as relant normal human beings? Does she not believe that the nuns are in a position to distinguish

between chaff and wheat? All the Christians have to distinguish, also those with lower education and training.

But also the "little nuns" have not always confidence in their "little mother". Briefly, they are playing family life with little children and are in reality a rather desperate group where one takes precautions before the other.

When the famous "soeur sourire" after years returned into the convent remarking that she is not fit to manage things in the world, and now seeks the security of the convent, it has been taken ill by the nuns. But there were also other voices among the married people who asked how it can happen that a woman called to lead a life for God would not be fit for a life "outside", whereas all the other "poor laity" are all the time faced with things in the world and cannot avoid temptations.

The accent in the education in a convent is laid upon preserve and not upon 'proving good'. And another thing: When a nun is drawn into a discussion on modern problems, the talks will very soon come to an end. Stereotyped expressions like: destruction, merit, sacrifice. One has the feeling that like a policeman bears a revolver, a nun bears a bag full of religious sayings. This is her ammunition with which she kills each discussion before it has really started. "We are at home in the world of prayer", once said a Superior, "therefore we like to speak of God." But apart from the fact that also the most pious nuns are not always in the world of God, there are other people full of faith and love and yet are not talking in pious idioms. There is something like anonymous transparency, a honest discussion with the problems without mentioning all the time the 'famous life of sacrifice'. Will, many nuns are not in a position to lead a real talk because they have not learnt to be faced with contrary opinions. The nuns will be characterized as "little nuns" as long as they do not live as grown-up women, as women of the 20th century.

General Franco Addresses Serious Warning to the Church of Spain

Reported by French Family

For the first time since he came to power, General Franco, on Thursday, December 30, addressed a serious warning to the Catholic Church. In his speech at the end of the year, General Franco recalled certain of his principles and positions which have hardly varied during the years. Inversely, and for the first time, he addressed a warning to the Spanish Church, whose important sectors are in conflict with the Madrid government.

In fact, many times these last months, the Church has criticized certain aspects of the politics of the regime. Thus, in September, the assembly of priests and bishops expressed their anxiety before the persistence of social injustices, the infringement of the freedom of expression and has asked for the suppression of special courts as well as the respect of ethnic minorities, in other words, Basque or Catalan. Furthermore, a debate opened at the heart of the hierarchy on the rôle played by the Church during the Civil War.

Finally, while two bishops took position publically in favor of strikers, an episcopal commission attacked the hard terms manifested by the Spanish Government for more than a year towards workers, students, and intellectuals.

(Letters)

**The 1st 7-day training course took place at the new
training center**

Vienna, Feb. 3, 1972

United with our True Parents and with all our brothers and sisters all over the world the Austrian Family celebrated God's Day with grateful prayers, renewed pledges and happy activities.



Participants of the 1st 7-day training course, January 2nd-8th, 1972

In anticipation of our True Parents' visit all members have been increasing their efforts of finding God's lost children. So we have more than made up for the loss of 14 weaker members incurred at a recent period of judgement.



Austrian Training Center

From the 2nd to the 8th of January 22 members of the Austrian Family took part in a training course under the direction of Peter and Gertrud. The course took place at the Family's new training center, a former farm house deep in the woods 100 km northwest of Vienna. Alone with our Heavenly Father and His beautiful, snow-covered creation the week was used for group study of the 1st chapter of Mr. Eu's book, for discussion on family life, missionary methods, details of future training courses for members and non-members and for lectures about the political situation of the world today. Throughout the course there was an active, stimulating give and take. A fresh spirit, a renewed eagerness to advance more rapidly, a greater confidence in the possibilities of the Family and of ourselves and a wider horizon both spiritual and political—these results assured us of the value of a training center and of intense training courses. We are certain that this activity means the beginning of a higher stage in the mission in Austria,

and we thank our Heavenly Father for making all this possible. We are enclosing a picture of the first 7-day training course for Father.

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

In the name of our True Parents,

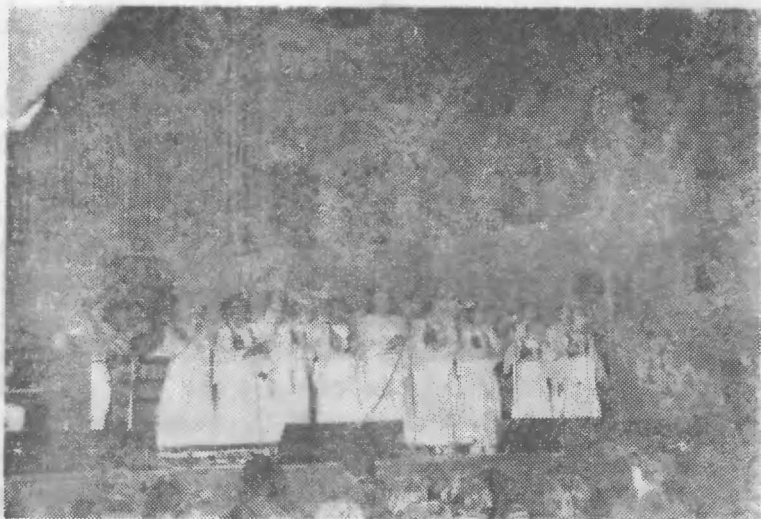
Peter and Gertrud Koch

We put on our show at the Oxford City Hall

Reading, Jan. 31, 1972

Dear Mr. Kim,

The whole family fasted three days prior to God's Day to make condition for 1972. So the month began with God's Day celebration. Memembers visited the Holy Ground, and over fifty



The Unified Family Singers perform at Oxford City Hall.

members joined together for the evening service. God's Day brought two new members Joe and Julia Slavonitzs who have lived in this country for over twenty years since leaving their native Hungary. Joe had received revelation some years ago that the Messiah was on Earth. Also present were Douglas and Bee Darby from Swaziland three members from Edinburgh—Dennis and June Perrin and Eric Holt. Several new songs were sung and we all felt the Father's Heart and resolved to meet 1972 with greater love and dedication.

