

# The Way of the World

November 1971



The Holy Spirit Association for the  
Unification of World Christianity

# THE WAY OF THE WORLD

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(Editorial)

## What kind of weaver ?

There is a saying "If one be informed of Persian carpet, he will be sure to find but slight difference between it and what life is."

If we literally accept this as it is, there may be formed of the reverse and simultaneously we can recognize a partial truth in any paradoxical world. Not anyone persisting on the vanity of life, regarding it as useless or insisting that man is predestined to suffer troubles through one's career could be no other than damask weaver in his own way.

Informed of how to live for God's purpose of creation, we can and should weave more beautiful and stirring damask and we can put up with fate whether it is severe or happy.

So as to weave idealistic damask named heavenly kingdom, Jesus bore the burden of cross on Golgotha, and Our Leader has submitted to his terrible destiny and born such sufferings as we can't imagine for the beautiful and precious will of heaven left undone.

Supposing the sun light pushing aside of the clouds, none can be out of the exultation for eternity.



(Sermon)

## Factor and Means of Unification

Sun Myung Moon

This sermon was delivered to the Seoul Family members in the early Sunday morning of September 12th, 1971 at the Headquarters Church, Seoul, Korea.

All the Korean people have been longing for the territorial unification between South and north Korea. Though seemingly, the territorial division might have been brought about by June 25th Conflict, as a matter of fact, it is sure for it to contain more profound causes.

Providentially considering, there has been neither person nor society nor world that have been out of historical process of disruption, for there are quite differences of desire, directions and opinions of them. As consequently the world has developed discordant or relative historical phenomena, it goes without saying that there may be no racial re-unification as their own way and this is the basic reason why no tried conquest of the world centering around a particular race or nation has made great success.

Then wherefrom should unification be pursued? We are to start from causative matter other than consequent one. The world is consequence and man is its cause and nobody can deny the fact that there lies a severe conflict between flesh and spirit of man, which are to seek after correlative circumstance between them. Though there starts any motive for unification from other thing than myself, there may be no expectation to accomplish its aim without subject which enables discordant ego to give in to the factor.

Realizing the fact that there lies severe contradiction and discord of purposes and the Absolute Being only in search of unique purpose we come to ask whether there is God. Then what can be genuine relationship between God and man? There is nothing that can be alone, since in the relative world: objective world, unless God Himself has His object, He is far beyond all the feelings. Then what can be the only object for Him to be pleased with? Matter of course it is neither plant nor animal nor any other thing but human being. Needless to say, man should be His objective Absolute to share joys and sorrows with for ever and ever.

What is His ultimate desire? It is neither mammon nor power nor profound knowledge but stimulant causing to give full of life. Therewith one can be sage, prominent world leader or great statesman, and is it possible to stimulate Him by means of mammon, power or profound knowledge? Nay, all of them can't be far beyond the owners. Is there any way to be assured of joint ownership of what under God, once connected with Him? It could be no other than love. The way to love is what man has sought for.

What comes after love? Happiness does, and for what is it? For idealistic family, and what follows happiness? Living well, and what's meant by it? Living well, namely happiness is formed only in family, society, race, nation, world and universe finally—relatively not alone. Likewise so long as God remains alone, He can hardly enjoy happiness, and this is the very reason why God also has sought for His absolute object to join with. Thus neither mammon nor power nor any knowledge but life or love can be the unique standard and starting point of happiness. What you are anxious to have is not relative but absolute, unique and everlasting life and love. Since love only makes or breaks life, even though God is subject of life and love, He, the absolute standard of life can have power only as

stimulated by love.

Then where can and should we find out the unchangeable, unique means for unification under the variable and changeable situations? That is the question. What can make the entire world one? Power? Knowledge? May, love only.

What kind of love? Conjugal love or Parents love? Of course the latter for the former is horizontal and changeable whereas the latter is vertical and unchangeable. But it brings about the question for the parents love to be absolute. How can it be possible for the parents love derived from conjugal and changeable love between husband and wife, man and woman to be unchangeable? It was originated from something other than conjugal love. Then who's the subject of vertical love? He is God. As God, the subject is unchangeable and absolute, the love derived from Him is absolute, unchangeable and everlasting, so there is no wonder that there has been nobody but has been anxious to be loved by the absolute, unchangeable and everlasting subject.

To return to our subject, where is the factor of unification? It's in love and wherefrom does the love start? From loving your race and nation, and so as to be patriots and royal subjects, you can and should be devoted son. If one is loved by God, the entire world consisting of human beings will naturally be unified. So world unification should be preceded by unification of individual, that is myself, between flesh and spirit. It is everlasting desire of ego to be united being between his flesh and spirit.

