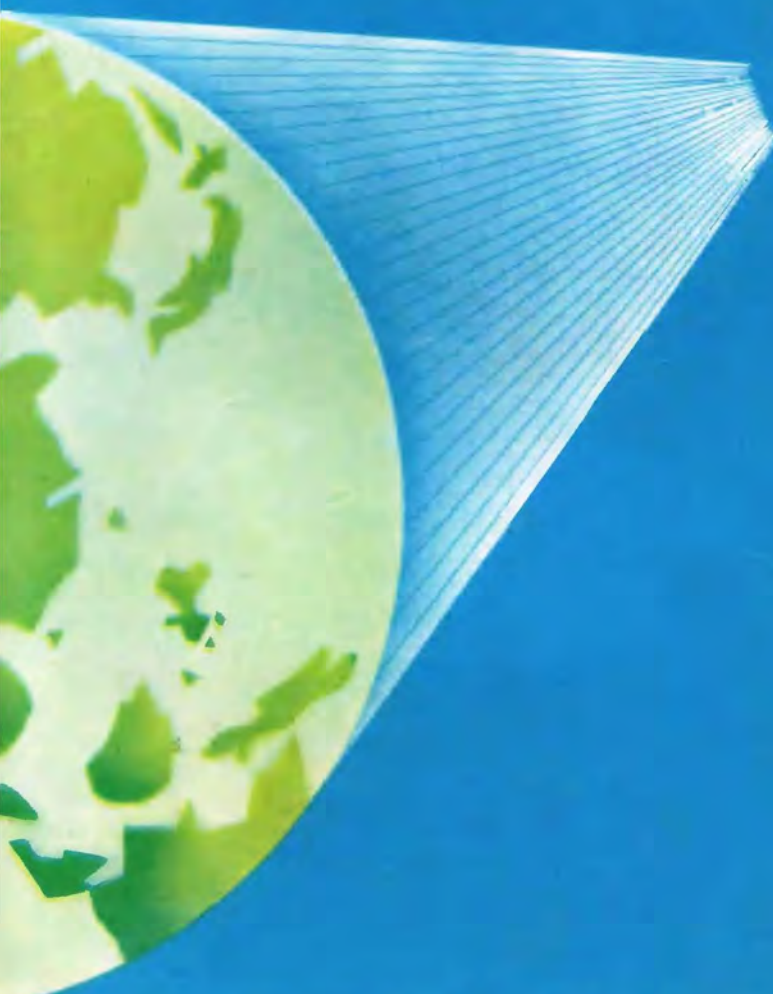


# The Way of the World

March

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**  
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(Editorial)

## Actualized Faith in Our Life

March is a time of flowering nature and growing of all living things. We also grow, trying to lead the true life in spite of a most difficult situation. Our life is to sprout, bloom, and become fruitful in the present. Neither the past nor the future should influence this.

What does it mean to live in the present? It means living in a continuous flow of moments. Each moment is closely connected with eternity. The future, with its demands, can not bring into question our use of the present.

We can not be absent-minded. We should be alert. We are interested in nothing else than in the complete realizing of God's will. So we belong neither on the finite nor on the infinite plane completely. We must not be completely absolute nor completely relative about life.

To do that, we must be firmly based in confident faith that God's Providence will be realized. This means having an actualized faith in our life. When the truth is applied, this actualization is love. In the brilliant light of love, all things are brought to resurrection. Love is the actualizing agent, enduring and giving the guarantee that life can become everlastingly creative.

So we see that love involves action. The 'impractical religion' of the past is no longer enough for us.



(Sermon)

## Sacrifice

Sun Myung Moon

This sermon was delivered at Washington D.C. Unification Church on December 21, 1971.

God's original intent was to have one unified world, in which individuals, families, tribes, and nations live together in harmony. Our existing world is not the fulfillment of God's ideal, there is disunity everywhere. There are two ideologies, Communism and Democracy, fighting for supremacy; and on an individual level, man's inner good desires fight with his sluggish physical body for the accomplishment of every task. Why does such a divided world exist from the individual level up to the national?

God is absolute good, and if all men were to be one with this God, there could be no divisions. If God is not the author of evil or division, the important thing for man is to discover the source of disharmony and overcome it.

Hence, the most important thing is to find the individual with his inner desires and his external expression or body, both centered on God and His will. With one such individual, God can show the way for all men to restore their individual natures to God. The way to God and the way to evil are very different: self-sacrifice versus self-indulgence. The good or God-centered person wants to give himself out to others while the evil selfish person wants to dominate or control others. The history of evil is the history of man's sacrifice of others to achieve his own ends. The history of Communism is a prime example of this.

God has been showing man a different pathway. His first task was to find the one individual who was completely on His side. God can use this man as an example for the rest of the world. The first thing that God wanted to show through this man was to love God and through this love become one with God. The second thing that God wanted to show was that this man must sacrifice himself for the world.

To truly love God, man must go backwards: he must withdraw from the world, nation, family, and his material self. This man, because he sacrificed most, will receive the most love from God. Then, spiritually one in love with God, he moves out of himself, family, society, and nation.

To really love your neighbor you cannot put yourself before him. God sacrifices most those whom He loves most. Evil works the opposite: Satan strikes others to protect himself and his position. But God sacrifices His own for others.

The one individual who can be the pattern for all others is the Messiah. He comes not for a particular nation but for all nations. He comes to show his own nation the way to set the pattern first on an individual level, then a family, then a societal and finally a national level. As nations come together, finally the world will be one world of harmony.

Now you know what God needs. I want to speak of how God's providence has been working for this goal. In the Garden of Eden, Adam and Eve should have become one being centered upon God's love. When they did not do this, but fell away from His goodness, He sent them from the Garden. Adam and Eve felt sadness. But so did God. Our ancestors left God's presence shedding tears of sadness when they should have shed tears of gladness. They left with no hope of returning to Him, and so their sorrow was great. Also God had almost no hope of regaining His beloved son and daughter. His pain as parent was far greater than theirs. But He could not step in to save them

directly. This would have been contrary to His law of creation.

If there had been another son or daughter who had not fallen away from God, but had asked God to save the fallen brother and sister, God could have immediately saved fallen Adam and Eve. But the fact that God had the deep parental longing to save His children, formed the basis for the historical providence of restoration.

To save Cain, there must be an unselfish Abel to ask for his brother's salvation. To stand in the Abel position one must be able to receive God's love. To receive God's love one must come out of selfishness and evil. Then, to save the struggling brother, Abel must sacrifice. This is the law God's will.

Adam and Eve left God shedding tears of sadness. But they should have become one being centered on God's love. Then they would have been able to cry tears of joy and function as the central example of God's will for all their descendants. They then would have been the Messiah and there would have been no need for a saviour.

Hence, these three steps we will see repeated throughout history:

1. Man must come away from evil and be in the position to receive God's love,
2. Man must shed tears for God and His sorrow, and
3. Man must shed tears for his fallen brother and make sacrifices for his brother's salvation.

This pattern we see in Noah's time. Noah had first to separate himself from evil and merit receiving God's love. He did this by constructing an ark for a long period. During this time he received much persecution from the villagers. He looked crazy. He was building the ark on a mountain and in a desert.

But Noah was adamant. He told the people judgement was coming. Why did God make such a command? Because God wanted people to see a new example in Noah. Noah went out

early in the morning and came home late at night and had no time for his family. His wife didn't understand why he needed to do this and she began criticizing him. As soon as she started this, the children felt free to criticize. How great must have been the pain in Noah's heart to have a family who didn't understand him. No one bothered to prepare his lunch or fix his clothes, instead, they laughed at him. Noah bore the persecution of the villagers, but the persecution of his family was far more difficult to endure.

The more persecution Noah received, the more steadfast became his heart. He was separated from selfishness and evil. If he had resented those who persecuted him and rejected them, God's will could not have been done.

He had to sacrifice to save those who persecuted him. Noah had to stand in the position of unfallen brother, Abel, and ask God to forgive those who were still fallen, persecuting him. Noah had to deny himself completely in order to advance God's will.

Abraham had the same task, God ordered him to leave the land of his forefathers and go to a land which God would show him. Abraham had no guarantee, but he left his homeland on faith and wandered from place to place like a gypsy. God led Abraham to many strange places and put him under great difficulty. Like Noah, if he had resisted he would have held up God's providence. But Abraham never protested. He always thought of others. Thus, in direct proportion to his pain and suffering, could God's love come to him; and God could promise to multiply his descendants to the number of the stars.

This path of sacrifice was the path Moses followed. Moses lived for 40 years in the splendor of Pharaoh's palace, but remaining loyal to the Hebrews, he came out of Pharaoh's place when he saw the suffering of the Hebrews. The Egyptian whom Moses killed represented his killing of evil. Seeing this act, the

Hebrews should have recognized his faith in God and they should have had faith in him. Moses was taking the position of unfallen brother petitioning God to save the fallen. But the Hebrews didn't have faith in him, they caused him to be expelled to the desert of Midian where he had to sacrifice even harder so God's will could be accomplished.

This pattern is visible in the time of Jesus. John the Baptist lived in the wilderness for 30 years. He had left home and relatives thinking only of God's desire to save man. John was concentrating on the Messiah's coming. He was looking toward the Messiah's love. John was to witness directly to this love. Living as he did by begging food he received great sympathy from God.

Jesus' life revealed the same pattern of sacrifice. The Jewish people waited for 2000 years for the coming of the Messiah. The churches also had been waiting for his coming. If these two groups could have recognized him and become one with him, God's will could have been done. These two groups should have worked according to the will of the Messiah. The Hebrews should have been separated from others and stood on the same basis as the Messiah. The Jews had to become the nation to receive God's love and be the example just the way Jesus was the individual example. By forming one nation around Jesus, Hebrews would have sacrificed their nation for the rest of the world. But because the Jews did not receive Jesus, he himself had to sacrifice for the fallen brother. All people at this time were in the position of fallen Adam and Eve. Jesus prayed for the Hebrews and begged God to forgive them for what they were doing. Jesus practiced the formula of salvation for all other men. Whoever follows him can gain salvation. If all don't become Christians, then the Christians must go through this path of suffering for other people.

The reason Jesus was crucified was that the church and nation would not receive him, become one with him. God wanted to use him as a powerful example, but it was not possible because Jesus

did not have the support and following of the unified church and state behind him to put God's will into practice. But the Hebrews failed by being too proud of themselves as the ruling nation. They did not fulfill the formula of sacrificing themselves for other nations. By killing Jesus they lost the privilege of being the chosen nation. Thus Jesus had to take the burden of sacrifice upon himself. He had to sacrifice himself for the whole world. Present-day Christianity is trying to form one world centered upon itself. But if a spiritual movement centered on sacrifice for the whole comes along, it will grow more rapidly than even Christianity.

This idea of sacrifice is familiar to us from everyday life. If on the job, one employee is willing to do more work, the boss will advance him, put him in charge of others so that he must take responsibility if those under him do not come through.

This teaching of sacrifice is God's teaching. I'm for you, we are for the nation, the nation is for the world, the world is God's. When I become one with God, He and I stand on the same level. Love makes two one. This process of sacrifice is the pathway for everyone to become one with God.

All people are God's children. He loves all so He is sacrificing those whom He loves most to save others.

(Report)

## Sixth Divine Principle Seminar for Professors

On February 29th through March 1st, K-CARP (Korean Collegiate Association for Research of Principles) sponsored the Sixth Divine Principle Seminar for 59 professors at the Christian Academy House. The topic was the Divine Principles studied in the context of Korean historical development. Professor of Political Science Choi Chang-gyu of Seoul National University gave the following



presentation: The present situation of expanding powers is not really adequate to supply all the energy needed for true historical development. Our present transition to pluralism by material development alone, under the sole direction of science, can not lead

to true modernization. We urgently need a kind of energy which is in harmony and balance. If this new spiritual force would be created, it would be forceful enough to lead the world. We can expect this force to be present in Korea.

I'd like to refer to two Western concepts of history: those of Hegel and Toynbee. Hegel rationalized materialism, and in so doing created a contradiction. To overcome this, Toynbee emphasized the cultural values in historical development. But the history of Christianity has resulted in trends towards materialism.

The Unification Principle has bridged the gulf between the workings of history and the human will. It also shows the close relationship between God and Man. Therefore I think that this Principle can resolve the contradictions of other views. In that sense it surpasses boundaries and is more progressive than previous conceptions.



# ROK Founder of Holy Spirit Association Claims New Revelation Needed

The Following article by Mr. Choe Jang-sok, reporter of The Korea Herald, was published in The Korea Herald, an English daily news on February 27th, 1972.

Embracing 400,000 Followers

## ROK Founder of Holy Spirit Assn Claims New Revelation Needed

The 51-year-old founder of a religion claims he is a new prophet for a new age, insisting that Christianity is no longer the answer and that a new revelation is needed.

He says this new revelation is "the answer" to the problems of the world, and that it is a new revelation, not a new religion. He says that the Bible is not the answer, but that the new revelation is the answer.

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This is the day  
of hope



The day  
of the true family

CHURCH POSTER—This is one of the copies of the posters the Yanggi church distributed in the United States announcing the speech schedule there of Moon Sunmyung. This copy also appeared in the New York Times advertisement for the \$100,000 writing contest.

Another religious leader, the 51-year-old founder of the Holy Spirit Association, has also claimed to be a new prophet for a new age.

The 51-year-old founder of a religion claims he is a new prophet for a new age, insisting that Christianity is no longer the answer and that a new revelation is needed today.

With this proclamation, Sun Myng Moon goes on to speak that today's Christianity is getting apart from its founder's intent such as by lacking in spiritual sphere although the Bible says the "God is spirit, and those who worship him must worship him in spirit and truth."

Moon heads the Holy Spirit Association

for the Unification of World Christianity, or better known as Tongil (Unification) Church.

He drew wide attention recently when the church put a \$6,300 advertisement in the New York Times announcing its sponsorship of an international novel-writing contest for a \$100,000 prize on "Jesus Christ and the Agony of the Cross: God's will or Man's Failure?"

On his third world tour, Moon left Korea last December for the United States via Japan and Canada. He is currently making speech tours of major U.S. cities.

The writing contest advertisement, appeared in the Jan. 28 issue of the New York Times, and confines the languages to be used for the work to six—Korean, English, German, French, Japanese and Spanish and the selection of the contestants to "the published writers."

The novels, according to the advertisement, will be accepted in 11 countries, including Korea, the United States, Britain, Japan and Italy and the prize winning novel will be made into a motion picture.

Moon held speech rallies in New York, Philadelphia, Baltimore, Washington D.C. and plans to sponsor similar gatherings in Los Angeles, San Francisco and Berkeley.

The church claims that it has about 400,000 followers in 26 countries.

Moon, born in a village in Chongju-gun, Pyung-an Pak to, now in north Korea, and graduated from Waseda University in Japan in 1943, took refuge in the south at the height of the Korean War (1950-53).

He actively started Tongil Church work after authoring his "Divine Principle," claimed to be the "Key" for interpreting the Bible many of whose passages are in similitude and of symbolic, at a small house in Pukhak-dong, Songdong-gu.

The church is extremely anti-Communist and insists that the

church principle is one of the few that has been so well organized and founded so as to surpass the communism in terms of theoretical point of view.

The "infantile" years of the church were not altogether smooth. Ehwa women's University, for instance, ordered 12 students and six teachers who were going to the new church, either to take the school or the church.

This incident touched off a dispute over the religious status of the church. Moon himself was investigated by the prosecution authorities, but later was cleared of charges and freed.