With the expansion of the family a third minibus was purchased which was put into immediate use in our campaigns. On the 8th January, at 8 p.m. we put on our show at the Oxford City Hall. We sold over two thousand programmes and over two hundred people attended the show. Many of the audience wished to know when we are going to put on another show. We were also able to make a film of the show and the campaigns the following day. This film we hope can be made into a documentary about The Father's Family in England.

On three successive weekends the family made indemnity for the protection of Our Homeland and for more members to come into the movement. Led by Dennis Orme seven men walked the forty eight mile long ring road encircling London. Praying for Our Homeland and the world this is always a moving experience, it is seldom that we can put in 15 hours continuous prayer. For three successive weekends, beginning on Friday evening, a party of seven men set out finishing the following afternoon. This walk always brings us closer to Our Father and we realize as we walk through the night how Father can never rest, how night and day Satan is trying to undermine the freedom of our brothers and sisters in Korea. Although it may be cold, wet and windy all finish with bright and shining faces.

Two workshops were held at Rowlane Farmhouse and both provided us with much joy as we were able to introduce new

members to Our Father. The great variety of members attending these workshops is a stimulating experience.

In addition a visit was made to the southwest of England in the neighbourhood of Plymouth where we hope to establish a center. This followed the visit to Rowland of a solicitor from Devon to one of the workshops. He kindly put us up whilst we visited the area.

We also began a financial drive to collect money and donations during the last week of the month. Earlier Dennis Orme gave a lecture to over one hundred boys at Brighton College, talking about the communist threat. We also were able to show a film of Korea entitled "Twenty Years After the Korean War" by courtesy of the Korean Embassy.

Our Hyde Park Corner speaking condition was continued and on the last Sunday of the month Dennis Orme spoke at the Ukrainian gathering prior to the demonstration outside the Soviet Embassy in London.

This month saw several new members join the family, and gave us a good start to the new year.

Deepest love in our Father's Name,

English Family

Two missionaries to Finland has arrived on Jan. 19

Frankfurt, Jan. 31, 1972

Dear Mr. Kim,

The first month of this new year has passed and many things have happened in the course of restoration. We know

Father is very happy over the progress everywhere. As soon as we received news from America that our Parents' arrival in Germany can be expected no sooner than by the end of March we decided to send out two missionaries to Finland right away. Their boat left Germany on Jan. 17, and they arrived in Finland on Jan. 19, in good health and spirits, determined to do their best to fulfill this great mission.

Our revival team is on the road since Jan. 3, staying three days in each city. The going is really rough in the snow and cold since they are witnessing for eight hours straight in the streets every day. They are selling about 400 first chapters of the Principle every day by approaching people person to person. This way, the Truth will be spread much faster in our country.

Since our small printing machine in the basement cannot supply the necessary material for the team fast enough we were forced to expand our printing department. A larger press and other equipment will arrive within the next few weeks while right now we are in the process of remodelling our new print shop.

We are thankful for our new members. May they grow strong quickly. Most of them are witnessing for Father already.

With all the mission work and preparations for our Parents' coming going on, the family is extremely busy in all cities and at the same time very happy to be useful for Father.

We are happy for America that our Master is going to hold revival meetings personally. May everybody, hearing His voice recognize Him as our Lord and serve Him.

Warmest greetings from Germany and all our Love to Father, Mother, the Children, Mrs. Choi, to you and all the family.

In the name of our True Parents,

Paul & Christel Werner

**What is printed at night is soon distributed
during the day**

Rome, Jan. 31, 1972

This new year has started with strong conditions combined with strong actions. All the members pray for one hour through 12 p.m. to 7 a.m. for the first 40 days. Of the 14 members in Rome Center 7 are full time workers and are not witnessing and teaching all day long. So far 14 people have heard the conclusion and we all pray they may accept and become children of our True Parents. In Milan too there is much activity. Franco has brought 5 people to the conclusion this month and some others are studying. In all 4 people have so far accepted and will join the community soon.

All over Rome and Milan university are our invitations and information about the movement. There are more than 400 such placards at a time. We also give out information, hand bills throughout the cities. What is printed at night is soon distributed during the day.

We are all looking forward to meeting again our True Parents and are pleased he has delayed somewhat so that we can get more results.

Hanida was born on Dec. 14, 1971 and is well. Our Master gave her this name.

We wish all the members great success in this new year.

In our Parents' Name,

Martin and Dawn Porter

We pray for the safety of our homeland, Korea

Beirut, Dec. 13, 1971

Dear Mr. Kim,

We are sending our prayers and love to our True Parents, you and all of our family for the year 1972. We hope that our family will bring success to God and our Father. We do pray that our homeland is strong against the aggressive Communism.