Then which is the standard for ego to unite, humanity or devinity? Now let me take example. What is a sage? A sage is a man based on divinity in showing the way to humanity.

It has been said that there are four great sages named Jesus, Confucius, Buddha and Socrates, but Socrates is anyone but a sage, for he is nothing but a man of letters who is not

entitled to dominate life. Mohammed would rather be a sage than Socrates, in brief, sages are, equally, founders of religions. They have been our moral standard through the historical process.

What are their ideas? Their thoughts are based on cosmopolitanism other than racialism or nationalism, for divinity they are centering about directs to save the entire world. There are about 1.7 billions religionists in the world and therefore for one to be the world's statesman, it is inevitable for him to be able to be talented of adjusting religions.

The only thing we have to fear is fear itself.

(Report)

## Master Holds Itinerary Meetings

Our Leader who is to be abroad for his 3rd world itinerancy in the last of this month, had itinerancy to Taegu, Kwangju and Sootaekni for three days from November 5th to November 7th, to encourage Korean families and to instruct them their activities and direction towards a new dimension of the Providence in Korea during his world tour period of about 4 months.



Master is preaching at the meeting in Sootaek-Ri.

Families of south-eastern part of the country including Pusan, Kyungsangbukdo Province and Kyungsangnamdo Province gathered at Taegu Church on November 5th, and



Master returns to Seoul after itinerancy to Kwangju.

families of southwestern section at Kwangju on November 6th.

On the seventh of November, over 1,600 families who are from the central section of the country gathered at the auditorium of the Central Training Center which is located in the suburbs of Seoul. All the participants to the meeting were deeply encouraged by Master's address titled "The focal point of historical Providence and fatherland". In spite of overwork he had delivered addresses for four hours twice in the night of November 7th and early morning of the following day.

## Nation-wide Sungwha Collegian Association Held General Meeting

From November 5th to November 7th, there was held the 3rd Nation-wide Sungwha Collegian General Meeting at the 1st auditorium, Central Training Center in Sootaekni.



Master is encouraging the CARP members.

During the period 80 collegian members were participated in various activities; Divine Principle lecture contest, athletic meeting, night of culture program, oratorical contest, English speaking lecture contest, lecture contest of anti-communism theory and academic thesis program, etc. The 1st prize of the consolidated result was given to Taegu Center, and the 2nd and 3rd prizes were awarded respectively to Whegi Center in Seoul, and Chongju Center in Choongchongbukdo Province. On the last day of



their of meeting they shared with many families those who are from the central section of the country at the Master's itinerary meeting.



Students are playing at the "Night of Culture."

Let thy heart cheer thee in the days of thy youth.

## 100 Japanese CARP Members Come to Korea

During the period October 21st through November 4th, 100 members of the Japanese-Collegiate Association for Research of Principles visited Korea and were trained the theory for victory over communism and Divine Principles. In coping with the international situation abruptly changing, Japanese-CARP members having been struggling against the leftist students at the risk of their lives have already made great success in wresting autonomy from the leftists at over thirty universities or colleges including Tokyo University.



Arriving at the Kimpo International Airport

They have been also making many communist students convert and have come to appear as a new religious power in the collegiate field. They were reportedly directed to act for



J-CARP memers are studying the theory of victory over communism.

the fulfillment of the special providential mission of their country.

During the period, they were delivered the lectures of theory for victory over communism (by Vice Chairman Lee Sang-hun of IFVC), Divine Principles (by President Kim Young-whi and Educational Director Ahn Chang-sung, HSA) and ministration (by Reverend Lee Yo-han). Staying in Korea, they had Korean-Japanese Joint Students Discussion on the pending questions and on November 1st, 14 cadre members headed by Mr. Kawamishi paid a visit to Minister-at-large Lee Byung-hee and opened their heart on the common matter of concern between both countries and also proposed their alternative plan for the precarious situation of campus.

Especially on the eighth day of their staying, the Japanese students had serious debate with 14 Korean writers invited by The Weekly Religion. Of the invited writers, there were included

Mr. Kim Dong-ni, President of Korean Writers Society, Poet Cho Byung-wha, Professor of Korea University, Mr. Yoo Choo-hyun, writer of the novel 'The Government-General of Korea' and President Chung Eul-byung of Free Writers Society.

In greetings, Mr. Kim Dong-ni said that he welcomed the discussion with the Japanese students from near but far country and communists had treated men of culture inhumanely but he would keep writing against them. After introduction of the writers by Chief Editor Chang Young-tyang of The Weekly Religion, the debate opened.