The "Divine Principle" was published in book form in August 1957. According to the book, Adam and Eve sexually degraded even before they reached adulthood.

Dr. Shin Sa-hun, a noted theologian, once claimed the church is pagan and this drew heated counterattack by the church members.

Another religious leader, Dr. So Nam-dong, however, gave an opposite view, saying that the church does not go beyond the category of modern theology.

The church was also known for sponsoring what is known to be the largest mass marriage of 777 couples in Seoul in October 1970. It also once said that a 120 story church building, to be taller than the Empire State Building, will be built at Yoido Island, Seoul, Korea.

The church also drew attention when a former Sarawak king flew into Seoul in September 1968 to meet the Tongil church founder.

The Tongil leaders say that the church is expanding far and wide, both at home and abroad, and that this will help the world to be more strongly armed against communism and eventually contribute to our efforts to have the peninsula reunified on our terms.

# Pioneers Spread New Church Word

By Ralph Rath

Oakland Tribune Religion Writer

Nancy Callahan is articulate, charming, vivacious and a pioneer. In two weeks she will be one of a group of 80 young members of the Unification Church who will set up centers in each of the 50 states and who will staff a bus tour on the West Coast and one on the East Coast to tell America about the key role they see

## LENTEN PROFILE

By Ralph Rath, Oakland Tribune Religion Writer

### 'Pioneers' Spread New Church Word

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NANCY CALLAHAN, YOUNG MISSIONARY  
Special to the Tribune



UNIFICATION CHURCH  
Church leader

Sunday issue of Oakland Tribune, March 12, 1972

the country must play in this special time in human history. In this endeavor, they refer to themselves as pioneers.

"America has been blessed by God with material wealth," Miss Callahan explained. "America must use its knowledge and its wealth to serve the other nations so that they will be able to participate in a new growth of life with God," the youthful pioneer feels.

The Unification followers hope to unite Catholic, Protestant and Jewish groups in this country to form a foundation for a world civilization.

Nancy Callahan finds significance in a speech the former secretary general of the United Nations, U Thant, gave in New York several weeks ago. She recalls he said the world had one hope for peace — if a world religion could spring up.

"The Unification Church provides the understanding that can be the base for that world religion," she feels.

With advances in communications and transportation, the world is becoming a global village. She also thinks a worldwide common market is on its way. "This kind of interrelatedness can lead to either an integration or it can lead to a greater conflict," she said, adding that integration pre-supposes a unifying set of beliefs and values.

The founder of the Unification Church, Sun Myung Moon of South Korea, is currently winding up a two-month tour of the United States with a revival in Berkeley this weekend.

Moon, 52, a Seoul businessman, was born in North Korea. Church sources say he was imprisoned and tortured by the Communists there for three years; he escaped when the prison camp was shelled by U.N. troops in 1950 on the day before he was to be executed.

He fled to South Korea where he established his church in 1954. It spread rapidly in many Oriental countries and now numbers more than a half million followers.

Nancy Callahan heard about the Unification Church when she was a student at the University of California, Berkeley.

A Roman Catholic and a 1967 graduate of Holy Name High School in Oakland, she was enrolled in a great books, integrated arts program her first two years at U.C. One of her friends was a member of the Unification community and lived at the church center, 1727 Euclid Ave., three blocks from the U.C. campus.

Though she came from a strong Catholic background, Miss Callahan said she wasn't practicing her faith as a U.S. undergraduate because she didn't find the church relevant. She wasn't interested in religious matters at the time, she said, but was interested in finding out the truth.

For her junior year she went to England to the University of Sussex through the U.C. exchange program. Being in a foreign culture away from familiar ties prompted her to do some deep thinking.

"I came to realize that the essence of life had to do with questions that religions answer," she said. "I really woke up intellectually and spiritually."

She came back for her senior year at U.C. "looking for a way to grow close to God by going beyond just intellectually accepting Catholicism and Christianity" by living these teachings.

Gradually she felt drawn to the Unification Church and its Berkeley center where between 30 and 40 young people live together. She joined the community in December of 1970.

She compares the life at the center to that of a religious order. The members work together, pray together, and learn how to run a community house.

Members learn how to relate vertically to God and horizontally to brothers and sisters, Miss Callahan said.

Some are students, others work in such community-run projects as a printing plant, and others work at outside jobs. Most voluntarily give a major portion of their earnings to the community,

she said. "Our group has people from very strong Catholic, Protestant, Jewish backgrounds," she said. "We have adamant atheists with scientific backgrounds and Hindus, Buddhists, Confucianists and Taoists. There are black, white, yellow right here in this house."

She sees the center as a microcosm of what can happen in the world if men can learn to live and work together. But living as a family entails more than goodwill, she feels. Men must be united deeply in values and beliefs.

The Unification Church looks beyond current ecumenical efforts between Catholic and Protestant churches and beyond mutual understandings between Eastern and Western religions.

The Unification teachings call for an individual to attain a direct relationship with God without such intermediaries as priests, rabbis or ministers. This can only be done after the individual has developed a deeper understanding of God and of man's relationship to Him through careful study of Principles drawn up by the Church's founder, Moon.

The basic tenets of the Divine Principle, as the core body of knowledge is called, are imparted through a series of four lectures offered at the centers.

Though rather difficult to explain in a sentence or two, the Principle revolves around reconciling matter (man's body, science) and spirit (man's soul, religion). The time for churches is ending, according to Unification teachings. "Men in their hearts are ready, because of spiritual evolution, to have a direct relationship with God and not relate to Him through a church," Miss Callahan explained.

The Unification Church, she went on, strongly supports God-centered marriages because "it is within that unit that man can most fully experience and express love."

"Children's love and parents' love and conjugal love are three types of love that God feels and wants man also to experience."

The Unification Church is strongly anti-Communist, she said, because in this transition time when old churches are breaking up there is a vacuum on which Marxists are capitalizing. But unlike other anti-Communist groups, the Unification movement provides an alternative ideology, she said.

Whereas Marxists talk of change through conflict, Unification doctrine talks of change through a deep, harmonious exchange.

"We have to understand the process we must go through to change our own hearts," Miss Callahan said, "so that we will be as individuals without conflict able to work and grow to our full potential."

"Then we can create families, nations and a world that can work and grow in full co-operation."



## Word from Washington

By Betsy Drapcho

Washington Center and her satellites were called to meet at Upshur House on the morning of December 11. Farley had an important message—Our Leader, Mother, Mrs. Choi, Mr. Kim and Mr. Ishii were to arrive in Los Angeles that evening. While not immediately affected by this news, everyone, according to custom, armed themselves with buckets, mops, scrub brushes, paint and paint brushes, hammer and nails, etc., and set to work. Much was accomplished that weekend and work continued throughout the following week, during which time all were anxiously awaiting word of Our Leader's coming. Finally, on Friday evening, December 17, during a "leisurely" Family dinner, word came from Toronto that Our Leader and his Party would arrive the next day. So much for "leisurely" Family dinners. On Saturday, December 18, at approximately 3:00 p.m., Washington Family members assembled at Upshur House and formed a reception line that extended the length and width of the hall way and the north and south rooms. As Leader and his party started up the steps to enter the house, the Family began singing "You Are My Sunshine" and continued singing until Our Leader, Mother, Mrs. Choi, Mr. Kim and Mr. Ishii had finished greeting and shaking hands with everyone.

From that point on, the pace of living in Washington speeded up considerably. On the night of Our Leader's arrival, the Family sponsored a special dinner for friends and relatives who were also our guests at the final, command performance of "The Little

Angels" at the Kennedy Center, the last stop of their 1971 world tour. Of course, Leader and Mother attended, as did most of the Family. The performance by "The Little Angels" was, as expected, outstanding, and friends and relatives were favorably impressed.

On the following Monday, Washington Family performed for Our Leader. The performance was presented in two parts—formal and informal, or more appropriately, rehearsed and unrehearsed. This, of course, meant that everyone had an opportunity to perform. you can imagine the variety of talent presented, and although the program was conducted in a somewhat "out-of-the ordinary" manner, many were moved to tears, for as on many Family get-togethers, the spirit was high and the bond of love felt strongly by everyone. The program concluded with Our Leader and Mother singing together and finally closing with Our Leader giving us his blessing.

Beginning on December 21 and continuing almost every night through December 30, Our Leader spoke to Family and quests. Some of the topics included: (1) How will the unified world be established; (2) How God is proceeding in the restoration process; (3) The history of the Unification Church; and (4) The importance of a Heavenly Heart. The meeting rooms of Upshur House were always filled to capacity. All talks and lectures were recorded on video-tape, so those who were unable to see Leader from the two main lecture rooms were able to see him on a television screen. Needless to say, all talks were very inspiring and most informative.

Especially newsworthy is what occurred at Upshur the night of December 30. Our Leader and Mr. Kim taught the Family how to play a Korean game, similar to our Parcheesi Game. To mention the details of how the game is played would be too paper-consuming. What Our Leader did was to divide all participants into two camps—men vs. women. The women were delighted when Leader chose to be on their side. He urged them to victory

by repeatedly saying, "Women must win! Women must win! Well, the women didn't win, but everyone had great fun playing, so much so that practically everyone stayed up till 2:30 a.m. the next morning.

This bring us to the special four-day training program lasting from Friday, December 31, to Monday, January 3, 1972, in which Mr. Kim taught the Principle as it is taught in Korea. Family members from Washington, New York, Philadelphia, Baltimore, Denver, Berkeley, and St. Louis attended. Mr. Kim at all times displayed the qualities of a good teacher—patient, sensitive, and always most willing to help and meet the needs of his students. We thank Mr. Kim for spending those four days with us.

The training period was scheduled to end on Sunday night, January 2, when members were to return to their respective centers. Our Leader, however, wanted to extend the training period. So, the meetings were carried over till January 3, and those who could stay, which was practically everyone, attended another day of lectures. By the time this issue is printed, you will all have heard about "The Plan" that came out of that weekend, for the idea behind the plan its realization were practically one in that the idea was implemented almost immediately. "The Plan" is to hold revival meetings in seven major cities—New York, Philadelphia, Baltimore, Washington, D.C., Los Angeles, San Francisco, and Berkeley. Both East and West Coast Centers are to select a certain number of members—75 all together—who are to come to New York for a two-week training session. From there, they will travel from city to city on the East Coast to hold the revival meetings. After the revival meetings on the East Coast are over, a bus team will be selected to travel across the country to hold similar meetings in the designated West Coast cities. More about the plan appears in this issue, and there will be more complete reports on the project in following issues.

Washington's closing note is this: Our love and prayers go to

those in New York—Our Leader, teachers, trainees, and anyone else who is working so hard to make the first revival meetings a huge success! “Save your nation!” exclaimed Our Leader as he outlined his plan to extend the Divine Principle to the fifty states. A few days later, more specific plans were unveiled. Miss Kim will travel on the East Coast bus, and David Kim will be on the West Coast bus. Marie Ang, Hillie Edwards, Diane Fernsler, Betsy Jones and Becky Salonen will assist the new field centers for one year. The pioneers (as of January 20) are:

### **Berkeley**

Nancy Callahan  
 Andy Compton  
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# **The First Evangelical Mission; Richmond, Virginia**

**By Lorene Biddick**

At last, after a month of intensive preparation, we began our mission! The evangelical bus left Washington Center at 4:00 on the afternoon of Wednesday, December 15, with Joseph Sheftick, John Harries, Richard Parks, Kathy Goldman and Lorene Biddick aboard. A beaming Miss Kim and a small group of people at home that day saw us off. Farley filmed the departure, leaping across the back yard to catch a last glimpse of us maneuvering down the Upshur ally to the street. The dream of the American family of reaching out into these United States to lay a spiritual foundation for the country and bring the people to the principle was being realized.

Our first stop was the Washington Holy Ground on the Ellipse in front of the White House. There we prayed for every state, dedicating its land and people to God in the name of our True Parents. As we arrived, the sky turned a deep golden hue, filling with pink, silver, and white clouds. Father was truly beaming upon us, much as the sunbeams blazed across the whole sky as the sun settled into a low cloud. As one particularly bright cloud travelled over the Holy Ground, the National Christmas Tree and Fifty smaller state trees lit up in red, gold, blue, and green, and we began to pray. The breeze was warm as we began our symbolic trek across the United States—each small pine tree represented so many people, so many of Father's children waiting for Him. we knew then just how important our mission really was. Many photographers

had turned out for the strange atmospheric conditions of mid December. Some took pictures of us praying in the golden glow.

Following an hour at Holy Ground, John aimed us down Toute 1 to Richmond, Virginia. The spirit was high, and it mounted as we reached our destination at 10 p.m. Our stop for the night was the parking lot behind Tippy's Taco Stand. Unfortunately, the gas generator wouldn't start, despite all our bodily contortions and heartfelt prayers, so Joseph crossed the highway to buy two cents of kerosene for our lamp. Dinner at Arby's Hamburger House was followed by our beginning to read the Bible (as suggested by Miss Kim), songs, a prayer meeting, and bed at 11:30. After a good sleep, we would awaken Richmond to Father! That afternoon we had offered each state to Him. Tomorrow we were to begin the battle against Satan. This mission was a true gift to all of us, and it would bear great fruit.

December 16 was warm and sunny. It rapidly turned into red-tape indemnity day. John and Richard drove about to get the generator repaired while Joseph, Lorene and Kathy were shuffled from the Richmond Chamber of Commerce to the Bureau of Public Safety, Health, and Welfare, to Police Information, to the Department of Traffic and Engineering, and to the Commissioner of Revenue. Lunch was followed by the assistant city manager, who took us back to our starting point at the Bureau of Public Safety, which sent us down to Police Intelligence, Who referred us back to Traffic and Engineering, and on to Welfare, who again took us to Traffic and Engineering, who promised us an answer... tomorrow! Everyone commented on our strange mission, exclaiming that it was difficult to know just what to do with us as we were certainly unique. What we sought was official permission to hold our threeday fast and prayer vigil as close to the State Capital building as possible. After lunch we had begun our fast for the State and people of Virginia. We all felt Father travelling with us and greeting us in everyone we met. We presented a strange

sight, and those who noticed either looked on in open mouth amazement or nodded with a wave and a smile.

That evening we presented ourselves and our letter of introduction from the director of the YMCA in Washington to his counterpart in Richmond. Mr. Estes was most hospitable, offering us parking and electric power, and showers for the men. Kathy and Lorene had to join the YWCA for the use of their facilities. From there, Joseph called Farley to ask for various items we had left behind, and learned that things were looked up as far as our Parents entering the country from Canada was concerned. On that good note, we drank our hot water, prayed, and retired for our second night in Richmond.

It rained the next morning, December 17, but we hardly noticed as we were too busy locating the Virginia Holy Ground in Monroe Park. We felt what a special place it is—located in an old section of town—this spot our Leader blessed on his first world tour. The day promised to be rewarding, and indeed, the indemnity of the day before paid off. Mr. Thomas of the City Traffic and Engineering Division had arranged for us to use the sidewalk in front of the State Capital for our vigil. Armed with Father's love and desire to reach out, we carried our posters reading, "3 Days Fasting and Praying. Why? Who Are We?"—"3 Day Fast and Prayer Vigil for Virginia and America," a Leader's seal with the name of the Church written under it, and a small sign reading "God Is Alive!" At four, during Friday rush hour, we began leafletting and talking to those who stooped, and at six we went on two-hour shifts to get out of the cold, rest up, and conserve our energy. And so it went through the night until 2 a.m., when the wind began blowing at 50 m.p.h., and a state police officer advised Richard and Lorene that a storm was approaching. We continued the vigil on the bus where it wasn't any warmer, but at least we were out of the wind. Our home was parked across the street from our site, and St. John's Episcopal Church had



allowed us to plug in. The small electric heaters we had were not functional at all, so on our two hours off we'd burrow deep into our sleeping bags and rest. Few of the people who passed us stopped to talk since most were caught up in the flurry of last-minute christmas preparations; however, we accomplished our mission or laying a foundation for Father to build upon in Virginia. Since we had been so patient during all the legal maneuverings, causing no trouble, and because we were on God's side, our's was an open road to do Father's will effectively.