Our great hope for the coming year is to find out more children for Father to establish a strong family base in Lebanon.

We are trying to get people from every religion: Christians, Muslims etc. to make their unification on a family level.



New Lebanese members are studying Principle.

Our desire and will is to make the mankind one family under our Father's love.

In the Name of our True Parents,

Remi & Corry Blanchard

**Our Master, how He has been hurted in His life,
it is unbelievable!**

Jerusalem, Dec. 19, 1971

Dear Teddy and Naeran,

Our Master, how He has been hurted in His Life, it is unbelievable! Right now I am in a mood to understand a little bit of his deep sorrow. You know already how you feel when you have nobody, really to turn to! And, as soon as this fact is settled, people are turning even against you. Because you've got practice in witnessing to people in your direct environments (a Convent for example with walls around in and dwelled in by ten, fifteen guests) you don't witness to them because of this! Then Satan starts to exhaust you, accuse you until your body refuses to work and your throat to swallow. How much and intens deep Our Master suffered in telling the Truth to the sweetest smiling humble persons so that they made "war" for the first time in their life! The pain he felt when Satan accused Him always to make war instead of peace Satan beat Him tremendously, and He had to find out by Himself that Stan always want to be first—and the suffering shouting people around Him didn't know they are a tool of God's enemy.

Now I understand more and more this is my real family which I belong to and that belongs to me. That, in spite of the ignorance of the people how much poison they smite in your basic elements of living, and how much they still have to suffer; the tree of Life has got the deepest roots of all the trees and your roots only become deeper in order to follow Him.

This is my real family to which I write. Satan thinks he can steal this knowledge of us when he accuses us to be the Warmakers of the New Age—instead of Peace makers!

But, because of the law of "Karma" he's giving fruit to his self-destructive followers!

Well, we have all of us this exclamations of recognizing over and over again, but also: in a steep way of growing, Our Admired Principles! Without it there's neither life nor light that we will fight shoulder on shoulder to new battles as real frontiers,

In the Name of Our True Parents,

Bert

**Here in Denver, we extend our greetings to our True
Parents and our family around the world**

Denver, Nov. 29, 1971

Dear Mr. Kim,

We wish to extend our greetings to our True Parents and our family in Korea and around the world. We have been very

busy since you last heard from us, and we would like to share with you some of the activities which have been taking place here.

Children's Day was joyously celebrated by thirty people here in Denver, including center members, home members, and guests who had recently been taught the Principle. The day began with a service on the meaning of Children's Day by Susan Miller. After the service, we gathered in the park at our nearby Holy Ground where we circled our tree holding hands to sing and to pray. Our circle continued with a discussion of the meaning of Holy Ground and a description of how the Holy Grounds in the United States were blessed. (This was led by Galen Pumphrey and George Norton.) Then we joined together in a game and relay competition for the rest of morning. After a celebration dinner, we spent the afternoon making individual, creative expressions for Father—in clay, collages, fingerpaining, or a rope-tying art called macrame. The atmosphere of newness, in being fresh and childlike in our joy at having the great opportunity to return to Father, grew as we created and shared what we made. Our offering to Father took place in a room decorated with a ring of cutpaper dolls circling it and symbolizing the people of the world joining together's in Father's family.

In the past few months, we have been trying to lay the foundation for a profitable business. Sandy Boshart and Bamph Baker have started the new home cleaning service. After a short time, they already have a number of regular customers and a steady flow of weekly jobs. We are hoping that as soon as possible, we will be able to reach more people and expand the business to include more of our members. Also Linna Rapkins and Susan Miller are beginning a small typing service which is now being advertised at the college campuses as Beautiful Typing. We Pray that one or both of these attempts will develop into a good source of income for family work or provide the financial basis to create a larger business.

During each of the last three months, we held what we call

New Life Workshops. People who attend our workshop are invited to spend the weekend beginning Friday evening and lasting until Sunday evening. The entire Principle is lectured during this time, and personal give-and-take with family members is encouraged through various activities between lectures and in the evenings: Outdoor recreation, singing and sharing, discussions, and outings.

One of the highlights of our first workshop was an evening around the campfire in the nearby mountains of Genesee Park. After preparing in pairs, we presented individual expressions of our first, deep experiences of the love that comes from Father—through song, drama, narration, or pantomime. Then we all sang love songs for Father.

Activities of the second workshop included a Saturday afternoon nature walk followed by an evening of sharing at the center. Family members presented in a reader's theater short dramatizations from Franny and Zooey, "The Grand Inquisitor" in the Brothers Karamazov, and two humorous skits.

The third workshop saw the addition of a time for sharing together through learning folk dances of different countries, which were taught by Mary O'Brien. Also, it marked the second showing of a slide show illustrating basic ideas of Preface and Chapter 1. Beautiful pictures of children, nature, and our trips to the mountains during the first two workshops were accompanied by music and a tape recorded presentation by Mary Ellen McCabe. Mary O'Brien and Peter Politzki are continuing to work on it for further improvement.

All of these activities have served to broaden us and to draw the new people much closer to us as brothers and sisters and thus, have created a better base on which they may be receptive to Principle. So far, twenty people have attended our workshops, and we are anticipating some new brothers and sisters to come from them.