Mr. Kawamishi, head of the Japanese Students made known his opinion that nothing other than Divine Principles could make basic settlement of ethical, decadence of Japanese young generation and he came to Korea to study the Principles. Mr. Okuma of Keiyo University confessed that he had converted to



Japanese students are discussing with Korean writers.

the Principles movement while joining communist camp move<sup>d</sup> by the deepest truth of the Principles and asked anti-communist works and Mr. Yoo Choo-hyun made him some introduction.

When the debate was over, the Japanese CARP members sang 'Arirang', 'Song of Unificaton' (Tong-il) and Korean National Anthem in Korean, which brought about solemn atmosphere. Mr. Kim Dong-ni said that Japanese student were genuine and soak through the spirit for victory over communism and he was sure of their tearing on the Japanese campuses.

Mr. Yoo Choo-hyun expressed his opinion that the way of most of them bore resemblance to that of Mishima Yukio. Professor Cho Byung-hwa said that singing Korean national anthem in Korean by foreigners could impossible without by means of and thought, HSA-UWC seemed to have succeeded in that field. Current numbers of J-CARP members amount to 40,000 including 4,000 cadre members, and as of October, 1971, there have been formed the branches in 92 universities and colleges. Basically they have been aiming at deauthorization of the Chosun University, training center for north Korean Puppet Regime agents in Japan.

## Three Day Fast Opposing the Entry of Communist China to the United Nations

By Barbara Mikesell



The New York Christian Political Union has found itself in the center of world events in past month. First, was a three day fast and demonstration held in front of the U.N. and on Times Square, downtown New York. But the time was not right; we had no coverage and were asked by the police to break up our downtown demonstration. October 7, Mr. Kuboki, Mr. Hirota and Miss Yoshida arrived in New York from visiting many state and religious leaders through Europe and Asia during their anti-communist tour. On the evening of October 11, Mr. Hirota, an expert and experienced in international relations, spoke to us about the growing influence and strength of world communism,

focusing on the situation in China.

Later that week, Lorenzo Gaztanaga and Barbara Mikesll met with Mr. Kuboki and members of World Anti-Communist League. They made plans for a three-day fast and vigil in front of the United Nations building to be held directly preceeding the vote on the China question, October 22 through 25, 1971.

Among those present were Father de Jaegher, who had been a missionary in China for 40 years including the time of the communist takeover, and David Rowe, a professor at Yale. It was seen that a great amount of assistance would come from



Preparing to sleep in vigil

Chinese in New York's Chinatown, from Professor Hsu, a member of the National Assembly of the Republic of China, and from members of the Taipei Press.

Tents were bought and police permits acquired. October





Demonstration in front of U.N building

22 was heavy with clouds and smog, and perhaps too, with the ill-fated debate beginning to unfold in the United Nations. Mr. Kuboki and members of W.A.C.L. held a well-attended press conference in the U.N. After a lengthy interview the press adjourned to the gathering demonstration across the street. After the press left, the day was spent leafletting and speaking with passers-by. As evening fell, about 35 member had gathered and were making preparations to spend the night. We talked with many people, making some good contacts. Soon after midnight three carloads of members from Washington arrived.

Saturday morning Profersor Hsu (who was to faithfully stand by our sides day and night, wind and rain), spoke to us about China. Mr. Kuboki also shared some of his experiences. The highlight of the day was a visit and blessing from Cardinal Yu Pin, representative of Catholic affairs in China. He will report

about our demonstration to President Chiang Kai-shek. We were visited by Chinese student organizations and the press and we passed out some of the total over 10,000 pieces of literature distributed. Members of CPU gave rousing political speeches to the group and assembled pedestrians. That evening we connected a T.V. to a near-by restaurant and were able to watch ourselves on television, receiving very good coverage on Channel 11. Pictures of our group also appeared in the New York Daily Post.

We went to sleep Saturday night only to be awakened by rain in the early hours of the morning. We put up our tent, but many of us found ourselves soaked by daylight. We spent much of the 24th recovering, drying off, re-pitching our tent and valiantly demonstrating despite wind and rain. Our day was brightened, however, by a visit from Head Delegate Liu Chieh and many of the Chinese delegates to the U.N.

Monday finally arrived, rain still falling. We assembled with many supporters from the Chinese community. Members of the U.N. Delegation from the Republic of China returned with gifts, congratulatory messages and presents of food from Taipei. A telegram of gratitude and support was received from the Chinese Delegation, signed by 244 members of the delegation. We hear they were much more astonished than we by the number of signatures—more than they have ever been able to gather at one time. Evidently, never in the history of their delegation have the Chinese ever been so united on an issue. We sang songs of freedom and hope under God and shouted "WON-SUAY" for the freedom of China. We shared our concern that the issue of the admittance of Communist China and the ousting of the Republic of China would not only be a tragedy for China but for the future of the United Nations and the free nations of the world.