Saturday, December 18, was the second full day of our fast. It was much colder—a biting, bitter cold that left us constantly shivering. We called Washington to discover that Leader's party had arrived! With renewed energy, we were determined to remain in Richmond for our planned program. Our leaflets announced the slide show of Chapter I and a discussion which was to be held in a hall at the "Y" on the nights of December 20, 21, and 22. One of them had been given to WTVR, the local CBS affiliate, and upon a reminder call from John, they sent down a reporter and cameraman. That evening we stopped by Sears on the way back to the YMCA to watch the 7:00 news, only to see our coverage without sound! Later on, however, the sound was repaired, and Joseph's interview of our purpose was interspersed with shots of the group and the bus. It was a thrill to see them zoom in on the Leader's seal!

The next day we ended our fast at three with a hot meal and a cake which had been purchased in honor of Kathy's, Lorene's and Richard's graduation from Level III. During the vigil that day, Governor Holton had driven by, stopped, and given his support to what we were doing, saying, "I can use all the help I can get." Encouraged by this, we went to his office the next morning to present him with a Divine Principle book. As soon as we drove on to the grounds, the state police began warning each other of our approach. We had to convince the guard at the gate that today we were just tourists who wanted to see the Governor! Once in his office,

we were told that he wasn't in yet, so we sat for a while as his noon appointment was received and as officials and police rushed about consulting each other about us. Finally, the chief of the state police asked us to leave the book in the office, but since the secretary had told us that we could see the Governor's Assistant, we weren't about to leave! Mr. Richie then came out and accepted the book in a most diplomatic way, promising to deliver it into the hands of Governor Holton.

For the rest of the day we witnessed and sold "New Prophet for a New Age" at Southside Mall in the Richmond suburbs. That night was to be the first slide show and lecture, so we trooped into the hall at the "Y" with all the equipment, books, and refreshments. No one showed up, even after all our work, but we held the program anyway. We topped off our list of strange things done. Every night when we pulled into the parking lot, Richard would run in with our yellow electric umbilical cord, twice blowing out the lights of half the building. We persuaded Mr. Askew, the man behind the desk, to let Kathy and Lorene take showers in an unused part of the building, guarded by Joseph. Joseph walked through the lobby one night with a dish pan full of dirty dishes, and headed for the janitor's closet as Mr. Askew looked on in wordless amazement. And now here we were with all our equipment setting up a meeting complete with refreshments to which no one came, but which we held anyway! We were not going to be discouraged!

Tuesday, we went to the busiest street corner in the center of Richmond's shopping district to witness, street preach, sing, and invite people to come that night. Again, at 8 p.m. we set up, and at 8:05 a girl John had spoken to walked in. Brigett was taught up to the hilt in a blitz effort to get done before she had to leave, but she promised to take off an hour from work the next morning to hear the rest. Wednesday morning we drove downtown, parked near her department store, and finished up with

history and conclusion. On hearing the end, Brigett looked up and said, "What do I do now?" We invited her to the next Level I workshop in Washington. She was very open, and in her promising to come, we knew that all our efforts, work, sacrifice, and prayer had borne fruit. Then we drove home to Father and Mother.

(Announcement)

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Advertisement of Master's Meeting at Lincoln Center, New York, and the announcement of \$100,000 Contest for published writers on The New York Times, Jan. 28, 1972.



# avis de concours pour les écrivains publiés \$100,000 de prix

« Jésus-Christ et l'agonie de la croix : volonté de Dieu ou faute de l'homme ? »

L'Association pour l'Unification du Christianisme Mondial organise un concours international d'écrit littéraire sur le sujet : « Jésus-Christ et l'agonie de la croix : volonté de Dieu ou faute de l'homme ? ». Le concours est uniquement réservé aux écrivains publiés. Premier prix : 100.000 \$. De plus, un film sortira de cet écrit. L'Association pour l'Unification du Christianisme Mondial fournira un dossier d'informations contenant tous les documents nécessaires pour écrire l'ouvrage. L'imagination sera la part de l'auteur. Le concours commence le 22 février 1972 et se termine le 14 octobre 1973 à minuit. Pour plus amples informations, remplir le coupon ci-joint et le poster à l'une des adresses suivantes, au nom de l'Association pour l'Unification du Christianisme Mondial :

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00161 Rome  
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## Jésus Christ et l'agonie de la Croix : Volonté de Dieu ou faute de l'homme ?

Adresser toute correspondance à : **CONCOURS POUR LES ECRIVAINS,  
L'ASSOCIATION POUR L'UNIFICATION  
DU CHRISTIANISME MONDIAL.**

— Oui, je désirerais obtenir plus de renseignements.

NOM .....

ADRESSE .....

VILLE ..... PAYS .....

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

(Pictorial)

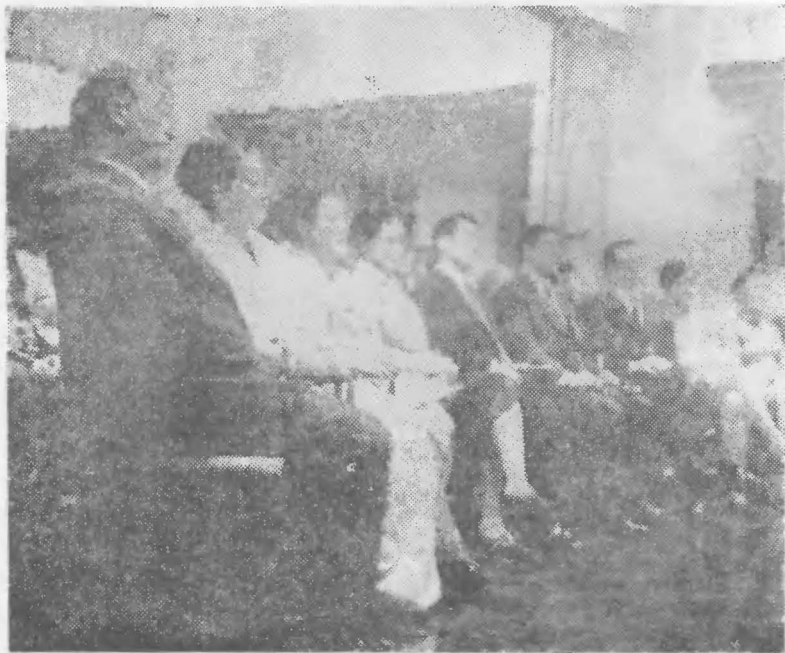
## Pictures from America



Master Arrives in Washington D.C. Center.



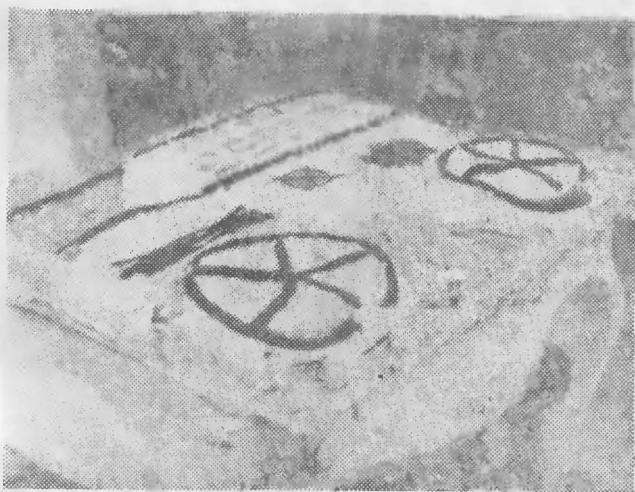




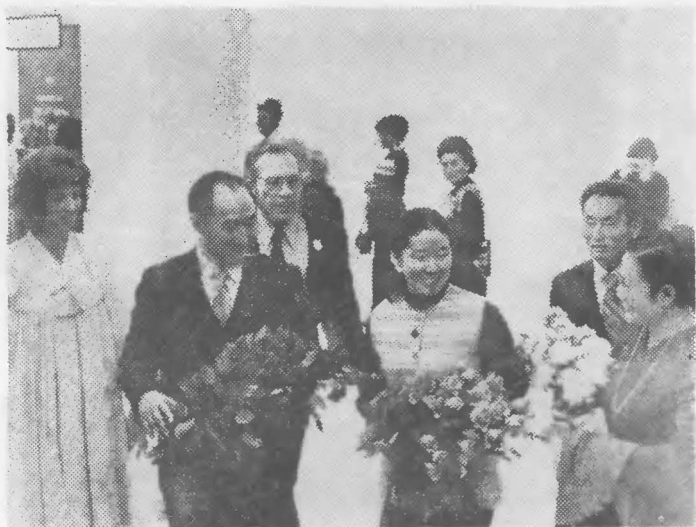
Entertainment for the Parents and their party a church near the Washington Center. Seated next to the Parents are Mrs. Choi, Miss Kim, Mr. Young Whi Kim, Mr. Ishii, Mr. Farley Jones and Mrs. Betsy Jones.



American revival team members at their farewell party. Left to right, Lorene Biddick, Joseph Sheftick, and Richard Parks.



The Bus.



Master and his party arrive in Los Angeles. Left to right: Gladys Korthuis, Master, Jack Korthuis, Mother, David Kim and Mrs. Choi



Pastor Luke, a new member from Church of God, speaks to Master.



"The New Tomorrow" Singers perform on "The Day of Hope" sponsored by Los Angeles Unification Church. Left to right: Gladys Korthuis(piano), Bonnie Hylton(bass), Bill Peterson(drums), Jack Korthuis(singing) and Sadio Vehera(guitar).



Reports about Day of Hope in some daily news, America and hand-bills.

(Articles)

## **The Similarities and Differences in the Lives of Buddha and Christ and Their Respective Notions on Self**

**By Sheli Richards**

Toronto, Canada

Comparing the lives of two extraordinary men is not an easy task. When examining the lives of both the Buddha and the Christ, it becomes evident that many similarities exist between them. There are also many differences. In the following essay, I will try to discern both these similarities and differences and determine their significance. When speaking about the Christ, I have decided to base my interpretation on the Gospel of St. Luke. Thus, a discussion about such aspects as the birth, the family life, the renunciation and the ministry, and the death of the two will be included. Also, some attention will be given to the concepts of "self" or "ego" held by both the Buddha and the Christ.

The Buddhist belief is that Buddha suffered many births and rebirths before coming to earth as the Buddha. It was in the Tusita heaven, the fourth of six heavens of the world of desire that he came to birth and stayed there until his last existence. Choosing the right time and place and his mother and father, he left the gods and came to earth. At about 560 B.C. at kapilavastu in North India he was born to earth. The later versions of the Buddha's birth present it as somewhat supernatural. Accompanying

his birth, "a boundless great splendour appears in the world, surpassing the divine majesty of the gods." The angels rejoice and when Asita the hermit goes to see Buddha just before his birth he says, "The Prince will reach the summit of perfect enlightenment. "He was born unstained and pure and immediately following conception, two streams of water were to have descended from the heavens washing both Siddhartha and his mother. His mother was given divine protection. According to legend, four gods took Buddha so that he didn't fall to the ground at birth and told his mother to rejoice for "A mighty son has been born to thee." Supposedly after conception Buddha was to have said, "I am the chief of the world. This is my last birth. There is no existence again. "If this is so, Buddha was aware of his destiny from the start and aware of the fact that he had reached his ultimate goal, never to be reborn.

The story of the Christ's birth shows many similarities to that of the Buddha's. According to St. Luke, there is no account of Christ's pre-existence. Before his birth, however, his mother Mary is approached by the angel Gabriel who tells her of the greatness of the child she is to have.

"Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women...Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in the womb and bring forth a son and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

Therefore, as with Buddha's mother, Jesus' mother was given divine protection. The Luke birth story tells of the Virgin Mary, which in itself possesses an aspect of the supernatural. However, there is value in the story for it suggests that the birth of Jesus

was that of a great person who possesses qualities as yet unheard of to man.

Jesus is said to have been born in Bethlehem, for it is there that his father Joseph had to go to register for the taxes issued by Caesar Augustus. Not unlike the celestial lights that burned at the time of Buddha's birth were the lights caused by God when he told the shepherds in the fields of the birth of Jesus. The shepherds were told that Christ was born and were led to him, recognizing him by the clothes he was wrapped in and the manger he slept in. Jesus was circumcized eight days after birth and was brought to the temple to be presented to God. As with the story of Asita who recognized the destiny of the Buddha, Simeon did the same with the Christ. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Simeon, seeing Jesus at the temple said to Mary, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." However, the difference between the two stories is that Asita did not live to see the Buddha, whereas Simeon saw Jesus alive.

Next, let us compare the family life of the Buddha and the Christ. Buddha was born the son of a petty chieftain of the Sakya clan. According to tradition, his father is said to be a king and his mother a neighbouring princess. Warned at birth that his son might give up the household life to become a meditant monk, the Buddha's father wanted him to be a universal monarch. He saw to it that his son did not experience or even become aware of any of the hardships of life. Living in wealth and comfort, Buddha was still unhappy. When he was about sixteen years old, he married a neighbouring princess. Even marriage offered him no contentment. He was determined to leave behind the household life.

In contrast to Buddha's upbringing in wealth, was Jesus' upbringing in virtual poverty. Little is known about his childhood,

but it may be assumed that his life was an easy one in spite of the fact that there was little wealth. He followed his father's occupation—a carpenter. By Jerusalem standards Mary and Joseph were poor. Jesus' education came probably from his mother and he could recite the law and the Prophets by heart. Accustomed to the sight of Roman soldiers, unlike Buddha, Jesus grew up in an atmosphere of rebellion. During his first twelve years of life, he was aware of his part in life—to work within the frame of his own people, and fill his office as a Jew for the benefit of the Jews.

When Jesus was twelve years old, his parents took him to the temple in Jerusalem for Passover where he remained after they had gone home. When they returned three days later, they found Jesus in the temple conversing with doctors and understanding their wisdom. Thus, we see Jesus as no ordinary child and are made aware of his extraordinary destiny. This incident showing that Jesus was capable of accomplishments outside the realm of household life can be compared to Buddha's discontent with the household life. Both indicate that they were to leave the traditional life-style in search of something else.

Both the Buddha and the Christ received startling revelations which helped to clarify their missions in life. For the Buddha, it was the Four Passing Sights. For the Christ, it was his Baptism.

Since the Buddha grew up without the knowledge of hardship, the gods sent down a god to make him aware of them and in turn make him aware of his destiny. In order that Buddha learn, about old age at the end of life, the god presented himself to Buddha as a decrepit old man. Seeing the apparition of a diseased man, he learned about physical illness and misery that accompany the end of life. Next, there appeared a dead man being carried on a funeral pyre and the Buddha learned of death. Finally, a calm ascetic in a yellow robe appeared and he learned how one can obtain freedom from the miseries of old age and death. After



this experience, the Buddha decided to go into homeless state to discover his destiny.