In order to bring about a closer communication and interaction



Denver Family Members

between the main center and members living in their homes, the Home Members Study Group was initiated by Linna. A Newsletter outlining current events in the center is printed and circulated weekly to those living outside the center. Monday evening is meeting night for a discussion group aimed at broadening knowledges of Principle and its application to daily life. The first topic was designed to gain insight into Satan's hold on people as revealed in C.S. Lewis' *The Screwtape Letters*. The group has now moved on to a Level II program which consists of in-depth study of topics such as Indemnity, Give-and-Take, and Spirit World following a presentation on the subject given by *one* of the members. This is being directed by Roger Fuhr.

We pray for the safety and continued strengthening of the members of God's new family around the world.

In the Name of our Beloved True Parents,

Gary Vesper

We have increased our witnessing nights at the University

Oslo, February 14, 1972

Our activities in the new year have started with a seven months' course, which shall help us to lay a broad foundation for the quick restoration of this country. During these seven months our first thoughts upon awakening to a new day and our last thoughts when falling asleep shall be directed to the national restoration, and the plans and aims Father might have in that connection.

At least half an hour every day shall be devoted to prayer and Principle study, and every member will make personal conditions in order to find three good people as new members. We are aware of Father's longing to reach all those people who have not heard the message yet, and we know that we have to be many dedicated fighters in order to get the work effectively done.

In January we made an effort to get some new witnessing material, as in fact quite a few people ask us for something printed, when we are witnessing to them. So we get 7000 small folders printed with 10 questions and answers, taken out of the different chapters of the Principle. It meant a great financial burden for us, as we have not yet our own printing facilities, but the first reactions seem to show that it was worth while. We also hope to get the first chapter of Miss Kim's book done in printing as soon as possible, and in connection with that, the language of the Norwegian manuscript is at present corrected by an able and experienced Norwegian publisher consultant and proof-reader.

We have increased our witnessing nights at the University, so

that we are now going there three times a week. Many of the students promise to come and with some we can speak half an hour to an hour, but it seems to be especially difficult for the boys to find their way to the Center later on.

We have started regular witnessing downtown on Sundays, as most Family members are able to take part in this activity, and are enjoying it immensely. Even if there may be not so many people in the streets as on weekdays, the conversations are often longer and also deeper.

Among the many joyful events we experienced already in the first weeks of the new year, is "the birth of a new, wonderful sister", who moved into the Center in the last days of January.

And then we are of course looking forward to the visit of our True Parents here in Enrope. Most of the Family members have not met Them before and are very excited.

We are sending our love and our prayers to all our brothers and sisters around the world.

In the name of the True Parents,

Ingrid Schneider

**It was an inspiring day to hear our Leader's words
in the beauty of the creation**

Edinburgh, Dec. 4, 1971

Dear Mr. Kim,

Since I last wrote I moved into a beautiful centre that Father found. It is very centrally located, being only 5 minutes walk

from Princes St, which is the centre of Edinburgh. Although it is so central both front and back windows look onto lovely parks where no houses can be seen.

I had only been in the new centre a few days when Eric Holt returned from Dennis and Doris at Dorney Cottage, and moved into the centre to work for Father in restoring Scotland. Eric is a student at Edinburgh University and is learning to teach Principle.

A few days later Dennis, Doris and Yong Oon arrived with Marjorie Hill from Iraelnd, encouraging and guiding us on the right direction. Marjorie stayed on for a few days with us after Dennis and Doris left helping in the restoration of the centre.

In the last two months 20 people have been to the centre and two have heard conclusion. One girl accepts Principle, but not in heart.

Dennis, Doris and Yong Oon spent a week with us at the beginning of November when they gave talks at the University and met people studying here.

It was wonderful having them for so long, learning more of our Father's heart, and how to improve ourselves for Father to be better instruments for Him.

We joined the rest of the English Family at Dovedale to celebrate Children's Day. It was altogether an inspiring day to hear our Leader's words in the beauty of the creation and to be with the Family again. It was also good to see so many new faces.

We returned to Scotland strengthened in number and spint as Dennis Perrin returned with us.

Since then we have pushed out more speaking publicly on Sunday afternoons at Speakers Corner, the equivalent of Hyde Park in Edinburgh, and gave talks in two Spiritualist Churches. In the one church Dennis exposed the Original Sin and surprisingly they all seemed to accept it and want us to speak again. We are also busy making other speaking engagments. Already we have a few engagements booked but want many more.

Please give our greetings and love to our True Parents
and all Korean Family.

In their Names,

June Perrin

The Unified Family! This newly born family unit will bring
a new dimension of civilization to mankind.

The Korea Knot

Carl Berger

3

The Russian-American Occupation of Korea and the Moscow Agreement

When Death removed the strong hand of Roosevelt from the nation's helm, many affairs suffered and particularly American foreign policy. In the crucial interim before the new President could assert himself—a period lasting perhaps nine months—foreign policy ran of its own momentum. The State Department struggled to come into its own again, but it had been weakened in policy functions by the almost complete subordination to Roosevelt of its secretaries, Hull and Edward R. Stettinius. The secretaries had played but a minor role in many of the President's great wartime decisions and, specifically, they had not been a factor in the Far Eastern agreement.