The demonstration itself ended at a Chinese restaurant with

MR HSIEH TUNGMIN  
SINOMISION NEW YORK

PLEASE CONVEY FOLLOWING MESSAGE TO WACL SPECIAL  
MISSION COLON WE WERE DEEPLY TOUCHED BY YOUR  
NOBLE EFFORTS PROTESTING AGAINST ADMITTING  
CHINESE COMMUNIST REGIME INTO UN STOP YOUR  
STANCH ANTICOMMUNIST STAND AND COURAGEOUS ACT  
HAS WON FREE WORLD ADMIRATION AND SUPPORT STOP  
WE BELIEVE SUCH MOVE WILL AWAKEN ALL APPEASERS  
AND BE CROWNED WITH GREAT SUCCESS STOP  
WANG PINGCHUN CHOW SHUSHENG SU JUCHUAN  
HSIEH JENCHAO YEH HSIEHCHIN WANG NAIFENG  
AND MORE OTHER LEGISLATORS TAIPEI TAIWAN ROC

中 華 民 國 六 十 年 十 月 日	時 經 蘇 杏 波 連 仁 劉 葉 叶 榮 王 等 二 百 四 十 四 人 同 叩 名 單 附 後	原 必 將 換 稿 結 息 份 子 並 其 放 極 大 成 功 中 華 民 國 立 法 院 立 法 委 員 王 秉 鈞 等	閣 下 等 之 堅 強 反 共 立 場 與 義 勇 行 為 已 深 得 自 由 世 界 之 讚 譽 與 支 持 相 信 此	註 ： 華 人 對 閣 下 等 為 反 對 共 匪 派 入 聯 合 國 所 發 起 之 三 日 夜 絕 食 至 深 感 激	與 同 組 的 聯 合 國 中 華 民 國 代 表 團 總 東 副 代 表 請 將 下 列 電 文 轉 致 世 盟 特 使	快 郵 代 電
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Telegram of  
gratitude and  
support from  
the Chinese  
Delegation,  
signed by 244  
members of the  
delegation

立法委員用箋

'won-ton' soup provided by or Chinese friends. Some members then returned to attend that tragic and perhaps prophetic session of the U.N. General Assembly. The final vote on the China question brought home to us the great and historic seriousness of our demonstration. We know that God can use the condition of that three-day condition to create a new organization which more effectively represents the cause of the free nations of the world.

We are grateful for the opportunity we had to participate in this fast, standing in protest during the debates; sleeping in the shadow of the quiet, lighted face of the towering UN, symbol of world hope. Our tiny lives could become mysteriously caught into the weaving of this historic event. When we learned the outcome of the voting, our tears were genuine tears. When we think of the challenges of the future, our determination is real.

Let's think about:

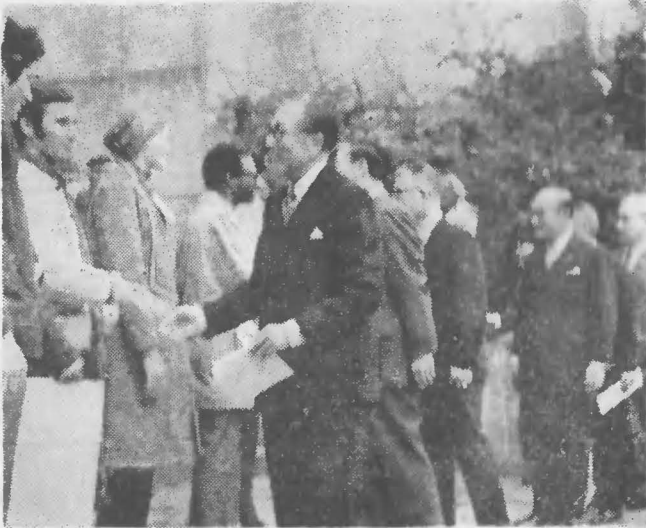
The League of Nations (1919~1946)

The United Nations (1945~?)

The World Government(?~)



Mr. Kuboki and members of the fast



A visit of gratitude from the Head Delegation Liu Chieh and members of the Republic of China delegation



His Excellency Cardinal Yu Pin of Republic of China and Father Raymond de Jaeger give their blessing to the demonstrators



A moment of sharing with Cardinal Yu Pin

# United Nations' Vote on the China Question

October 25, 1971

By John Hessel

Mr. Osami Kuboki recently led the New York chapter of IFVC in a three day fast and vigil support of the Republic of China and its continued representation in the United Nations. The condition ended only a few hours before this important question would be put to a vote in the U.N. General Assembly. Because it was Veteran's Day, many of us were able to attend the session and, as we found out later, to see its tragic results.