Christ was also summoned by the Divine. After his baptism by John, it is reported in St. Luke:

“...the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, ‘Thou art my beloved son; in thee I am well pleased’”

Therefore we see that Jesus received a revelation directly from God which told him of his high place in the world. “And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the Wilderness.

Buddha, discontented with his household life and provoked by the Four passing sights decided to leave the ordinary life behind. He shaved his head and beard, donned the yellow robe of the ascetic, and set out for six years of quest. Before rejecting the ten Popular Brahmin Philosophy, the Buddha decided to test it. He became the disciple of two ascetic Brahmins from whom he learned about the “realm of nothingness” attained by “stages of meditation” and about the “state of neither ideation nor non-ideation.”

However, this philosophy did not appease the Buddha’s mind. He then decided to test the bodily asceticism of Jainism and other sects. Thus he pursued five years of self-discipline in the belief that as the mind becomes clearer the body becomes more disciplined. He ate little and practised self-mortification in its most extreme forms. Thinking that intense meditation might bring him to his goal, he practised it diligently. However, he was still unsatisfied. Near death, the Buddha was joined by five ascetics. Finally, in the realization that self-mortification would not lead him to his goal, he took to the begging bowl, much to the outrage of the five ascetics who accused him of self-indulgence. At last, at Bodhi-gaya under a Bo tree, the Buddha found the solution to his troubles. He realized that “tanha”—desire—was the cause of all

suffering and that his whole life abounded in the causes of pain and desire. If he escaped this desire, he would be free from suffering. Enlightenment came to the Buddha and at the same time he realized that he would not be born again (which is more feasible than this realization at birth). yet, before his enlightenment came, he was tempted by Mara the Evil one. However, I will deal with this point later on.

Christ also spent time in the wilderness. For forty days he ate nothing. The essential differences between Buddha's and Christ's stays in the wilderness are the time factor—Christ being there for a much shorter time and the fact that Christ did not test and consequently reject the philosophies of other sects while in the wilderness. However, by not eating he experienced self-mortification. St. Luke does not give a vivid account of Jesus' sojourn in the desert but he does speak about Christ's temptation by Satan.

Therefore, let us compare the temptations of the Buddha and the Christ. Mara—the Evil One, accompanied by nine hosts came to Buddha just before his Enlightenment to tempt him to abandon his struggle:

"Lean thou art and ill-favoured, near to thee is death. Death hath a thousand parts, only one part of thee is life. Live, good sir: life is better. Living thou shalt do good works."

However, Buddha could not be swayed from his path and resisted Mara. "Seeing the army on all sides I go to meet Mara arrayed with his elephant in the battle. He shall not drive me from my post."

Hilliard speaks about other references to temptation in the Buddha story as the one that occurred during the fifth week before his enlightenment when he was tempted by the three daughters of Mara and the time when Mara tempted him to turn the However, the Buddha was unaffected and continued on his destined Himalayan gold path.

The story of Christ's temptation is very similar to that of Buddha's. During his stay in the wilderness, Satan was said to have come to him and say, "If thou art the Son of God, command this stone that it become bread." Jesus, reluctant to defy his God, refused. When Satan told Jesus that he would give him all the kingdoms of the world if he worshipped him, Jesus again refused. Finally, Satan led him to Jerusalem and challenged him to jump down from the temple pinnacle claiming that if he were truly the Son of God, Jesus would be saved. Again Jesus' response was the same. Thus we see the powers of evil trying to divert Jesus from his divine path—the same kind of thing that happened with the Buddha. Neither the Buddha nor the Christ would give up their search and mission to submit to these powers. These two incidents involving the supernatural both help to accentuate the nature of Buddha's and Christ's respective missions and the nature of the two men themselves.

Soon after his enlightenment, the Buddha delivered a sermon at Deer Park which clarified his new philosophy and won him the admiration of his five disciples again. In this sermon, he talked about the necessity for the pursuance of the Middle Path philosophy which would lead to Enlightenment.

In direct contrast to the Buddha's first sermon, was the Christ's speech in Nazareth just after returning from the wilderness. Here he rebukes the people for their lack of faith in him and tells them that the Spirit of the Lord is upon him to preach the gospel, however, "No prophet is accepted in his own country." Unlike the Buddha's sermon, Jesus' was not accepted and the people in the synagogue led him out of the city in disgust.

Next, let us turn to the miracles performed by the two men. Again, these miracles emphasize the supernatural aspects of the two and separate them from the ordinary human being. The following are two examples of Buddha's miracles: At Savatthi, the king's gardener was told to sow a seed from a ripe

mango. Buddha, after washing his hands over the seed, caused it instantly to spring up into a huge tree. The second example is referred to as the "Miracle of Paris" wherein the Buddha caused himself to rise into the air. From his upper body came flames of fire. From his lower body came streams of water. The process was then reversed along with twenty-two variations. He then created a jewelled promenade in the sky and walked along it producing illusions such that he was sitting, standing, or lying down. He also had the capacity for healing others. These miracles assured the gods and the people of his authority.

The disciples of the Buddha were also able to perform miracles. However, the Buddha forbade them to perform them on more than one occasion.

Christ's miracles were both numerous and varied. On more than one occasion he healed the sick with his touch. Not only was he able to heal but he could bring people back to life: "And he put them all out, and took her by the hand, and called, saying, 'Maid arise.' And her spirit came again, and she arose straightaway." He was also able to perform miracles involving nature. When he and his disciples were on a ship and the disciples fell asleep, a storm arose on the lake. Jesus, therefore, "rebuked the wind and the raging of the water: and they ceased and there was a calm." Like the Buddha, Christ had the power to see into the future. The Buddha realized before his enlightenment that he was living his last rebirth and the Christ saw his death to come in Jerusalem. Christ also gave to his disciples the "power and authority over all devils and to cure diseases." He then sent them out to teach his words and to heal the sick. Thus, again we see the powers of an extraordinary man possessed with an element of the Divine.

Another connection which can be drawn between the two leaders is that both seemed to experience some kind of transfiguration. For Buddha, this occurred before his death. One of his

lay disciples, Pukkusa, presented him with a pair of gold-coloured robes. When he put them on, they seemed to loose their brightness, and his skin became "pure and purified."

Christ's transfiguration occurred on a mountain which he ascended with his disciples Peter, James, and John. "His raiment was white and glistening." Moses and Elijah came and spoke to Jesus of his death to occur in Jerusalem. Then when they disappeared, a voice came from a cloud saying, "This is my beloved Son: hear him."

The significance of the two incidents seems to be the same. As in many other instances, they affirm the divine character of the man.

Next, it is important to examine a comparison of the teaching methods of Buddha and Christ. I do not intend to go into the content of their teachings, for that in itself could constitute an entire essay. Both had disciples. The five ascetics who joined Buddha during his stage of self-mortification became his first disciples and were responsible for the establishment of the Buddhist Order—the Sangha. Buddha trained his disciples individually. By studying their tendencies and mental weaknesses, he could teach them suitably.

Jesus first chose his disciples when he saw three fishermen—James, John, and Simon. Jesus told them to let down their net and so many fish were caught that the boat began to sink. Jesus' response was "Fear not; from henceforth thou shalt catch men." From then on, these men were his disciples. His followers increased in number and from them Jesus chose twelve apostles.

Both the disciples of Buddha and of Christ were sent out to teach the people. The Buddhist Order did not discriminate among classes. Women were also allowed entrance. Christ did not discriminate either. He preached to the common people and since he performed miracles involving women, the implication exists that women were allowed to practise his religion.

Buddha often taught by a method of question and answer. However, occasionally if the question couldn't be logically explained, no answer was given. Often, the Buddha's teachings were not distributed until the people were tested to see how much they could understand and accept. When teaching householders, for example, all the fundamental principles of Buddhism were not given out at once for the householder may be scared away. Gradually, the concepts became more intense.

Before delivering a discourse, the people were tested to ascertain their stage of development in the religion so that a suitable discourse could be delivered. Therefore, the discourses were a result of an analysis of the mentality of the audience. Sermons were delivered in the popular dialect of the province. Parables and fables were used to relate the teachings of the religion to everyday life.

Jesus taught in synagogues, market places, and open fields. Often the masses were attracted to him because of notorious ability to perform healing miracles. Christ taught alike to both lower and upper classes. For it says concerning his sermon on the plain: "...and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem" He preached the same to both his disciples and the masses. However, the disciples were given preference when given healing powers and Jesus did instruct them how to teach prayer to the masses.

As mentioned before, Buddha and Christ both had preinclinations of their deaths. Buddha knew before enlightenment that he was living his last rebirth. Also, when travelling with Ananda, at Versali, Buddha told Ananda that he would not see Versali again. The next day, when tempted by Mara to enter Nirvana, he told Mara that his time would come in three months. Accompanying this statement was an occurrence of the supernatural—thunder and an earthquake.

The account of Jesus' pre-inclination of death is given in St. Luke as:

"For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; And they shall scourge him, and put him to death: and the third day he shall rise again."

Unlike the Buddha, no aspect of the supernatural accompanied this prediction.

Finally, let us consider the death of the Buddha and the Christ. The Buddha is said to have died at the age of eighty. Along with his death came many signs of the supernatural. On his journey to Kusinara he sat by a tree and asked his companion, Ananda, for water. He then miraculously changed the muddy water into clean water. The next time that he decided to rest, flowers and sandalwood powder fell from the sky and there was divine music in the air. The gods came to see him, Buddha passed through the four stages of trance, and entered Nirvana. At this moment, there occurred an earthquake and the roll of angel's drums. The great Buddha died. The next day Buddha's body could not be lifted to be carried South for the gods wanted his body to be taken North. Darava flowers fell on the town where he died, Nothing remained at the funeral pyre—neither bones nor ashes. The fire was put out with water from the sky and the site was sprinkled with scented water.

The death of Jesus was no less spectacular. However, rather than dying a death from old age, Jesus' death was caused by his fierce opposition. Priests and scribes were against Jesus' teachings. Spies were sent after him trying to tempt him so that the priests might have just reason to bring him before the people for judgement. However, the spies were unsuccessful.

Christ knew that among those who ate his last supper with him was one of the conspirators—Judas Iscariot—yet he did nothing about it thinking that he must forgive Judas. Finally,

the priests found justification to bring him to the governor when they asked him if he were the son of God and he answered, "Ye say that I am." After a series of confrontations with Pilate and Herod, Jesus' crucifixion was decided upon.

Like the Buddha's death, the supernatural accompanied the death of Christ. Between the sixth and ninth hour there was darkness and the veil of the temple was rent.

Thus, one can see two very different accounts of death. Buddha's death occurred in a calm and unoppressive atmosphere whereas Christ was up against both violence and bitterness.

One Very essential difference between Buddha and Christ is the fact that Christ experienced resurrection whereas Buddha's death was eternal. He entered the final bliss of Nirvana. Christ's tomb was found empty two days after his crucifixion. He returned to his disciples in the flesh saying, "Peace be unto you." and was then carried back into heaven. The resurrection fostered the belief that Jesus was to arise later as the Messiah and it confirmed the fact that Jesus was really the Christ—the saviour.

Jesus met with much opposition within his lifetime. First, the Pharisees were against him because they thought that he was interpreting the Laws and Prophets too freely. Time and time again they accused him of desecrating the Sabbath by using his healing powers on that day. The Zealots, a party whose expectation of the Messiah was strongly emphasized, turned against him saying that he couldn't be the true Messiah if he preached that those taking the sword shall perish by it. The Sadducees did not believe in afterlife. Therefore, they thought that punishment for sins must occur in the present life. Jesus, they thought, blocked their attempts to inflict the death penalty because he did not believe in punishment in the present time.

Buddha met with opposition in the initial stages of his quest when he renounced his life of self-mortification and the five



ascetics were outraged. However, they returned to his teachings. He probably met with some opposition from the Hindus since he opposed their belief in an eternal soul. However, this opposition in no way was the cause of his death.

Thus, I have tried to indicate some of the similarities and differences in the lives of the Buddha and the Christ. Both left their household lives, and went to the wilderness trying to find their goal. Both possessed some kind of supernatural power and were able to perform miracles. Both developed a new set of teachings. However, the Buddha had some sort of pre-existence; according to St. Luke the Christ did not. Buddha's death did not result from serve opposition; Christ's did. The content of their teachings was very different. Now let us turn to a brief discussion of the concepts of self held by the two,

Before beginning, the term "self" must be defined. George Appleton defines it as "the entity in man which reconciles the opposites in the psyche and which transcends time and space. Buddha did not believe in the concept of self. Rather, he believed that a life was composed of five aggregates—the body, perception, feelings, a combination of instincts and subconscious, and ideation of reasoning. These five aggregates are impermanent and always moving and changing. At death, the union is dissolved and the aggregates disperse. What does pass over to the next life, however, is a karma-laden structure. For Buddha, the idea of self produces such things as harmful thoughts of "me" and "mine", selfish desire and egoism. It is the source of all troubles in the world.

"What is meant, lord, by the phrase, "the world is empty?" "That it is empty, Ananda, of a self, or of anything of the nature of a self. And what is thus empty? The five seats of the five senses, and the mind, and the feeling that is related to mind; all these are void of a self or of anything that is self-like."

Christ, however, believed that the true love of self is a measure

by which one loves others. "Thou shalt love thy neighbour as thyself." To Christ, the idea of selflessness would mean unselfishness, self-sacrificing, sharing, and self-giving. Within his own totality, man must include the needs of others. If man can come to see things as they really are, then he can surrender his self to God's self. If he is apart from God's self, there is nothing good in him as a separate entity. This identification is possible because man is made in the image of God and a divine kinship lies in the depths of his personality. When he does surrender himself, he is killing off the existence of a lower usurping self.

Therefore one can see the vast difference in the concepts of self. Buddha believed that which man considers his ego was only the combination of five everchanging aggregates. Christ supported the theory of self and believed that once the lower self was repudiated, some kind of a union with the Divine Self could occur.

In summation therefore, the Buddha and the Christ were both regarded as divine. They shared many of the same kind of experiences in life. Their concepts of self were entirely contrasting. Yet, they both attracted huge followings and were the founders of two major religions.

## China's Power Struggle and the President's Trip

By Gary Jarmin

In his previous article on the struggle for power in Communist China, Mr. Jarmin presented background information and argued that President Nixon's trip to Peking might have been and still could be an important factor in determining the outcome of the struggle itself. Here, Mr. Jarmin discusses not only the importance of the President's visit for the power struggle but also the effect of the visit on prospects for peace with freedom in Asia.

There is little doubt that the Administration was well aware of the struggle for power in Peking. China experts had been pointing it out for some time, and the President undoubtedly had the best intelligence gatherings available on the subject. However, since precise knowledge about the conflict was so deeply hidden, President Nixon cannot be criticized for not knowing all the facts concerning it. But the prematurity of his move to establish relations with Peking, especially when the Chinese leadership was in the midst of a period of obvious instability, must be judged.

At the time Nixon accepted the invitation to visit Peking, the Chou-Mao faction still had a strong and well-entrenched military leadership to overcome before their coalition of "moderates" could claim effective control of the government. Nixon's visit was very likely the added leverage needed by Chou and Mao to help offset the increasing power of Lin Biao and his group of military leaders, who had been strongly opposed to any moves toward the U.S. which might anger Moscow at a time when China's military still needed modernization. It appears that Chou and Mao have gained the upper hand in the conflict; and Nixon's visit to Peking, although not the sole factor in the power struggle, has undoubtedly

had its effect on the outcome. The fight for leadership in Peking is not yet resolved, and it is likely that the issue of Nixon's visit will continue to be used as a political lever. Recent reports indicate at least two dozen military leaders have tried to flee the country, which shows that the purges of leaders in opposition to Chou and Mao are still continuing.