But, as we noted earlier, the Department was of Roosevelt's plans for a Korean trusteeship. With these in mind, it sought, in the spring of 1945, to encourage the exiled Koreans in the United States to form a coalition so as to have a nucleus to work with on the many problems expected to arise under trusteeship. However, one prominent exile, Rhee, refused to join, insisting, in many speeches, articles, and press conferences, that the best course for the American government would be to recognize the Korean Provisional Government in Chungking, with which he had been long associated. Rhee had become fearful of Soviet postwar efforts to control Korea and he became especially alarmed, in

May 1945, when he heard rumors that a secret agreement had been made at Yalta to turn Korea over to the Soviets. Having scarcely forgotten the events of 1904-05, when Korea "was sold down the river," Rhee called a press conference and publicly charged that such a secret deal had been made.

In response, the Department, on June 8, 1945, denied any such secret agreement and reaffirmed the United States' intention to fulfill its commitment made under the Cairo Declaration. Acting Secretary of State Joseph C. Grew explained that the United States could not recognize the Korean Provisional Government because it had "never exercised administrative authority over any part of Korea, nor can it be regarded as representative of the Korean people of today. Due to geographical and other factors its following even among exiled Koreans is inevitably limited." Grew assured the Koreans that the United States government had "spent a great deal of time in studying the problem relating to Korea and...talked at length with various individuals interested in the welfare of Korea and the Koreans..." These studies, of course, related primarily to the concept of tutelage for the Korean people, and concrete decisions and agreements were held in abeyance pending the end of the war.

V-J Day came, but with such unexpected suddenness that the United States government was caught unprepared. The first report of an impending Japanese surrender was received on August 10, only four days after the atom bomb was dropped on Hiroshima. Now United States planning had to be switched abruptly from invasion strategy to that of occupation and disarmament of the enemy.

Into the feverish atmosphere of Washington following Japan's surrender offer came several troubled reports from President Truman's representative on reparations in Moscow, Edwin W. Pauley, and Averell Harriman, the Ambassador to Russia. Both men urged, in view of growing Russian intransigence on several

issues, that the United States now proceed with landings in Korea and Manchuria to accept the surrender of Japanese troops. "I cannot see," Harriman reported, "that we are under any obligation to the Soviets to respect any zone of Soviet military operation."

These recommendations, and early State planning on the Korean occupation, were followed up as the Army authorities proceeded to draw up a directive to the Japanese forces in the field to lay down their arms and, specifically, to whom they were to surrender. The nightmarish 38th parallel division grew out of this directive. In China, Formosa, and Indo-China north of the 16th parallel, the Japanese were to surrender to Chiang Kai-shek. In Manchuria, and Korea north of the 38th parallel, and on Karfuto, they would surrender to the Russians. Of Korea, Truman recalled:

I was told that Secretary (of State James F.) Byrnes had suggested that American forces receive the surrender as far north as practicable. The Army authorities, however, were faced with the insurmountable obstacles of both distance and lack of manpower. Even the 38th parallel was too far for any American troops to reach if the Russians had chosen to disagree....By drawing it along the 38th parallel, our military assured us of the opportunity to receive the surrender in Korea's ancient capital city, Seoul...

There was no thought, Truman said, of a permanent division of Korea.

General Order No. 1, which embodied the surrender directive, was reviewed and approved by the State-War-Navy Coordinating Committee on August 11 and 12 the Joint Chiefs of Staff on August 14, and finally by the President. On August 15 it was dispatched to General MacArthur in Manila, and, at the same time, communicated to the Russians, British, and Chinese. Stalin, in accordance with the order, directed his forces to halt in Korea in the vicinity of the parallel.

Now preparations for the American occupation began. MacArthur looked to Okinawa, six hundred miles from Korea, for an American occupation force, and decided upon Lt. Gen. John R. Hodge's XXIV Corps, which had fought across the Pacific. MacArthur's only political directive from Washington at this time was reference to the Cairo Declaration and he quoted this in his General Order to the people of Korea in asking their aid and compliance in enforcing the Japanese surrender.

General Hodge, a tough, successful combat officer, began to prepare for the new assignment in Korea, but he found himself hampered by little or no practical guidance on such questions as the eventuality of Korean independence, methods of handling various political factions, or the severance of Korea from Japanese influence. Wrote one of his staff officers caustically: "If Washington or GHQ had given much constructive thought to Korean problems, it had not been reflected in orders issued the Corps commander."

The sad truth was that Korea was the only important area occupied by American troops in the Pacific for which detailed, concrete preparation had not been made by any branch of the United States government. General Hodge, uncomfortably aware that a State Department representative be attached to his staff before he embarked for Korea. A Class 11 foreign service officer was dispatched from Washington, but he could add little to the sum total of knowledge on over-all policy toward Korea since there was only the nebulous plan for trusteeship.

In a further search for practical guidance in meeting immediate problems, Hodge's staff thought it found some in General MacArthur's directive, issued August 29, 1945, relating to the Japanese surrender. This directive declared that the Japanese army headquarters should continue to function to aid in the demobilization of the various armies and also, among other things, that property rights of Japanese nationals would be scrupulously

respected. Korea was not mentioned in this directive, but it created the extremely unfortunate attitude in XXIV Corps for retention of Japanese officials in their jobs in Korea.