We had some free time before the General Assembly was to begin, so I went downstairs to the U.N. bookstore. There were booklets on UNESCO, the World Health Organization, and other service groups, and I thought of the potential the UN had if only all its nations were really "peace loving;" this could really be the way to an ideal world if each country would make the necessary sacrifices for that end result.

As the last of the the members filed into their seats, the meeting began. First to speak was the delegate from Saudi Arabia with a proposal for the representation of China, apparently a compromise between the United States and Albanian resolutions. He explained why a debate was useless, because most of the member states had already determined their vote and were voting in blocks of "co-sponsors." He felt that as an independent country his resolution would not have a chance. To win support, he told jokes and stories about various countries for an hour or so (he was the only delegate who mentioned the Korean War). The meeting continued, and next to speak was



the representative of Albania. Rather than showing the merits of Communist China and why it should be admitted to the United Nations, the delegate devoted most of his speech to calling the United States an imperialist aggressor who was trying to confuse the issue with the "important question" resolution. The U.S. Delegate was next to speak, and although he was angered by the outdated rhetoric of the Albanian accusations he proceeded to list the merits of the Republic of China and the importance of keeping it a member state. Then came a short speech by the Chinese delegate and a few more by other countries.

Then the voting began. First it was decided that the U.S. proposal should be given priority. With emotions running high, shouts were heard as each nation cast its vote: The "important question" resolution lost, 69 to 65. That was the beginning of the end, because members for an unconditional admittance of Communist China formed a strong voting block, and without a necessary 2/3rds majority, they could win the vote.

From then on, it was a different meeting. Order turned into chaos, people laughed at the United States as it was ruled out of order; the Swedish delegate mentioned that the Saudi Arabian delegate should be expelled; the Iraq delegate said that if the U.S. is so upset, why not give its seat to the Republic of China? The Syrian representative pushed another delegate out of his way in order to get the podium first.

The meeting cooled off during a vote on the Saudi Arabian resolution, which lost. Then, before the Albanian resolution was voted on, an African delegate asked that the wording of the resolution concerning the expulsion of the Republic of China be changed in order to remove the unnecessary rhetoric. He said he would never walk a friend to the door and then call him names as he threw him out. Everyone was excited, and the voting proceeded. They had been there eight hours, so everyone

was anxious to finish and go home.

The voting began, and so did the shouts. The U.S. got many surprises as old friends did not vote as they had expected. Then the vote were counted, and 76 to 35 flashed on the board. Some delegates dropped their heads while others went into emotional ecstasy. Albania's reaction was not just a pleased satisfaction at having gained representation for another large portion of the world, but rather the joyful delirium of a victorious soldier. A victory for Communism it was, too. Another step towards world domination in Communism's war against of the world.

As we left the General Assembly, no one had much to say. We were all crushed by the outcome, and felt only anger and frustration. Where were the allies of democracy, we wondered. How had the order and dignity of the United Nations fallen to confusion and disrespect?

Since, then we have turned our thoughts toward Congress and what kind of reaction might take shape there. There Some senators are aware of the present state of the UN, like Senator Goldwater who said:

*The time has come to recognize the United Nations for the anti-freedom organization that it has become. The time has come for us to cut off all financial help, withdraw as a member, and ask the United Nations to find a headquarters location outside of the United States, somewhere that is more in the keeping with the philosophy of the majority of voting members, some place like Moscow or Peking.*

With this big step for Red China, America can now wake up and realize the threat Communism poses to the democratic nations. It wasn't until the power of Hitler and Nazi Germany was really seen and feared did the nations of the world unite against him. By the same token, the freedom-loving nations of

the world can now recognize the same threat aggression and unite around those same "universal rights of man" mentioned in the United Nations Charter by really standing up for those values we know to be the true goals of man and society.

Where are the people of United Nations going?

## 'Unified Family' come to Dunsden

11th and 12th Street and their date - a guide to Boston  
Harvard University Press

**Nicholas**  
 100% Cotton, 100% Polyester, 100% Nylon, 100% Rayon  
 100% Cotton, 100% Polyester, 100% Nylon, 100% Rayon

DUNSDEN WOULDN'T EXACTLY REMIND ANYONE OF S. KOREA. UNLESS, THAT IS THEY KNEW ABOUT DORIS ORME. Or unless they'd been to a concert at the beginning of the Reading Festival, where a group of young people from all over the world danced and sang to an audience that only half filled the Town Hall. Which would really amount to knowing about Doris Orme. Because after a sequence of well-performed but amateur pieces she came and sang some negro spirituals in a way that was distinctly professional.