To speculate as to what might have happened had Lin and his generals become the domineering faction is, at this point, purely academic. The real question is whether or not President Nixon had considered these matters seriously enough before he announced his trip. In any case, the fact remains that he finally decided in favor of the trip, and in so doing undertook a grave risk. Whether Providence has worked for or against Nixon on this matter will probably not be known for some time. However, if recent developments in China, the U.N. and elsewhere are any indication of what is to come, then the future of freedom in Asia does not look very bright.

Despite the widespread feeling that Peking would tone down her rhetoric once she was admitted to the U.N., her opening U.N. remarks have only re-emphasized her determination to wage more wars of "liberation" against the so called forces of U.S. imperialism. In addition, a U.N. seat for a loyal U.S. ally, innocent of any charter violations, has been lost in favor of a regime that was branded by the U.N. itself as an aggressor, guilty of genocide. Our New China policy, moreover, cannot be denied as an important factor in driving India (a nation which can hardly be written off as unimportant) farther into the Soviet camp. Surely the possibility of Japanese detente with China against the economic strength of the U.S. must disturb anyone with a concern for the development of a prosperous, non-Communist Asia. Nor can we refuse a major portion of the responsibility for the recent de-democratization of countries such as Cambodia, Vietnam, Thailand, and Korea whose relative openness depends so heavily on the credibility of America's commitment to defend them against Chinese aggression or

Chinese-sponsored Communist insurgency.

The very predictable reaction of the Soviets to exploit the fears of the Vietnamese and Korean Communists and to make a more hostile situation capable of undermining the President's visit in Peking is another factor which leads one to wonder about Mr. Nixon's foresight in this matter. The Soviets have supplied the North Vietnamese with new and better equipment which they have been using in their latest offensive in Laos; and Laos' chances for survival appear increasingly slim. The new Communist offensive in Cambodia and South Vietnam also relies heavily on Soviet support and is no doubt at least in part an attempt to stymie Nixon's visit, which the North Vietnamese fear. In addition, the recent warming of relations between Moscow and Pyongyang was probably an important factor in South Korean President Park's decision to declare a state of national emergency—for the Soviets would like nothing better than to see increased border incidents or even more serious trouble between North and South Korea as a means of putting an additional wedge between Peking (Pyongyang's foremost ally) and the U.S.

In short, the balance of power has been tottering seriously since the announcement of Nixon's trip. It is hard to believe that an expert in power balance strategy like Henry Kissinger could counsel the Peking move at the time it was made. Perhaps, we must consider, the decision was more political than strategic.

The only thing President Nixon has made perfectly clear about his New China Policy is that, at least in the short run and quite possibly in the long, America has been willing to sacrifice the security of its less powerful allies for the sake of big-power detente. We wonder, along with Zigniew Brezenski, (Newsweek Jan. 24) whether the next decade will see the beginning of the Generation—or the Degeneration—of peace. Hopefully these thoughts will be perfectly clear in the mind of President Nixon when he travels to Peking this February 21.

## Some Theoretical Considerations on Communism

By carefully interweaving objective observations of the universe with the materialistic assumptions of the Marxist dialectic and the appeals of utopian humanism, Marx and his followers have been able to win the hearts and minds of some of the world's most talented and potentially creative people.

Recently, a new critique of Communism was written by Dr. Sang Hun Lee and published by the International Federation for the Victory over Communism. Dr. Lee's approach is extremely valuable in that he not only exposes the fallacies of Communism, but also presents the Marxist arguments objectively, and moreover, offers an ideological counterproposal which is the foundation of an important new youth movement which is spreading rapidly throughout the world.

In this article, Dr. Lee discusses and criticizes the Marxist concepts of contradiction and negation.

### The Concept Contradiction

The contradiction which the dialectic method treats is that two certain opposing elements need each other on one hand and reject each other on the other hand. Such mutual relationship between two elements is contradiction. In this case the relationship of mutual need is union; and that of mutual rejection is struggle. All things have within themselves two elements which contradict and oppose each other, and through this union and struggle things change and develop. Lenin gives the following examples of opposing relationships: plus and minus in mathematics; action and reaction in dynamics; positive and negative charges in physics; combination and dissociation of atoms in chemistry, and the class

struggle in social science. The dialectic view is that although there is the unifying mutual relationship of two opposing things, they are at the same time antagonistic and struggling. Change and development, for the dialectic thinker, is always accomplished through union and struggle of two opposing things.

Let us examine the concept of contradiction. We must say that the concept of contradiction according to dialectic method appears in a sense correct when applied to the case of social development, for the history of social development is no doubt a history of struggle. (Dr. Lee examines this concept elsewhere in his book.-ed.) However, we cannot recognize its validity when applied to change and development within nature, for there we find unity, but not antagonism. For instance, it works neither as in the case of negative and positive charges, which unite and are neutralized, nor as in the case of the proton and electrons within the atom, which through their mutual action maintain the relationship of harmony. We cannot say (as Engels did) that the shoot of a plant is the result of mutual opposition or contradiction between the germ and seed coat. On the contrary, the germ grows under the protection of the seed coat for a certain period, and then the seed coat becomes weak to allow the germ to emerge as a shoot. At this time the seed coat becomes thin to help the shoot. Thus, the change and development of the natural world generally does not take place through struggle, but in harmony, correspondence, and cooperation in unified mutual relationships.

### **The Concept of Negation**

When a thing, because of the opposition of an antagonistic element within itself, is transformed into that antagonistic element, the opposing action is called negation. Negation, in the dialectic method, is the concept used to explain the development of things. In this negation the original things are not abandoned. On the

contrary, the previous state is sublated and its positive part maintained and embraced in the negation. Engels said, "Negation is negation in form only, and content is preserved." Such negation takes place in dialectic union. For instance, the seed in its growth process on the one hand maintains union with the germ, which is the antagonistic element. But on the other hand, negated by the germ, it finally becomes a shoot. At this time, the shoot, which is the negation of the seed, did not abandon the seed completely, but by absorbing the content of the seed became a shoot. Thus, dialectic negation is neither reconciliation nor abandonment. It is developmental negation combined with preservation and sublation.

This is the dialectic concept of negation. One thing we must note is that this negation has something in common with the concept of contradiction (union and struggle of antagonistic things.) Consequently, negation does not permit reconciliation or harmony at all. The above explanation of negation seems at first glance to be correct, but on deeper examination we can discern that it is not true. Let us look once more at the seed. Is the emergence of a shoot from a seed truly the result of negation? There is a seed coat and content within it, but this does not exist to be negated by an antagonistic thing. It exists totally for the growth of the germ, and until the germ grows to some extent and becomes a shoot the function of the seed coat is to foster its growth and protect it. When the germ grows and fills the seed coat, the seed coat need no longer exist, and it becomes thin and dies away. On the other hand, the germ does not exist to negate the seed coat, but to grow and become a shoot with the help of the seed coat. The germ does not become a shoot through the opposition and negation of the seed coat, but with its affirmation, reconciliation, and cooperation.

As far as natural phenomena are concerned, Marx' concept of contradiction and negation was completely erroneous. Though Marx uncritically accepted the philosophical concepts of contradiction and



negation from Hegel, he then had to change them into militant ideas and apply them even to natural phenomena in order to rationalize revolution and make his philosophy the guide to revolutionary action. What Marx needed and what he produced was a theory to justify and rationalize proletarian revolution, not a philosophy to clarify truth. To fulfill this purpose, Marx and his successors spuriously applied the terminology of contradiction and negation, and through the magic of subtle words they misled the masses.

## Citizens Consult Fortunes

By Yim Kap-son

New Year's is the time of year we plan ahead for the new year. In Korea, to many the first thing to do is to consult a fortuneteller, more specifically the book called "Tojong Bigyol," that is the "the secret methods (of fortunetelling) according to Mr.To. There are other ways used for telling fortunes, but the method given in this book is the one most used around the beginning of the year. Formerly of course it was always at the beginning of the New Year according to the lunar calendar; now however it is done at the beginning of the New Year according to the solar calendar too, especially in Seoul.

What is this book Tojong Bigyol and how did it come to be? who is Mr. To?

In the 12th year of the reign of King Chungjong (1517) there was born to the Hansan branch of the Yi family (descendants of the royal line) a boy who was given the name Yi Ji-ham(李芝涵). When he was yet very young his father died. He learned to read and write from his older brother, later studying under the famous scholar So Kyongdok(花潭 徐敬德 1489-1546). He was very gifted and soon become proficient in many fields of learning, especially the Chinese classics and the sciences.

In 1573 he was appointed a minor official (六品) to the court. Here he continued to study and write. His writing in all totals six volumes on such subjects as mathematics, astronomy, medicine, and many others. One of his works is a book on fortune-telling

based on the hexagram (八卦) "Palgwae" system as given in the Book of Changes.

At his disposal too, of course, were the many records and statistics compiled by the Board of Astronomy which kept records year after year. Also the histories of each dynasty as well as the family histories, that is the records each family keeps of its ancestors year after year.

Whether he used this information we do not know but it certainly would be very useful in preparing a book like this. The name of this book is Tojong Bigyol (土亨秘訣), Tojong being the penname of Yi Ji-ham.

In April 1578 Tojong was appointed governor of Chungchong province. He was a very charitable man, giving much of his time to looking after the poor, old, orphans, beggars, and many others. He built houses for them and gave them food. Because of his knowledge of medicine he often treated the sick himself. After this appointment as governor, he only lived four months, dying in October that same year. He is well remembered for his unselfish dedication to those in need.

The following is a summary of how his book is used.

The system is very difficult to explain in such a short space. Briefly each year, month and day of the lunar calendar has a name or "kanji" (干支). So this year (1972) has a set of "kanji" or rather a different arrangement, to each other than last year, or the year before and so on. Also the year, month and day you were born had a different arrangement, or lineup than this year.

(There are sixty sets or combinations of these names or "Kanji" and they apply alike to the year, month and day. So in a lunar year there are six cycles of sixty days each ( $60 \times 6 = 360$ ) while it will take five years to complete the monthly cycle (one cycle = 60 months) and sixty years to complete the yearly cycle.)

So how do we proceed?

This year's arrangement of the "kanji" is related to the arrange-

ment of the year, month and day you were born by a process or series of addition, division and subtraction. This gives us a number or rather three numbers—one for the year, “sang-gwae” (上卦) one for the month “for the day “ha-gwae” (下卦). These numbers however mean nothing in themselves but are merely indexes as to where; or on what page the information desired can be found. Something like saying Mr. Jones’ records can be found in cabinet nine under file three.

How effective is Mr. To’s system? That is hard to say, but judging from the number of people who consult it year after year, it would be foolish to say it is ineffective. It has helped and seems to help many from all walks of life to face the difficulties encountered in every day life.

## Young People Open-minded for Religion and yet Suspicious

On the occasion of the turn of the year, some great German magazines treated the religious situation in our country. Especially interesting was an article in the magazine "Stern," which revealed the way of thinking of young people (up to 30 years old) as to religion. Surprising was that the majority of the youths believe in religious theses. They believe in the existence of God, they believe in a life after physical death, they believe in compatibility of faith and science.

On the other hand, it is remarkable to read that 82 % of the young people are convinced that even ministers and priests do not believe in what they are preaching in the church.

This means in other words: Young people are very open-minded as to religion, but are highly mistrusting the church. "Can this contradiction be explained?" asks a Protestant church paper. At first it might be that the different and often contradictory answers and aspects given by the theologians themselves are the cause for this suspicion. If the representatives of different theological opinions call one another to be godless, unbelieving and heretical, the effect on the people finally must be that nobody believes them whatever they might say.

The interest in religious questions, however, is according to the investigations made, considerable. To give some figures: 58% are of the opinion that it is impossible to explain everything by science. They say "there is God".

43% believe in a life after physical death. About the half of

them think that once one had died, there will not be any remembrance of what they lived on earth, whereas others are hoping that they will remember what they experienced on earth. 57% of them are convinced that after death there is a possibility to participate in the life on earth.

Whatever one will think of these results, the fact is: They show how large is still the field of theological enlightenment. Such an enlightenment demands—according to the Protestant church paper—that dogmatic theses must not steadily be repeated, but instead the results of theological research are given in an understandable way and that the style of fair discussion will always be kept.

## An Indian's Plea to the Churches

By Vine Deloria Jr.

The writer, a Standing Rock Sioux, is a former director of the National Congress of American Indians and the author of "Custer Died for Your Sins" and "We Talk, You Listen." This open letter is being distributed by the Forum for Contemporary History.

An open letter to the heads of the Christian churches in America: It may seem strange to be receiving a letter concerning political matters from an American Indian. But when you understand the nature of my request you will see that it is to you gentlemen alone that we must turn for an answer to our question.

Nearly five centuries ago the European nations, thrilled with the discovery of a large and unknown world to the west, embarked upon the systematic exploration and conquest of the newly discovered continents which have since come to be known as North and South America. These nations were initially spurred on by the thought of inexhaustible riches to be gained through commerce with the nations of the west.

It was not long, however, before questions of a theological nature arose. Who were these newly discovered peoples? What rights did they possess? How were they to be treated?

A gradual consensus of the learned scholars of Christendom decided that the peoples inhabiting the western continents were to be treated with respect, but that the peoples of the Americas were to have lands and rights only with respect to those nations which claimed the exclusive rights to deal with them. A bargain was struck, therefore, among the Christian nations of Western Europe, that whoever discovered lands inhabited by non-Christian peoples

would have the exclusive right to "extinguish" such title as against any other Christian nation.

The pattern was thus set that while other nations of the world were to have their lands confirmed to them, the aboriginal peoples of the Western Hemisphere were to have title and right to their lands only at the pleasure of the Christian nations which chose to recognize those titles. Thinking themselves justified by the God they worshipped, the nations of Europe proceeded to subdue both the lands and peoples of the western continents. They came to regard their actions as the inevitable result of the foreordained plan of God for the future history of the world.

The initial struggle for the right to rule the eastern seacoast of North America involved England, France, Sweden, Holland. After several centuries of struggle, England stood supreme upon the shores of the Atlantic. But this success was temporary.

Almost immediately following the triumph of England over France the English colonists conducted a successful revolution against their mother country. The colonists established a government in which the major documents of state proclaimed the right of every man to choose his own religion, to pick his own vocation, to have rights to his own property, his home, his job, and his time to be determined by himself.

In those days we inhabited and owned the continent upon which you now live. We followed our own laws and the dictates of our consciences and traditions of our tribes. We were powerful in those days and could easily have snuffed out the tiny settlements along the coast. But we were told that red men and white men could live in peace in such a large country provided each respected the laws and customs of the other. We were content with this agreement.

In the years that followed, another doctrine arose from the minds of Christian men. This doctrine announced that America, the new country, had a "manifest destiny." It was God's will, we



were told—indeed, the people of America were told—that Christian civilization should extend from coast to coast; from “sea to shining sea” as it were. Everything non-Christian and lacking the customs and attributes of Christian civilization was to be pushed from the inevitable path of progress.