On September 1 and again on September 5, as the date for the planned embarkation of American troops for Korea neared, leaflets were dropped over Korea from B-29 planes, informing the people of the impending arrival of United States troops and appealing to them to avoid internal disorder. The Japanese army commander radioed the Americans a few days later that the leaflets "had caused considerably favorable results for the maintenance of peace and order."

On September 8, almost a month after the first Russian troops had entered Korea, a convoy of American army transports threaded its way into Inchon harbor and troops began to unload as soon as the ships were anchored. The next day the Japanese surrendered in Seoul.

In mid-afternoon on the 9th (wrote an observer), Lt. General John R. Hodge, Commanding General of the XXIV Corps, and Vice Admiral Thomas C. Kinkaid, the Commander of the United States Seventh Fleet, arrived in Seoul to accept the formal surrender of all Japanese south of 38 degrees north latitude. As they drove up the main street to the capitol building, wild enthusiasm broke loose in the city of the kings.

Immediately following the surrender ceremony, General Hodge held a press conference and announced that the Japanese governor-general, Nobuyuki Abe, and other Japanese officials, would be retained in office temporarily in order to facilitate the administration and orderly taking over of the government. This announcement, as was seen earlier, was in emulation of MacArthur's activities in beginning the occupation of Japan. It was a grievous mistake. The Koreans, who had expected their vanquished overlords to be immediately ousted, were astonished. Their dissatisfaction during the next few days became so great that

General Hodge felt it necessary to revise his plan and order the replacement of all Japanese officials as soon as possible. On September 12, Governor Abe was relieved of his duties, but American prestige had suffered.

Several weeks elapsed before it dawned on the excited Koreans that there were now two foreign armies in their country and that Korea had in some mysterious way been split in two at the 38th parallel. From Seoul, a New York Times correspondent, Richard J.H. Johnston, cabled his office at the close of September 1945:

Today the question on the lips of all thinking Koreans, representing every shade of political opinion, is this: Why has our country been divided? Neither the Russians nor the Americans here can answer that. The Koreans' great fear is of what will be inherited by them when the day comes for the removal of Allied controls. Will the country be torn by political strife resulting from the establishment of two opposing ideologies?

The question was prophetic.

The Americans began, soon after their arrival, to tackle the urgent military matters for which they had primarily come: the disarmament and evacuation to Japan of two hundred thousand Japanese troops in southern Korea, most of whom had fled from the advance of the Russian armies. The accomplishment of this task was given first priority. A second enormous job was the repatriation to Korea from the four corners of Asia of almost two million Koreans, an undertaking which began shortly after the Japanese surrender.

As these projects were being implemented, General Hodge turned his attention to a problem with which he was less prepared to deal—the pent-up emotions of the Koreans who feverishly desired immediate independence for their country and who had formed, to the bewilderment of Hodge's staff, more than seventy political

organizations prior to the arrival of U.S. forces.

The most active of these was the Korean People's "Republic," an organization originally created on the initiative of the Japanese. The Japanese, following Japanese surrender, apparently hoped to create a pro-Japanese atmosphere before their eviction by encouraging a group of prominent Koreans to take part in the formation of a committee of patriots which was to act during the transitional postsurrender period. Leader of the committee was a leftist sympathizer named Woon Hyung Lyuh. The Japanese went so far as to allow Lyuh access to press and radio facilities. In August 1945, Lyuh announced over the Japanese radio network that his organization would be responsible for the maintenance of law and order and the principal functions of government. The Japanese soon found events proceeding against their wishes, as these concessions were interpreted by the Koreans as a sign of weakness. As anti-Japanese agitation swept the peninsula, the army moved to reassert Japan's authority pending the arrival of the Americans.

The taste of power had been enough for the Lyuh group and it refused to bend to the Japanese will. It adopted the title of "Republic," and its popularity soon spread among the provinces of the country. But the time the XXIV Corps arrived, the "Republic" appeared to have a legitimate claim that its voice constituted, as no other group had in forty years the will of the Korean people. However, when the Lyuh group presented itself to General Hodge as a legitimate government, the American commander looked askance. He had no instructions to deal with a Korean government, especially in view of General MacArthur's proclamation to the people of Korea that: "All powers of Government over the territory of Korea south of 38 degrees north latitude and the people thereof will be for the present exercised under my authority."

The Lyuh group continued to insist it was a legitimate

government. On October 10, 1945, thereupon, Hodge's military governor, Major General A.V. Arnold, issued a statement to the Korean press that "There is only one Government in Korea south of 38 degrees north latitude. It is the government created in accordance with the proclamations of General MacArthur, the general orders of Lieutenant General Hodge and the Civil Administration orders of the Military Governor..." The statement failed to deter the "Republic."

Lyuh, meanwhile, announced he was leaving that organization to form a new political grouping which he called the Korean People's Party. His departure left the "Republic" in the hands of its more radical members. Their defiance reached a peak after General Hodge formally requested they drop the title "Republic" and assume the conventional role of a political party. The group, at a three-day meeting beginning November 20, 1945, ignored the army commander's request. Therefore, on December 12, Hodge publicly denounced the organization, stating that a continuation of its activities as a government was unlawful and that his occupation forces would take the necessary steps against it. This threat proved effective and the group went into decline.