## 30

of Reading, evangelising for the Holy Spirit Association for the Unification of World Christianity. Or across other young people who come up in the street and ask if one is interested in religion or philosophy. Dunsden is the local centre for all these, where the Unified Family (a less cumbersome name for the Association) moved in to Rowlane Farmhouse beside Dunsden Church in February of this year.

When I arrived at the Farmhouse a storm was brewing. A few heavy spots of rain fell on the car windscreen. Mrs. Orme appeared from a secluded part of the garden with her husband and their baby son. After a family of Kittens had been chased indoors and the photograph taken, we moved inside. The room had been painted recently in olive green and white. Piles of pamphlets stood on large tables.

### **The movement's Origins**

The baby got rid of, Mrs. Orme told me about the founder of the movement, Sun Myung Moon. Born in 1920, this South Korean had a vision as a boy. Early one Easter Sunday morning Jesus Christ appeared to him and told him he was to accomplish a great mission on the earth. Many more visions were to follow, satisfying the young man's immense longing to find an answer to the problems of the universe.

He left his home and went to live in the mountains. For nine years he lived there, receiving constant visions that explained many things to him. "On one occasion", said Mrs. Orme "the Spirit filled him so much, he spoke for three and a half hours so fast that it could not all be written down".

In 1954, Sun Myung Moon laid the formal foundation of the Holy Spirit Association in Pusan, second largest city of South Korea. Meanwhile, thousands of miles away in America, twenty-year-old Doris Orme was increasingly preoccupied with Christian Unity. She had become a Roman Catholic, but, she

said: "Contrary to what many of my Catholic friends thought, I knew that Protestants would be saved; and contrary to what many Protestants thought, I knew Catholics would be saved. They laughed at me sometimes.

As a child, she had been strengthened in these beliefs by occasional visions of her own.

Not till 1960, however, did she meet one of the members of the Holy Spirit Association who had studied directly under the founder and then travelled to America. At this time she was singing in the churches and doing social work. This new contact, however, was to integrate and deepen her long-felt convictions, at the same time as it brought an explanation for many of the problems she had puzzled over for a long time. She went to college and became a minister in the Association.

It was in this way that Mrs. Orme found her way to Rowlane Farmhouse in Dunsden. As the thunder cracked outside and the rain poured down I asked her a little about the present state of her movement. She told me there were centres like the Rowlane Farmhouse one scattered throughout Europe, with as many as 23 in Germany. In these centres a group of teachers would be permanently based (there are 8 at Dunsden) and members of the Association would come for "workshop weekends", to be taught about the Bible in the light of the revelations granted to Sun Myung Moon.

The average age of these members is 23, and they can be found all over the world, in all kinds of jobs. By joining the "Unified Family" they learn how to "put God into their lives 24 hours a day". Their lives are simplified, and they are expected, although not obliged, to exercise a certain amount of self-discipline. Many members are ex-addicts, who find new meaning in their lives though joining the Association.

I was interested when Mrs. Orme told me that their prayer was usually aloud. "If the thought is not directed" she said,



**"New Singers for a New Age"**

Doris Orme and her party are presenting their spiritual singing of a new age. The Unified Family is an international religious group which was started in South Korea in 1954. The fast-growing organization has its British headquarters in Reading.

"you attract evil spirits". Often they will pray for a certain intention for a fixed number of days. This they call a "vigil".

### **Good Organisation**

It became increasingly clear that the Unified Family had an excellent organisational network behind them. Their headquarters is the Washington Centre in America, with 100 resident members, who work in close liaison with all other denominations; and they gain publicity by constant activity. Evangelising campaigns in the streets, singing in church of any denomination that asks them, services in squares in London and concerts such as the



one held in Reading-all these help to spread the message that started in South Korea.

One thing puzzled me, however, as I considered this large 10-bedroomed house which had changed so much from the slightly dilapidated building I remembered. How did the Holy Spirit Association organise its finances? Mrs. Orme laughed at my suspicions. "Oh, we're not rich," she said. Members usually have jobs like anybody else. Rowlane Farmhouse was rented--"very reasonably, when they saw we kept it in good condition". So much for those who suspect Mrs. Orme and Co. of being yet more Christian capitalists, I thought.

The thunder had by now died away, and the rain outside had stopped. Impressed by this new addition to the local Christian communities, clearly no haven for the lazy or the escapist, I asked finally whether any members had dropped out. Mrs. Orme admitted some had.

"They soon find they've got to help--there's so much to do, with services, concerts and lots of other things. If they don't pull up their bootstraps, they just won't last".

A.M.

## Young People are Preaching a New Religion



The following is translation of the article which was published in "Kolner Stadt-Anzeiger" on October 20, 1971, entitled "Junge Leute predigen eine neue Religion."