In 1787, the Congress of the United States declared that the “utmost good faith” would be shown the Indian tribes of the continent. Congress disclaimed any treachery or deceit in its dealings with us and promise that only in just wars would our lands be taken from us.

You gentlemen know, as well as we do, what the result has been. I need not labor the point of perfidy and injustice with you. Since it is a matter of historical fact, it is sufficient that we recognize the past for what it has been and not dwell on it but rather find those answers which will insure that mistakes of the past are not continuously repeated in the future.

It is for that reason that I have chosen to address you gentlemen as representatives of Christendom...It is not the documented and footnoted answers that you can use to justify your position that I seek to evoke, but the beginning of honest inquiry by yourselves into the nature of your situation. And that situation is that I believe that you have taught mankind to find its identity in a rewriting of history and not an affirmation of it.

It is this tendency, more than any other, that now confronts American Indian people in their relations with the United States government. We are content to live under the laws of this country. But the United States government has learned to continually change those laws with respect to us by viewing its own history as it chooses to view it and not as it was. And I would be so bold as to suggest that the government learned to do this by following the lead of its religious community.

Early missionaries, for example, told us the story of Adam and Eve. They went on at great length with stories of Jonah

and the Whale. They regaled us with accounts of the Resurrection, the Exodus, and the Tower of Babel. We recognized these stories as myths by which a people explain how they came to consciousness as a national community. When we tried to explain our myths the missionaries grew angry and accused us of believing superstitions.

At each point and in every aspect you refused to confront our ideas but chose instead to force your opinions, myths, and superstitions on us. You have never chosen to know us. You have only come to us to confront and conquer us. And it is the tendency to continually pervert the experiences of life that you have passed on to the federal government that has created our present difficulty.

As years have passed and memories have dimmed we have been told that our treaties and agreements did not ever mean what they appear to mean. We are told that promises made upon the most solemn occasions were mere subterfuges to gain time or to pacify the tribes. We are told that obligations of the United States were necessary conveniences to the settling of the West—a mission ultimately deriving from the Divine command of Eden.

Wishing that something happened long ago does not change what did happen at that time. Believing in myths does not give them historical reality. Indeed, it shields one from ever knowing that reality or from learning from it. So it is with government, so it is with religion...

At one time in man's history the explanations given by Christianity were sufficient to cover man's knowledge of his world. This is no longer true. The ruins of the past civilizations of the Orient and the Western Hemisphere alone suffice to reject the traditional Christian interpretation of history as the specific plan of a particular God to do a particular thing with a particular people...

You do not lack faith in your religion. In many instances you have gone the extra mile to attempt to make amends for errors of the past. The only white men willing to help the Cherokee nation in its conflict with Georgia were missionaries.

The final and significant force brought to bear for civil rights of the black man was the effort made by Christians, most of them white Christians of Western European background.

You lack credibility.

Not so much in what you do. You lack credibility in what you say. And so long as you feel no need to present a credible and comprehensible understanding of man's history, the governments of the societies in which you live will see no need to have credibility in what they do.

This is our problem. It is the crisis of Western man. Whether we like it or not we are inevitably tied to the fate of Western man, who has invaded our lands and among whom we now dwell. When he falls we believe we shall survive. But we know it will be at a terrible cost.

The present position of the United States government is that it holds our lands and communities as its wards. When this doctrine is traced to its origin, it lands comfortably within the Doctrine of Discovery and the United States claims its rights over us not by right of conquest but by right of having succeeded to the rights of Great Britain to extinguish our titles to lands. We are completely helpless to ever maintain our lands, our communities and cultures so long as the major reason that they are protected is to enable the United States to one day extinguish them as its legal right against the other Christian nations.

We have been placed beyond the remedies of the Constitution of the United States because the Doctrine of Discovery has never been disclaimed either by the governments of the Christian nations of the world or by the leaders of the Christian churches of the world. And more especially by the leaders of the Christian churches of this country. No effort has been made by Christians to undo the wrongs that were done, albeit mistakenly, and which are perpetuated because Christians refuse to measure their own understanding of the world by the facts of the world in which we will live.

A disclaimer of the traditional Christian understanding of

history would carry with it the demand by the peoples of the West that all institutions honestly attempt up appraise the present situation in its true historical light. The American experience would not then appear inevitable. The novelty of the establishment of a democracy would be understood in its own light. The mythology of American history would be seen as merely mythology...

We could all come to the necessity of facing ourselves for what we are. We would no longer have a God busily endorsing and applauding the things that we are doing. We would have to be on God's side in our dealings with other peoples instead of being so sour that God is automatically on our side....

The poverty we presently endure, the confiscation of our lands, the destruction of animals we once enjoyed, the obliteration of our valleys and rivers, the exploitation of our holy places as tourist traps, all of these things might have occurred anyway. We might even done these things eventually, although according to our beliefs this would have been the gravest of sins.

But we would never have deliberately done these things as a religious command, and when our myths no longer served our purposes we would have found new myths, new songs and ceremonies, new revelations, to incorporate into our understanding of ourselves so that we would not be blindly led to destruction because we could not afford to face the truth of our own situation.

It may be that we cannot change the past but we can certainly begin to try to understand it. We have only to stand today for the things that are right and which we know are right. If promises have been made, those promises must be Kept. If mistakes are made they must be corrected. If the lands of aboriginal peoples were wrongly taken by a Christian mandate, then what remains of those lands must not be continually taken once the mistake is known.

It remains to you as honest men to ponder what your predecessors have created and what, by your silence, you now endorse. If your understanding of history cannot account for the experiences of mankind, then your duty to mankind is clear. You must announce the errors that have led men astray from themselves and lead the search for that understanding or that religious interpretation that can bring them to understand themselves, their fellow men, the creation in which they live.

political institutions are viable under most circumstances. But they operate according to their understanding of the world in which they exist. In every era of man's existence religions have acted to give to political institutions the justification, incentive, and heart to exist.

If we have political institutions that do not serve us today it is because our religious institutions have not called those governments and the peoples who run them to a greater vision of humanity. Justice has become merely justification of man's condition and not a call for the integrity resulting from credibility or the expansion of man's vision of himself.

Christianity once had a message of the dignity of man. And this is my final question to you. At what point can we as peoples of the creation look to Christianity to demand from the political structures of the world our dignity as human beings? At what point can we become men and not mere appendages of the Christian Doctrine of Discovery?

## What is Eternity?

The Rev. Arthur Attwell of Rosebank Methodist Church writes:

Eternity commonly means duration without end or beginning; a State of timeless existence.

But this is an empty description. It is purely negative. In fact, without the aid of religion, it is impossible to be anything but negative. If we acknowledge nothing beyond our physical feelings and faculties, and death brings these to an end, then we have no way of apprehending what lies beyond death. We are left with nothing. But surely this robs life of all meaning, goal or purpose; it leaves life without seriousness or significance.



Rev. Arthur Attwell

So we have to turn to religion—faith—to provide the idea of eternity with some content. And let me say that not all religions are very helpful here. The Old Testament is much concerned with the brevity and vanity of life, yet it never reaches the assurance of life to come. Buddhism sees suffering as the curse of life, and seeks deliverance in the extinction of all existence. The Buddhist Nirvana means literally 'blowing out'—like a candle that is extinguished.

It was left to Jesus Christ to give real content to the idea of

eternity. This He did by investing life with a special quality, revealed in His own life, and experienced by His followers. His special name for it was 'Eternal Life'! Its main distinguishing mark was love—love for God and all His creatures—and the experience of eternal life begins when we make our personal closure with Him.

Jesus caused the phrase 'eternal life' to be written large across the pages of the New Testament. He never bewailed the brevity of earthly life (cf. Luke 12;4), and He condemned over-anxiety about this life and its goods (Luke 12:15). Eternal life is life lived under God's rule and is therefore primarily a matter of moral and spiritual concern (John 17:3). From this follows the idea of everlastingness, for God will not allow what He considers precious to be destroyed (Matthew 25:46). Jesus also makes it clear that this eternal life can be a present possession (John 5:24). Death, therefore, for the Christian believer, is no more than an incident in eternal life, and 'has no more dominion over him' (Romans 6:9). The Christian sees the final promise and proof of eternal life in Christ's resurrection from the dead, with which he identifies himself.

Of course all this is a matter of faith, but it is this faith gives content to the idea of eternity and enables us to live meaningfully and victoriously. As Dr. David A. Poling wrote in one of his books: 'I remember my father's dramatic statement of his own faith. "The greatest day of my life will be the day after they say I am dead."'

**Rabbi A. H. Lapin, chief Minister of the Cape Town Hebrew Congregation, writes:**

Eternity, as a religious concept, is relevant to human beings, and has meaning for them. The term is used in two senses. In the

one we use it to describe that which has neither beginning in time nor end. In the second sense, eternal is used for that which, we believe, was created but will never be destroyed. An attribute of the Divine. God is eternal in the first sense. He has always been, and will always be. He is without beginning and without end. He is infinite.

Naturally, it is not possible for the human mind, with its limitations, to grasp the meaning of the infinite. A creature can never comprehend its Creator. It should be said, however, that to envisage God as having a beginning would be to reduce the idea of a Supreme Being to an absurdity.

We refer to truth, justice and uprightness as eternal values. We believe that these values are not conventional, but exist independently of human beings and are not the result of human efforts at establishing a system of religion or a state of law and order.

Whether these values are eternal in the first sense or eternal in the second sense is a matter for speculation, and neither would conflict with any religious outlook.

The soul is eternal in the second sense of the Word. It is created by God and is everlasting.

An important aspect of eternity is its contrast to transience, and this with special reference to the religious approach to life upon earth.

Religion teaches that the challenge to us, during our life upon earth with all its temptations, is a means, by our own



Rabbi A.H. Lapin



efforts to make actual and real, and to bring to life, all the potentialities and hidden resources of the soul. Our temporary stay upon earth is a preparation for eternity. In this respect we are masters of our eternal destiny.

Sheikh Mujahid Hendricks of the Azzavia Mosque. Walmer Estate, Cape Town, writes:

Eternity is defined as something without beginning or end of existence. In the true sense of the word, nothing in the world is eternal except Allah, the Creator of the entire universe—the source and constant support of all derived forms of life. He is the omnipotent, the omniscient, the qudeem and the baqa, that is, He existed when there was nothing (pre-existed) and will exist when there remains nothing. His life is not limited to time and space in any way and there is nothing like unto him. "Allah! There is no God but He - the living, the Self-subsisting, Eternal... "Q.2:255.

The conception that something or someone existed before existence (Allah is the only case) is very difficult for the Human mind to accept. Yet we must not lose sight of the fact that the power of thought and conception of the human mind is limited to those things within its experience. That there is life after death has become acceptable to most people, yet the same people frown upon the pre-existence of Allah. Allah says in the Koran, 'He is the First and the Last, the Outward and the Inward; and the Knower of all things' 57:3.

Can soul, heaven, hell and angels be regarded as eternal? No! Not in the same sense that Allah is Eternal without beginning or end. To understand these things better, we must have a clear idea of the meaning of life, soul and death and their objects and functions.

A man is composed of body, life and soul. 'Life' invigorates

the body. Similarly which is invigorated by life. When life goes out all functions of the body cease. We say there is 'death' of the body. 'Soul' is greater than life. When the body ceases to function, soul lives on beyond death. Soul is of the spiritual world. Soul is therefore eternal.

'O soul that is at rest! Return to thy Lord, well pleased (with Him) and well pleasing (Him).' Q.89:27.

Similary angels, Heaven and Hell are also eternal, but not in the sense that Allah is eternal since they were created by Him.

If they were created by Him, then they have beginning. They are eternal (Azaliyah) in that they have no end, but a beginning.

Broadly speaking then, something eternal is something 'having infinite duration.' Technically only God is eternal (or Eternity itself) since He is the only Being 'having infinite duration in past and future.'

Dr. D. W. de Villiers of the Ned Geref Seminary at Stellenbosch writes:

In answering this question one feels inclined to quote the words of T.S. Eliot: 'A thousand policemen directing the traffic, cannot tell you why you come or where you go.'

It is like this, too, with regard to the question on eternity. Many theologians and just as many philosophers have already thought deeply about a possible answer and yet they still have no final answer. We can only try to come to an answer through our human reasoning or experience and to listen to what Scripture teaches us this.

It is clearly said that God is eternal (Jer. 10:10 and Psalm 90:2) and that His Word also remains eternal (Psalm 145:13). Precisely all this makes an explanation so difficult.

See from a certain point of view eternity is the opposite of

time or temporal. Eternity is not endless time as we often imagine. Theism, with equal naivety, presented eternity as all-continuing time, that is to say eternity is the extension of time ahead and behind.

In the concept of time, which exists in the succession of moments, there is something like a past, a present and a future. Eternity, on the other hand, is not in the process of becoming, but is the unchangeable present.

It is extremely difficult for us as thinking people to form an understanding of eternity and yet God has put something of this in our hearts (Ecclesiastes 3:11) and we are aware of it in some way or another and we also know that we are destined for eternity. It is precisely this which makes us so intensely interested in it.

Thus not only eternity is involved, but indeed eternal life as against eternal death. Karl Barth has already said that we live only one life—for the believer this actually means eternal life.

For the believer, the person who believes in Jesus Christ as Saviour, God gives meaning to this life and to life on the other side, too. Eternity does not lead to a total nothing, nor does it contrast to this life as a perfect all, but it gains new meaning and fulness from the biblical concept. We read clearly that Christ said: 'I tell you truly, this day you will be with me in paradise' (Luke 23:43-J. B. Philipps).

(Testimony)

## God has given me everything I ever wanted and more

**Teddy Verheyen**

National Leader of  
Dutch Unification Church



I am one of the many people whom our Heavenly Father has prepared throughout the history of restoration to do a certain task. The work given me may be small, but I accept it, knowing that joined with other such works the world will be restored.

Mr. Teddy Verheyen To be prepared meant to me to experience loneliness, rejection, disappointments, etc. At that time I also had a very deep experience with Jesus and felt so good for a long time, and felt heartbroken because Jesus had been crucified. I was so shy and afraid, hiding myself as much as possible, thinking that it was better to be dead than to meet certain persons. Relationships were finally established but suddenly broken. My cry was often, "why is this happening to me? Why not to someone else? Life is not worth living."

Instead of going to church on Sunday morning I went to the dunes by the sea to catch some rabbits and hares. Very often I stood on the beach and looked out over the seas and wanted to be on the other side but did not know exactly why.

At the age of 21, in 1956, I began work as a marine engineer, sailing on a freight boat to Scotland, where two mates died at sea. Also to South America, and to the U.S.A. When touching the ground of the U.S.A. I felt so good that I decided to get back there by any means. At the age of 24 I emigrated to Canada. My family was happy when I told them I would bring back much treasure. By 1962 I was in San Francisco. Once, by the beach, I passed two girls (Doris and Pauline) but we passed each other.

I went to Los Angeles and was an engineer with a milk factory. I made a lot of money but spent it in foolish ways. After one year I was fed up with that kind of life and at a beach party got drunk and fought with some friends and lost. At 3 in the morning I left with all my things to move to Inglewood.

At Inglewood I found an apartment in a house which had four apartments. Then I got sick—a strange sickness with no physical cause. After 6 weeks of isolation I heard laughter and voices and found out that 2 girls had moved in next door. I could not figure out why two American girls would want to live in an old house like that.