A second important leftist political organization which troubled the American command was the Korean Communist Party, a small but powerful group which the Americans believed to be controlled by Moscow through the Soviet consulate in Seoul. For some inexplicable reason, the consulate had continued to function even though the Russians had entered the war against Japan; it was still in business when the Americans arrived in Seoul.

Of the rightist, conservative elements, two major parties emerged—the Democratic Party and the Nationalist Party. These organizations were generally more cooperative in the early stages of the American occupation. The Democratic Party, on September 16, 1945, had held a meeting in Seoul and named three famous Korean expatriates—Dr. Rhee, Dr. Philip Jaisohn, and Kim Koo—as

their leaders. All three men, absent from the country, were associated with the Korean Provisional Government.

On October 16, 1945, Rhee, the most important figure in Korea's recent history, returned to the peninsula after his long exile. His return had not been without some difficulty. From the day of Japan's surrender the old patriot, whose home was in Washington, D.C., tried to obtain American permission to travel to Korea. It is clear that the State Department had doubts as to Rhee's value in bringing order to the excited political scene there. He had been a steady critic of the Department and United States policies, and furthermore he was in his seventieth year and had been away from his homeland for many years. However, on his promise that he would return to Korea in the role of a private citizen and not as a member of the Korean Provisional Government, his trip was approved by both the Department and General Hodge. The American commander, who was extremely handicapped by a lack of personnel who could speak Korean and English, hoped to use Rhee as a political adviser.

To the Korean people the return of Rhee was a legend come to life; he was the symbol of their long struggle for independence and his arrival was the occasion for spontaneous celebrations. Rhee's popularity with the people, now no longer doubted, his long residency in the United States, and his almost perfect command of English stood him in good stead. His popularity was so obvious that all the political parties, including the Communists, sought to gain his support. Rhee, however, initially refused to commit himself, undertaking to organize a "Committee for the Rapid Realization of Korean independence." But within a few months Rhee had made it clear that he was strongly opposed to the Communists and he took a position at the head of the conservative forces.

Several other important exiles returned in November 1945. Kim Koo, president of the Provisional Government in Chungking,

also was flown to the peninsula on the promise he would return as a private citizen. His associate at Chungking, Dr. Kim Kiusic, was a third arrival.

Meanwhile, from the north, rumors circulated to Seoul about the arrival from Manchuria of a man called Kim Il Sung, reportedly a guerrilla leader who had fought with the Communists in Manchuria against the Japanese. Welcomed by the Soviet authorities, Kim Il Sung immediately began to organize the nucleus of a North Korean government.

For the Americans, the splintered political in Korea was of secondary importance compared with the formidable problem which hovered just north of Seoul-the suspicious Russian army. The Soviets' swift occupation of North Korea having gone unviewed and unpublicized, the Russians appeared to have had little difficulty in establishing rigid, Communist control over the territory. With the arrival of the XXIV Corps on September 8, the Russians agreed to establish tactical liaison at the 38th parallel but, thereafter, the Soviet authorities remained almost entirely unresponsive to General Hodge's overtures.

Within two weeks of the landing of his forces, Hodge became aware of the suspicious atmosphere emanating from the north. One of the first unfriendly acts of the Soviets was to cut off electric power service for an area north of Seoul. Their general deportment was such that Hodge was forced to report to MacArthur that the liaison with the Russians in Korea was anything but satisfactory.

In an effort to bring the Russians around, Hodge twice invited the Soviet Commander, Colonel General I.M.Chistiakov, to fly to Seoul to discuss the various pressing economic and political problems which were obviously resulting from the division of the peninsula. Chistiakov's response, in a letter on October 9, 1945, was that he could take no such action as General Hodge suggested because, he said, matters of unification could only be resolved by

the governments of the two occupying powers.

This initial exchange of messages set the somber tone of future negotiations between the two military commands, negotiations in which the Americans urged on-the-spot integration of the two zones, while the Russians refused to take any action pending governmental decisions. As the months passed, the situation began to prove disastrous. The 38th parallel boundary had left two-thirds of the Korean people (who totaled about twenty-six million in 1945) and most of the food supply in the south, while most of the country's industry, hydroelectric developments, and resources were in the north. Prices in the southern half, with no chemicals, coal, or goods coming down from the north, began to rise in an inflationary spiral. The American command's efforts to persuade the Soviet command to ship coal and chemicals were futile.

As the situation grew more and more unpromising, the worried Koreans, early in November 1945, organized a meeting in Seoul of all political groups, including the Communists, and issued a joint memorandum demanding they be given the opportunity of organizing Korea as a unified whole. The division of their country, they declared, was "a most serious blunder that is not of our making." By December 1945, this had apparently become evident to all but the Russians. The matter, however, as the Russians in Korea continued to insist, could no longer be settled at the local level.

In Washington, as the reports of Soviet immobility began to flow in, the State-War-Navy Coordinating Committee, on October 20, 1945, laid down American policy on Korea: "The present zonal military occupation of Korea by United States and Soviet Forces should be superseded at the earliest possible date by a trusteeship for Korea." It had become clear to the U.S. government that the Soviets would try to obtain predominant influence in Korea. Warning of this came as early as July 1945,

from T.V. Soong, the Chinese foreign minister, who had gone to Moscow to discuss the Yalta agreements. It was Soong's understanding (Harriman reported) that:

The Russians have two Korean divisions trained in Siberia. He believes that these troops will be left in Korea and that there will be Soviet trained political personnel who will also be brought into the country. Under those conditions, he is fearful that even with a four-power trusteeship the Soviets will obtain domination of Korean affairs.