Above the picture it reads:

Young people are preaching a new religion. Underneath the picture it reads:

Passers-by in the Schildergasse showed great interest in the discussion about a "new religion".

It was not the Vietnam-problem nor a discussion about abortion and also nothing in the field of politics and yet crowds of people gathered in the "Schildergasse" for discussions.

A dozen young people of the "Gesellschaft zur Vereinigung des Weltchristentums" (HSA-UWC.) proclaimed a new religion, where usually advertisements take place or self-made jewelry is being offered for sale.

They present a "completely new theology" with the aim to overcome all differences between denominations and religions in the world.

With their practical hints like "be nice to each other" they hardly met with any opposition.



Life is real! Life is earnest!

## The Long Truce

by John Gale

On the road from Seoul to Panmunjom and the demilitarised zone between North and South Korea we passed a notice: it showed a strongly-helmeted South Korean soldier with a rifle standing rather heavily upon a North Korean soldier, who was lying prostrate and spouting blood, his tommy gun in the dust.

Koreans are wholehearted people.

Farther on, at the entrance to a US-South Korean army camp, it said: "Information on North Korean agents welcomed at this gate."

Panmunjom, on the 38th Parallel, is some 40 miles north of Seoul. On the way we had already crossed several bridges. One was "Freedom Bridge" across the Imjin River: the bridge was loaded with explosives, lest there should be another war. The original bridge here had been built by the Japanese, who occupied Korea for 35 years, until 1945. We passed several more bridges, bombed in the Korean War 20 years ago, one a rail bridge that had once borne the train from Pusan, on the southeast tip of the Korean peninsula, to Paris: a nice journey.

The Korean War, which lasted from June 25, 1950, until July 27, 1953, seesawed up and down the ravaged land: Seoul, South Korea's capital, changed hands four times, Armistice talks actually began two years and 17 days before the war ended. When the armistice was finally signed between the North Koreans and the United Nations' force, made up of 16 nations, it was signed only by the military of both sides: the Republic



"We go into the DMZ with a machine gun on a jeep because we've been ambushed several times."

of Korea (ROK) did not sign. The truce, now 18 years old, is the longest of modern times.

The North Koreans erected almost overnight a building for the signing of the armistice, and they now use it as a museum to show how they "won the war". If ever a war was won by nobody, this was it. In the photographs of the signing, you are supposed to be able to see that General Nam Il, of North Korea, is sitting slightly above the American, General William K. Harrison, who signed on behalf of the UN Command. The Americans say this one-upmanship is a North Korean tactic that has lasted to this day.

The main visible result of the armistice is the demilitarised zone(DMZ) that stretches four Kilometres deep across the Korean peninsula. Like most demilitarised zones, notably the one in Vietnam, the Korean DMZ is heavily militarised by both

sides. There are the inevitable barbed wire barriers and, beneath the ground, those welcoming minefields. Each side has accused the other of thousands and thousands of violations of the truce. What is certain is that North Korean agents have infiltrated and killed people in ambushes in the road through the UN half of the DMZ.

"We actually break the armistice," said our GI driver. "We go into the DMZ with a machine gun on a jeep because we've been ambushed several times."

The US navy lieutenant escorting us was in the UN Command. His ultimate boss was General J. H. Michaelis, who wears three hats: he is Commander-in-Chief, United Nations Command(UNC); Commander, US Forces in Korea, in and Commanding General, Eighth United States Army.

That army has been reduced now to only one division, plus support units, a total of 37,000 men; air force and navy personnel bring the U.S.military in Korea to 43,000 men.

Arrived at the barrier fence of the DMZ, we waited for our armed escort, while negro sergeants on the barrier disputed with our navy lieutenant as to whether photographers were or were not permitted to take photographs on this particular stretch: few things are ever certain in an army. There were green fields, thick bushes, a stream, and small green hills. At last the escort arrived, and we moved into the DMZ, machine-gun jeeps in front and behind. We were heading first for Tae Song Dong, a village in the DMZ administered by the US and South Korean military - and also, if you like, by the UN Command.

Panmunjom, not far from Tae Song Dong, and plumb in the middle of the DMZ, is no longer a village, for it was destroyed in the war; it is now the neutral Joint Security Area(JSA) and the Military Armistice Commission (MAC) headquarters: a group of off-white huts enlivened by one or two eccentric edifices put up by each side to dumbfound the

other.