One day while fixing my car, one of the girls came to me and asked all kinds of strange questions about my parents and myself and finally said that she was a teacher of philosophy. She asked me to hear some of it at their apartment at 7 p.m. At exactly 7 I rang the door bell and they let me in somewhat hesitantly. They firmly put a book in my hand and asked me to start reading. After 3 chapters I said it seemed logical. I did not believe in the Principles but saw it really helped people, and thought it could not harm them. Sometime later Miss Kim came and Doris had me do the first chapter in a hotel room.

At that time I could not believe spirit world. But many signs came. First, my door opened by itself and something like a wind came in the room. I was really scared. Secondly, once I was very stubborn and did not want to go preaching downtown with the

girls. Many of my former friends were there. So I stayed home but then I felt someone was looking over my shoulder while it became heavier and heavier—until I could not stand it any longer and ran out of the door to the street and took the car and drove 100 miles an hour to their preaching and screamed for help.

Once I saw a terrible face and a beautiful Oriental woman. A medium told me the two mates who had died at sea were standing behind me, telling me to go on doing what I was doing because it was good.

Then the moment came when I heard the conclusion. It shocked me, and I decided not to be the one to crucify our Lord. I found at that time why I had been looking for someone all my life but never really knew what I was looking for.

Some boys were moving into my apartment and it was being used as a teaching room. Whenever someone came to listen to the Divine Principles, they often said they hurt themselves that day or someone took their wallet. We saw clearly the laws of indemnity working and were so happy and excited. One boy did not believe in spirit world and suddenly felt himself lifted up and saw himself looking at his own physical body. He got so scared and yelled and screamed to be back again, shouting, "I believe...I believe..." Many times I had to leave the apartment and go to work because the spiritual atmosphere created by the spoken words of the Divine Principles was so high.

I felt chosen, but could not see why it was me. I also felt I was supposed to meet the right kind of person to restore me to God, and later it became clear that my direction to the Kingdom of Heaven was through the gate of love.

We celebrated Children's Day in San Francisco and later moved to a big house in Los Angeles. I always slept with a light burning because I was still afraid of spirits. One evening before going to bed I saw a great vision: a clear face of a woman, then the face of a man with a long oval face, high cheekbones, and big eyes. He was

looking upwards in spiritual suffering like agony. Right afterwards I saw a man hanging on the cross, very thin, with blood pouring from physical wounds. Nothing was spoken but it made a very deep impression on me and I have told it again and again to many people.

One day while talking about the Principles with one student the whole afternoon, God spoke and said very clearly, "I am your friend." I was so happy—we were so close together, walking together, sharing everything, experiencing joys and sadness, always together looking for lost children.

Then the great moment came. Master came to the U.S.A. for the first time. Much indemnity had to be paid and we really experienced it. It seemed as if all the evil forces were attacking us physically and spiritually. Before he arrived much trouble started in Viet Nam.

When Master had stayed one week in San Francisco and came to Los Angeles we felt his coming 5 minutes before he actually arrived. At first we stared at him, not knowing what to say. Then he talked. And it all came very suddenly—we were hanging on the words of his lips, not wanting to miss one thing. The atmosphere was tremendously high and to think negative thoughts seemed impossible. The Next morning he blessed Holy Ground in the Hollywood mountains. After staying one week in Los Angeles, he blessed holy ground at the highest and lowest points in the U.S.—Las Vegas and Phoenix. At that time I gave him a solid handshake and returned to Los Angeles.

Later a phone call came from Washington D.C. saying I was to be a missionary in Holland. I ignored it because I did not want to go back to Holland. The next day again a telephone call came telling me to leave for Holland. I could not understand why they chose me, because I did not feel that I was prepared. But then Abraham came to mind, Abraham who left his beloved land without a second thought. Three days later, on March 21, 1965, I arrived

in Holland at the age of 30.

After clearing customs I had 90¢ left. So I made a hole in the ground and buried this small change remembering how Jacob buried the idols under an oak tree. I prayed there and read the pledge.

From there I walked to Amsterdam. Beginning witnessing, I worked washing dishes and a journalist found me a place to room in the Salvation Army. I prayed to get a difficult job to pay a lot of indemnity. Father led me around the next corner to an old paper hauling and packing old paper. I was very happy with shop, this job, remembering Nishikawa who started in Japan by hauling old paper.

At night with 20 old men in the same room, every time I tried to teach they told me to shut up. So, finding a room with 3 other boys, we began translating the Divine Principles into Dutch.

Many times tears ran down my face when I asked Father, "What do you feel about this city?" The job was physically and spiritually unbearable but I was happy inside. I went to my family to tell them that I had come back a rich man, but they did not believe me because I was walking in rags. They could not believe that spiritual richness supersedes physical treasure. My suitcase was full of Divine Principle books from the States. So they rejected the new word of God completely. How sad Father was!

After 4 months 50 books were printed and I was able to give a Divine Principle book in Dutch to our Master when he visited Holland in August 1965. He was so happy. He gave me a bike.

He stayed 2 days in Holland and blessed Holy Ground. After his leaving, I felt lonely, but continued. I found one room by myself and later found one on an old houseboat with 3 decks like Noah's Ark. Sometimes it looked hopeless but then I had to pick myself up, never giving up. Suffering is indeed the greatest experience. And to know our Father a little bit we have to go the same road as he came to us.



At one time I felt so close to Our Heavenly Father—we sat together on a park bench—he likes a little baby who really needed comfort. Often I saw the spirit of Sun Myung Moon on the street in rags, or in a dream giving comfort—after much rejection and persecution.

After almost 3 years in Holland, after having found 3 people who accepted Father's new truth, these people then rejected the truth and turned away. This was so sad. But then God also rejected me and left me. This was really sad, and I couldn't understand it.

Then I went to the North of Holland and worked 3 days at night, like the experience of Jesus in the tomb. When I came back it was again March 21 and I was 33 years of age. Then I understood clearly that my three years in Holland was like the road of Jesus in Israel. Then I understood the vision of Jesus I had seen in Los Angeles.

After that I found three spiritual children to start a new Family—this after five years. In 1969 Our Master came and I was happy to plan to be married. In 1970 he called me to Korea and I was really happy to be there to see his family and share everything with them.

Our Father has given me everything I ever wanted and even more. The experience of suffering was worth more than all the gold in the world.

(Letters)

**I have made contact with a Korean minister**

Toronto, Feb. 26, 1972

Dear Mr. Kim,

I am writing to let you know our activities here for February. We had a workshop on February 19th which we called a Christian Life Workshop. Two people came from the institute for Christian studies. They only stayed for half the day and said they would come back the next time for the other half. We have also been teaching Chapter One on Mondays, Wednesdays and teaching individually other nights of the week. We are coming into contact with a number of Christian groups. The most enriching one is a group of 5 Jesuit priests who are working on the University of Toronto campus.

I have also made contact with a Korean minister who met our group in Korea about 15 years ago. Considering the rumours which were around, he is very positive.

To make a condition for our workshop we street-preached the week preceeding the workshop, we broke up into small groups and one group went out every night. On Friday night the 25th we had an open house and invited a number of people.

We had a pretty good turn out. We have also been active in studying both Principle and Anti-Communism.

I hope that everything is going well in Korea. Our prayers are with you.

In the Name of our True Parents,

*Katherine Bell*

**Three Finnish girls learned that Christ is building  
His Kingdom today**

Helsinki, Feb. 23, 1972

Dear Mr. Kim,

The mission in Finland started on January 14th, 1972. Three days later the ship that took the missionaries, two girls, to their new country arrived in Helsinki. Very soon a little room for teaching the Divine Principle and a job for the physical support of the mission could be found.

Since the last day of January also the Finish young people are being approached in the street—the so called “Alexanderinkatu”—and invited to study the Principle. The reaction is very positive. The Fins are used to study much at school and so they are open-minded for new philosophies and ideas. Though almost everybody is interested to hear more, it is not so easy to touch their hearts really. Nevertheless there were already many visitors in this first month and almost every day a young girl could be taught the Principle. Some of them received the whole book “Study Guide” and are reading it very intensively and three girls learned that Christ is building His Kingdom today.

The work for our Heavenly Father continues and surely we will find many helpers among the Finish people.

In the name of Our True Parents,

*Ellen Kocher*

**I would like to thank you for your most open welcome**

Paris, Feb. 14, 1972

Dear Family in Korea,

Returned a week ago from my trip to Korea, I keep going back over a multitude of thoughts about the trip. As time goes on, the feeling of the importance and of the significance of the events that I lived and the people I met becomes stronger. This will be food and help for the future.

Through you, I acquired a new knowledge of Our True Parents, which is a preparation for my meeting them in France the next time.

I would like to thank you for your most open welcome which I received everywhere, and which filled me everywhere, and I would like to send you the wishes of the French family for the success and the prosperity of our family in Korea.

In the Name of Our True Parents,

*Gerard Pouyet*

**Our Symbol is well known all over the country**

**Frankfurt, Feb. 29, 1972**

Dear Mr. Kim,

Before long we will have the privilege of meeting our Parents and their party here in Europe. To our great surprise we received

news that our Master will hold three public meetings in Essen also. We started to prepare for this historic event right away, as many things have to be considered. In Essen as well as in the surrounding cities we are selling tickets for the meetings and the posters, announcing our Master's appearance, also will be put up all over the city within the next week. We hope and pray that all the blessing our Father is showering upon all the countries in the world through His Son will bear great fruit for the dispensation.

Many conditions are being laid by all the members of the German family to pay indemnity for the most important week in March, when our parents will be with us.

Witnessing in all our cities is being done with much more vigor and enthusiasm in view of the forthcoming visit. The days are



"What meaning?" The sandwich poster says about the Providence of restoration.

passing by so quickly and we still want to reach many people and lead them into the family. The posters(our sandwiches)are very



Girl members who have the Symbol of Unification in their bosoms are witnessing in the streets.

impressive and our symbol is well known all over the country. The many chapters of the principle we sell in the streets every day will speak for themselves, and this way the Truth is being spread faster. In schools and universities, students as well as professors and teachers are discussing Principle. Our aim is to find many qualified people to widen the scale of activities.

Our missionaries in Norway, Sweden and Finland are extremely active to build a good and strong foundation in these countries.

We are always with you in our thoughts and prayers and send our warmest greetings to Father, Mother, the children, Mrs. Choi, to you and all the family in Korea and all over the world.

In the name of our True Parents,  
*Paul and Christel Werner*

**Cosmic springtime has already started through  
our True Parents.**

Stockholm, Feb.17,1972

Dear Mr. Kim,

The great joy we felt when we heard about our beloved True Parents' arrival in USA and their revival campaign, give us much excitement and enthusiasm. Perhaps this was the reason why the month of February saw so many and very positive young people in our center. Also our card-distributing-action was rather successful: 3,000 invitation cards were given out, in response to which we have got ten new addresses and many telephone calls—until now. We are very thankful that Father let us feel His love and guidance. The visitors we taught in our center were very open-minded, and we felt much joy leading them to understand the Principle.

Some effective personal conditions shall help to prepare ourselves for our Parents' visit in Europe. It is our greatest wish to inform as many people as possible about Father's plan at this time so that they can all support the restoration of the world.

Recently, there were some interesting articles in great Swedish newspapers. They dealt with interviews given by well-known men from technic, economy, culture and science under the headline "experiment of belief." These articles revealed that more and more scientists come to the conclusion that there must be God and that man has to listen and to obey him and if he does so, God will act. A well-known nordic artist said: Today we have hope that man—after his unnatural exile—has a real chance to get his true position." And "Your will shall be done" would be the first step for the forthcoming kingdom. It is really surprising to observe that

more and more papers, radio, TV and other media are dealing with God, religion, meditation etc.

In Sweden nature is in expectation of spring. Everywhere there are signs of new life, and we know that everything takes its course: Preparations are made hiddenly, but when it comes to life it is overwhelming and without end. In this sense, comic springtime has already started through our True Parents.

In the name of our True Parents,

*Friedhilde Bächle*

**We are now in a great turning point**

New York, Feb., 1972

Dear Family,

On 2nd week of January, 1972, our Master, Mrs. Choi and myself had special trip to Bay Area, exclusively to have special consultation with Mr. Sang Ik Choi, who returned from San Francisco, Korean Missionary Conference at Washington, D.C. on New Year's eve and God's Day, but still he had many things to re-adjust to the new development of our Principle Movement in United States. I had chance to spend only few days with my family while our Master stayed at San Francisco and had to accompany our Master to Washington, D.C. Only one person from Oakland, and two girls from the Berkeley chapel could join special training program that is being held at New York City. Nearly 75 young men and women are from all 3 missionary groups.

From the West Coast, Edwin sent 13, Mr. Chei sent 15, Los Angeles center 15, Denver center 3, and the rest of them are



from the East Coast. Out of 75 trainees, 50 state representatives will be produced after special training. While the rest of them will travel as evangelists, missionaries and lecturers, in mobile evangelical team bus, visiting each state, holding revival meetings, lecturing the Principle message, spending 7 days per state, then march forward to other states. Two big busses are purchased by Our Master, and 2 Korean missionaries. David S.C. Kim, Miss Kim will ride in one of two buses, making continuous evangelical trips to 50 states for 12 months. Then each state will have 2 revival meetings by 2 mobil team buses. Our Master's plan is to produce 150 new members in each state within this year, by establishing churches, chapels, centers, working together among state representatives, mobile bus team, and 5 blessed couple wives from the East Coast group will be working as Individual Itinerary missionaries, covering 10 each and will take care of the 50 states.

Both David S.C. Kim and Miss Kim will be training bus team members and new converts from states, and meet occasionally with each other at Washington, D.C., and hold responsibility as advisors to Unification Church U.S. Hq., letting Americans run the Principle movement by themselves. This is the way it works under new solidarity of divided missionary groups. As other group reacted to the new change, North West family must have the same reactions to the new structure, but as I gathered all information from here our Master's intentions are not the structure or the name of the organization—Unification Church, International Re-Education Foundation and United Faith, Inc., but one in the direction and connection of each to our Masters plans so far: in other words, are they directing toward our Master's program for United States, bringing the unity of all American families without any influence by Korean missionaries who were not united into one, and caused division and conflicts. When looked at this way, I think that N.W. should fulfill the original obligations that I put a long time ago—namely finance and number of permanent members in each

chapels, otherwise N.W. will not have any room in the national organization. Eventually you have to turn each chapel to state representative, so that he can expand new work. Present state representatives and chapel founders should work as full time workers in order to expand the Principle work. As far as teachings of the Principle are concerned, there will be no problem except receiving training on Chap. I, Creation, which can be heard at West Coast Training session which will be held at San Francisco for 6 days between Feb. 22, to Feb. 27. Our Master clearly announced that all personnel in 3 groups will be definitely transferred to other places and a rotation system will be enforced and more so for those who did not fulfill their obligation in the past, and shall be replaced by new men and women from other states.

There is a possibility at the moment that some states with established churches and centers may not have new appointments, but in that case N.W. family state representatives should be full-time workers or full time center directors. Such is the situation, so that N.W. families must adjust themselves accordingly to the new situation, instead of discouragement, upsetting and unnecessary worry about the name of structure, without any tangible accomplishment and fruits for Heavenly works. I encourage all of N.W. family come down to San Francisco, West Coast training session and meet our Master and Mother, Mrs. Choi and President Kim, before they leave on March 14, 1972 from San Francisco. You may plan to get your vacation before hand for the invaluable occasion and learn many things, then go back to N.W. and do something for our Master as a new start.

Chicago family may join us at True Parents birthday on Feb. 20, 1972, and N.W. family can join both training session and revival meeting, or one session in turn by rotating to exchange information. I suggest all of you come down and meet our True Parents.