Still the American government felt it had no choice but to proceed with establishment of a trusteeship. On November 10, 1945, President Truman met with Prime Minister Clement Attlee of Britain and Mackenzie King, the Canadian Prime Minister, in Washington, to discuss mutual problems. About Korea, it was agreed that immediate steps should be taken to set up the trusteeship under the direction of the four great powers."

In Korea the American command, including Hodge's newly assigned diplomatic advisers, were strongly opposed to trusteeship. They reported to Washington that the entire trusteeship idea was repugnant to all parties and elements in Korea and that, in view of this unanimous opposition, it might be wise to abandon the trusteeship plan. On November 29, 1945, Secretary Byrnes replied that if, during the impending Moscow Conference, adequate guarantees could be obtained from the Russians for the unification and independence of Korea, it might be possible for the United States to discontinue its support of trusteeship.

The Moscow Conference, planned to iron out the many problems which had arisen between the Allies in Europe and the Far East, began on December 16, 1945. The American delegation, led by Secretary Byrnes, apparently had serious doubts about Soviet cooperation in establishing a truly independent Korea. A trusteeship, with four governments participating, still seemed to be the only way of preventing ultimate domination of Korea by

the Soviets. The wishes of the Koreans, the Americans decided, could be ignored for the moment.

Byrnes initiated the discussion Korea by submitting a paper proposing the establishment of a joint commission to unify the administration of such matters as currency, trade and transportation, telecommunications, electric power distribution, coastal shipping, and so on. He further proposed the creation of a four-power trusteeship, to last for no longer than necessary to allow the Koreans to form an independent, representative government. As to how long such a trusteeship should last, the Americans spoke in terms of five years, but indicated that the tutelage could be extended by agreement of the four governments. (It will be recalled that only eleven months before, Roosevelt was thinking in terms of a twenty-to-thirty year trusteeship.)

The Russians deliberated on the American proposal for several days. Then, Byrnes reported, Soviet Foreign Minister V.M. Molotov "submitted a Soviet proposal for a Joint Commission on urgent problems of economic unification, the establishment of a provisional government and a fourpower trusteeship to last for five years." The American were relieved by the Soviet proposal, which appeared to come toward their viewpoint. They thereupon accepted the Soviet draft, with a few amendments, and it was included in the Moscow declaration. However, the written agreement on Korea contained serious defects which were later to plague the State Department. The full text of the final Moscow agreement bears citation, as follows:

1. With a view to the re-establishment of Korea as an independent state, the creation of conditions for developing the country on democratic principles and the earliest possible liquidation of the disastrous results of the protracted Japanese domination in Korea, there shall be set up a provisional Korean democratic government which shall take all the necessary steps for developing the industry, transport and agriculture on Korea and

the national culture of the Korean people.

2. In order to assist the formation of a provisional Korean government and with a view to the preliminary elaboration of the appropriate measures, there shall be established a Joint Commission consisting of representatives of the United States command in southern Korea and the Soviet command in northern Korea. In preparing their proposals the Commission shall consult with the Korean democratic parties and social organizations. The recommendations worked out by the Commission shall be presented for the consideration of the Governments of the Union of Soviet Socialist Republics, China, the United Kingdom and the United States prior to final decision by the two Governments represented on the Joint Commission.

3. It shall be the task of the Joint Commission with the participation of the provisional Korean democratic government and of the Korean democratic organizations to work out measures also for helping and assisting (trusteeship) the political, economic and social progress of the Korean people, the development of democratic self-government and the establishment of the national independence of Korea.

The proposals of the Joint Commission shall be submitted, following consultation with the provisional Korean government for the joint consideration of the Governments of the United States, Union of Soviet Socialist Republics, United Kingdom and China for the working out of an agreement concerning a four-power trusteeship of Korea for a period of up to five years.

4. For the consideration of urgent problems affecting both southern and northern Korea and for the elaboration of measures establishing permanent coordination in administrative-economic matters between the United States command in southern Korea and the Soviet command in northern Korea, a conference of the representatives of the United States and Soviet commands in Korea shall be convened within a period of two weeks.

The news of the Moscow agreement reached Korea on the morning of December 29, 1945, just prior to the New Year's celebrations. When the significance of what had been determined for them sank in, the Koreans arose in anger. The conservative forces, led by Kim Koo and Rhee, organized mass demonstrations in the streets of Seoul. The Koreans, including initially the Communists, unanimously denounced the Moscow plan, the word "trusteeship" bearing too close a resemblance to the Japanese rule from which they had just emerged. The somewhat shocked American military government sought to interpret the meaning of trusteeship in the most favorable light, but the Koreans refused to listen. The furor was only slightly assuaged by a December 30 broadcast by Secretary Byrnes to the American people on the Moscow conference. Regarding Korea, Byrnes stated that the Joint Commission "may find it possible to dispense with a trusteeship. It is our goal to hasten the day when Korea will become an independent member of the society of nations."

But, as the last hours of 1945, the year of great victory, ticked away, the Koreans remained greatly troubled.

Korea is the training field for the universalism.

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 at 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 reserch of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyungyang 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 was 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 enlightenments 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 recognized 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 —