Let Uncle John and my Oakland family know before hand for all arrangements. Any new developments and ideas can be discussed when we all meet at Bay Area. One thing only I know, is that I will make trip with one of 2 buses from the West Coast toward the East Coast, while Miss Kim starts from the East Coast toward the West Coast. All appointments of State Representatives, and crew of 2 mobil bus teams will be decided by drawing Heavenly lots under Master's supervision in order to avoid individual preferences and favoritism.

In the Name of our True Parents,

*David S.C. Kim*

## The Korea Knot

Carl Berger

### 4

#### Failure of Joint Soviet- American Commission

Liaison between Washington and Seoul had been terrible. Hodge and his staff, having received Byrnes' wire that the United States might possibly forego the trusteeship idea at Moscow, were astonished at the decision against immediate Korean independence. They concluded that it was plainly the result of Soviet machinations. As the new year, 1946, began, the Army commander assured Rhee and Kim Koo of his sincere belief that the United States would pursue the goal of early independence for Korea and he asked that they call off the riots and strikes still sweeping the south. The conservative leaders, somewhat assuaged, ordered the strikes ended. However, they continued to agitate against the Soviet Union, accusing the Russians of delaying on Korean independence.

The Soviets did not remain inactive in this situation. Beginning early in January 1946, the Russian press began attacking the Rhee-Koo conservatives, labeling them as "reactionaries." The Americans subsequently were attacked also for paying heed to the conservative group. Tass, the Soviet news agency, on January 22, 1946, reported from Pyongyang it had been "astonished" at the behavior of the American command. "The

Americans", Tass said, "had assumed a position of inspiring reactionary demonstrations against the decisions of the Moscow conference of foreign ministers, in which, as is known, the government of the United States participated."

On January 26, the same day General Hodge was branding the Tass statement as "without basis in fact," the chief of the Soviet military mission in Seoul, Colonel General Terenti Shtikov, called a press conference for Korean newspapermen and released a detailed account of the proceedings of the Moscow conference. The purpose of the release, Shtikov stated, was to let the people of Korea know "the true standing of Russia in regards to Korean problems." The substance of the Russian report was that, at Moscow, it had been the United States that had proposed the trusteeship plan for Korea, to last for ten years, whereas the Soviet Union had insisted on limiting the period of trusteeship to "only five years." Thus the Russians donned the mantle of protector of the Korean people.

The Americans in Seoul were greatly embarrassed by the Shtikov press release. Its detailing of the negotiations at Moscow was so impressive that, if true, the ground appeared to have been cut from under the Americans' protestations that the United States stood for immediate Korean independence. Hodge, in a message to Tokyo and Washington following the Shtikov incident, pleaded for information so that he could determine his policies and respond to the Soviet statement.

On January 30, 1946, a State Department report was finally forwarded to the Corps commander, supporting the Russian statement that the United States had been the prime mover behind the trusteeship plan. In explaining why the United States had supported trusteeship, the Department pointed out its goal was to prevent Russian domination of the country. The Moscow agreement was a compromise formula, the Russians accepting the Anglo-American principle of trusteeship but with emphasis on

Korean "democratic" parties, social organizations, and provisional government. It was apparent, the report noted, that the Russians had available various apparatus, in the form of emigre Koreans loyal to Moscow, to take over the "democratic" provisional government, which would then move to exclude the other powers from Korea. The Soviet attacks on Rhee and Koo, who were oriented toward the United States and China, probably presaged the position the Russians would take against "reactionaries" in the impending Soviet-American discussions. They believed their forces would soon win control over the Korean situation.

The American commander and his staff in Seoul read the Department's explanation with some amazement. It meant that the United States had taken a stand on trusteeship completely opposite to that which they had been assuring the Koreans the American government would take. What could they say to the Koreans now?

On February 1, 1946, the sadly enlightened General Hodge dispatched another message to MacArthur, complaining of the lack of guidance. He pointed out that the Shtikov statement might cause the Koreans to feel that the United States had sold them out. The statement was cleverly worded, he said, to place the United States in a very bad light. He further pointed out that the Russians were beginning to improve their behavior in the north and through clever propaganda were claiming the role of savior of thirty million Korean people. In addition, Communist activity was on the rise and there was nothing in the attitude of the Russians to indicate that they had any thought of unifying Korea while the United States remained there. In his opinion, Hodge said, the country would never be reunited until the Russians felt the whole would be communistic. He again pleaded that he be kept informed of American policy, adding that he had the distinct feeling of being let down by the authorities in Washington.

In another message several days later, Hodge offered to accept relief from his post and play the role "of a sacrificial goat" if such action was necessary to save face for the United States with either Russia or Korea.

It was just preceding this strained atmosphere that the Russians and Americans sat down in Seoul in mid-January 1946, in the first of a series of administrative-economic discussions. General Hodge welcomed the Russian delegation, headed by General Shtikov, on January 16, and voiced the hope that the discussions would result in agreement to eliminate the 38th parallel barrier and thus "bring to an end the trials and difficulties of the Korean nation---"

However, it became quite clear in the meetings which followed that a wide gap existed between what the two military commands thought they should accomplish. The Americans wished to discuss immediate, on-the-spot liquidation of the parallel and prompt integration of the two zones. The Russians just wanted to obtain agreements for the delivery of rice and other products from South to North Korea, evacuation of Japanese refugees, and negotiations for delivery of electric power from north to south Korea. The talks dragged on fruitlessly, finally breaking up on February 5, 1946. Little was accomplished toward breaking down the 38th parallel barrier.

On January 28 General Shtikov called upon General Hodge, stating he had received orders from Moscow to make arrangements for the convening of the Joint Soviet-American commission to discuss the political unification of Korea. Hodge reported this development to Washington. Among the official Washington directives and guidance he received in preparation for the political discussions was a JCS statement that only those Korean parties, organizations, and individuals considered to be nondemocratic by both the United States and Russia should be excluded from participation. The Korean leaders should be representative of

the views and aspirations of the Korean people as a whole and also of such composition as to be acceptable to both the United States and the U.S.S.R. No group dominated by totalitarian leftists, such as Communists, or by rightist elements, said the JCS, could be considered as representative of the Korean people and therefore these groups were these groups were not acceptable.

In hopes of strengthening his position prior to the opening of the Joint Commission discussions, General Hodge approved the organization, on February 14, 1946, for a Representative Democratic Council of South Korea. Hodge sought to obtain a broad political coloration to the council by asking Lyuh and Pak Heun Yung, the latter head of the South Korean Communist Party, to join. The leftists, however, refused to join with the predominant conservatives and the Council rapidly became a rightist organization under Rhee as chairman.

Early in March 1946—prior to the convening of the Joint Commission—the State Department issued belated instructions that American policy in Korea be shifted away from the Rhee-Koo forces to progressive leaders. The State Department apparently was relying on information on Korea on YoungJeung Kim, a Korean emigre in Washington, who publicly stated his opinion that Lyuh was a “liberal and popular leader,” while the “old Korean exiles” like Syngman Rhee and Kim Koo were “too old” and lacking in leadership, vision, and statesmanship. Louise Yim, pro-Rhee, stated that Young Jeung Kim had not been in Korea in thirty years and had had nothing to do with politics. Miss Yim was shocked “to learn that some people in the State Department took his word as authoritative.” In any event the Department’s directive—that support be switched away from Rhee and Kim Koo—arrived too late to change the political picture, although the military government made additional efforts to lure leftists into the Council.

Meanwhile, the American delegation to the Joint Commission began holding preparatory conferences in Seoul to discuss the



various lines of reasoning and probable arguments the Soviets would make. It was clear to the American delegation, which was headed by General Arnold, the Soviet Union's long-term strategic aim was to establish complete domination over Korea. United States policy, therefore, would be to insist on some form of territorial guarantee for Korea, since the country, if left alone, could never defend its integrity against Russia. The Russians were expected to push for the early establishment of a "democratic" provisional government and subsequent elimination of the other powers from the peninsula.

On March 20, 1946, the Joint Soviet-American Commission held its first meeting in the Duk Soo palace in Seoul. Both Hodge and Shtikov issued statements at the initial session, which was opened to the press. Shtikov's remarks included the statement that:

*In the way of gradual democratization of the whole of the internal life of the Korean people, there stand serious difficulties, brought about by the furious resistance of reactionary and anti-democratic groups and certain elements whose object is to undermine the work of creating and firmly establishing a democratic system in Korea..... The Soviet Union has a keen interest in Korea being a true democratic and independent country, friendly to the soviet Union, so that in the future it will not become a base for an attack on the Soviet Union...*

Following the opening ceremonies, the Commission entered into closed session meetings. Immediately the situation arose which the American delegation had anticipated: the Russians announced that only those Korean parties and organizations which had not opposed the trusteeship principle were eligible for consultation with the Commission in the formation of a government. Since the Korean people almost without exception had opposed the idea of trusteeship, the acceptance of this Russian principle would have meant that only the Communists would be consulted in the

formation of a unified government. The Americans rejected this principle at once. In twenty-four fruitless sessions, lasting until May 6, 1946, the issue remained unresolved by the Commission, which adjourned ~~since~~ die.

General Hodge reported to MacArthur the day afterward that he could see no reason for any further negotiations. He stated that at no point in the discussions had there been any indication that the Russians intended to cooperate in the establishment of anything other than a fully Communist controlled government in Korea.

A few days later General Shtikov called upon General Hodge with the announcement that he had been ordered to stop all work and return north with the entire Soviet delegation. In a final statement on the Soviet position, Shtikov told Hodge:

*The main reason why the Soviet delegation insisted on barring certain persons from consultation is that Russia is a close neighbor to Korea and, because of this, is interested in establishing in Korea a provisional democratic government which would be loyal to the Soviet Union. (The Koreans who objected to the Moscow decision and) raised their voices against the Soviet Union slandered the Soviet Union and smeared it with mud. If they seized power in the government, the government would not be loyal to Russia, and its officials would be instrumental in organizing hostile actions on the part of the Korean people against the Soviet Union.*

The charge, in view of the comparative sizes of Russia and Korea, was a bit facetious.

On May 15, 1946, Moscow made public its view of the fruitless discussions of the Joint Commission. The newspaper Izvestia charged the American delegation had tried to force the Russians to consult with reactionary Korean parties and groups, and had tried to revise the Moscow decision regarding a five-year

trusteeship. Izvestia said: "The American command not only strove to justify the reactionary parties and organizations against the Moscow decision but also to encourage them in their struggle against the Moscow decisions to mislead the Korean people and to break up the ranks of the genuine democratic parties and organizations."

General Hodge, meanwhile, dispatched a letter to General Chistiakov, the Soviet commander, expressing his willingness to reopen the discussions at any time.

The first major effort to unify Korea had ended in dismal failure. The failure meant that in each zone constructive steps had to be taken at once to improve the unsatisfactory temporary administration. The occupation was suddenly to become prolonged. The Soviet regime intensified its policy of communizing North Korea and building a strong native government "loyal" to the U.S.S.R., while in the south the Americans took up a campaign against Communist elements, tried to encourage democratization, and sought to establish an effective Korean administration under the military government.

The American position on Korea was restated on August 30, 1946, by the then Under Secretary of State Dean Acheson. Acheson announced that the United States government was ready to carry out the Moscow decision, including continuation at any time of the work of the Joint Commission. General Hodge, he said, had been instructed to assure the Korean people that the United States would uphold its commitments and would stand by them until these commitments were fully achieved. "We believe," Acheson stated, "in the right of the Korean people to determine for themselves the kind of economy and democratic political organization they require and are opposed to established any minority group in power. We stand for freedom of speech, of assembly, and of the press. Honest criticism is not considered a crime."

But as the first anniversary of the liberation of Korea came and passed, the unhappy results of the 38th parallel had spread its effects to all corners of Korea. On November 1, 1946, the Representative Democratic Council of South Korea, headed by Rhee, issued an appeal to the United Nations; stating (in part): The arbitrary division of our country with the military forces of the United States in the South and of the Union of Soviet Socialist Republics in the North is paralyzing the economy and the people of Korea.

This intolerable condition constitutes a direct threat not only to the peace of the Orient but to the peace of the whole world. It contains every element of international disaster to a world still in the throes of misery resulting from World War II..... With the approach of winter, the situation daily grows more perilous. Needed supplies from northern Korea, particularly coal, are not permitted into southern Korea. Needed foodstuffs from the South are denied movement into the North. You, who aim to insure world peace, surely must realize that cold and starvation are always and everywhere the foes of law and order.

The Korean people view with increasing dismay growing inflation, utterly inadequate housing, the care of more than 100,000 refugees from the North, and the denial of the right to trade with other nations.....

The Council specifically called for the immediate enforcement of the Cairo Declaration and Potsdam Declaration assuring the Korean people of their freedom and independence. The Council also asked for the withdrawal of American and Russian forces from Korea and admission of the interim Korean government, being formed under the American military government, into the United Nations. Louise Yim, who had been commissioned to present the petition to the international organization, found, however, that she could not get any official member of the United Nations to sponsor it. The petition was not formally

presented to the General Assembly.

In the meantime, General Hodge wrote new letters to General Chistiakov in the north, formally proposing that the Joint Commission be reconvened to take up again the problem of unification of the country. The Soviet commander replied in the negative, reiterating the Russians' opposition to those Korean leaders "who have compromised themselves by actively voicing opposition to the Moscow decisions." On December 28, 1946, a year after the Moscow conference, the State Department once more hopefully repeated that the United States was ready "to sit down with the Russians at any time to try again to work out under the Moscow Agreement an acceptable formula for turning Korea over to the Koreans."

The Korean impasse continued until the spring of 1947. Then, following an exchange of letters between George C. Marshall, the new Secretary of State, and Soviet Foreign Minister Molotov, the problem of reconvening the Joint Commission received favorable impetus. After making several proposals on the subject, Secretary Marshall in a letter on May 2, 1947, suggested to Molotov that if the Koreans who had previously opposed trusteeship were ready to cooperate with the Commission, they should not be excluded from discussions. Molotov's response, in a letter dated May 7, 1947, took no exception to this principle and it appeared to the State Department that the Russians had made an important concession to the viewpoint that "the only people who could be excluded were those people who we both agreed should be excluded."

As a result, on May 20, 1947, the Joint Commission was reconvened in Seoul for its second and final effort to unify the peninsula. As the new discussions got smoothly underway, the American delegation began to hope that an agreement was at hand. By early July, however, this hope was shattered when the Soviet delegation suddenly reverted to its old position, rejecting

all consultations with those Koreans who had expressed opposition to the Moscow Agreement.

The reasons for the Russian reversal can be found in the tremendous developments which had been taking place in American foreign policy. After eighteen months of indecision, the United States launched its containment policy, first enunciated by President Truman on March 12, 1947, in his offer of aid to Greece and Turkey. The Truman Doctrine was followed on June 5, 1947, by Secretary Marshall's famed European reconstruction proposal-the Marshall plan. The war-ravaged nations of western Europe were especially stirred by the proposed Marshall program. The stirrings reverberated in Moscow and all the way to Seoul.

These American foreign policy developments probably were the reason for the drastic change in tactics by the Asian Communists who, according to a State Department analyst, were ordered to forget the "coalition" plan of seizing power and to adopt a new, revolutionary plan of armed activity. In Korea, these events brought about a permanent deadlock in the Joint Soviet-American Commission, and the country approached its second year of unnatural division.

## 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, Pyongan 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 research 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 —