The MAC was established to supervise implementation of the truce terms: it is composed of five members appointed by each side. The UNC senior member's position is taken by a senior US officer; those alongside him at present include a British brigadier and a Turkish colonel. Four officers of the Korean People's Army (KPA) and one from the Red Chinese People's Volunteers (CPV) represent North Korea. The CPV officer had not been present at the MAC meetings since 1965; but in July this year he suddenly came back, which may be a pointer. There have almost always been Red Chinese observers. The meetings are formal and aloof, and the North Korean representatives have tended to be ironfaced and spare, given to strong talk; though one North Korean colonel, who has been at the talks for years and years, is described as a "happy-go-lucky beer-drinking type"—even if he does do no beer-drinking with the opposing side. Some maintain that North Koreans keep in trim with taekkwondo, the Korean version of karate—just in case things get serious at the conference table.

"Panmunjom meetings can be called by either side at any time," said our US Navy lieutenant. "They sometimes propose a weekend, and we counter-propose." The whole business seems alive with proposal, counter-proposal, and counter-counter-proposal. "They do most of the proposing," the lieutenant continued. "Since I've been here we've only proposed once. We proposed that all fortification in the DMZ within a certain area should be taken out and the land restored to peaceful civil pursuits—such as farming. The only place they can farm now in our half of the DMZ is Tae Song Dong, 'Freedom Village'. The North Koreans also have a single village in the DMZ: it's called 'Peace Village' and, by us, "Propaganda Village". I like to call it 'Peace Village'. It has as much right to be there as our village. The North Koreans claim they

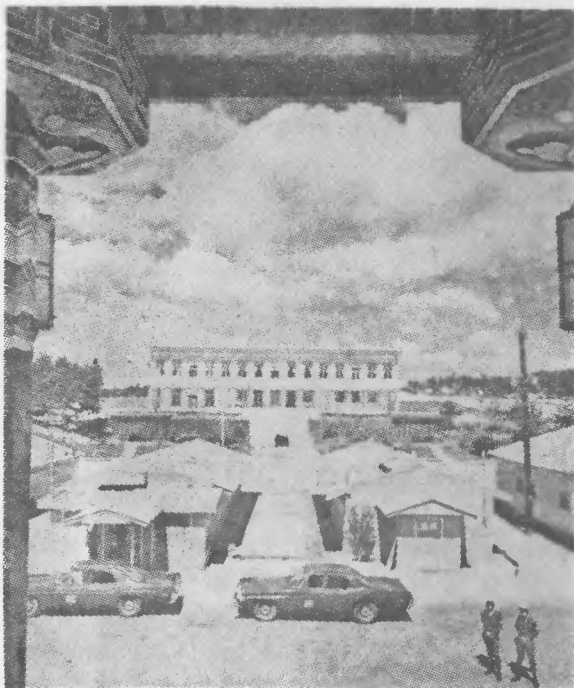
have restored certain parts of the DMZ to farming, and I think this is legitimate. But most of the DMZ is mountain.

"There are the same 30 families in Tae Song Dong as before the war. Personally I wouldn't like to be so near the front. But they're well protected, and it's a prosperous village. The North Korean village has highly-mechanised Soviet machine-farming. Ours is oxen, and a few cultivators. Theirs is highly productive: mainly rice. The US army (or, if you like, the UNC) administers Tae Song Dong. The people don't pay taxes or serve in the army. The US army brings in fertilisers and takes out produce. The people of the village always have to come out with an army escort, usually in an army truck. They elect their own government headed by a mayor." Tae Song Dong could almost, it seemed, be described as the smallest independent state on earth.

The Village proved to be small indeed: modest houses with brick-and-plaster walls and tiled roofs upswept at the eaves in the Chinese or Korean style: a sprinkling of thatch; some tiny haystacks; washing on the line; a few toddlers uncertain on their legs; inquisitive chickens; families sitting peaceful in their dry-mud courtyards; two boys playing what appeared to be Korean chess; two very old, wizened men dressed in white, sitting cross-legged upon a mat in the shade, smoking, nodding, and passing the time of day.

All the while the air was filled with wailing and warbling song, interspersed with martial signal music, and, finally, loud talk - mostly feminine. Whatever was it? It turned out to be coming from 25 North Korean loudspeakers mounted on a great black as big as a house upon a bank far off across wide green meadows and a modest dried-up river. You could see the loudspeakers through binoculars: it was a curious noise they were making; and by no means alluring enough, one would have thought, to turn the head of a single





A view over the vital hut to the  
"Panmunjom Hilton"

framed portrait of President Park Chung-hee: a serious face. Below was a calender of Renoir's famous painting, "Girl with a Fan."

Tae Song Dong, the little captain said, was a kilometre from Panmunjom and 300 metres from the military demarcation line: the line between North and South Korea. His civil affairs team, he added, insured the continuity of farming and helped the growth of the village, which, headed by the mayor, was quite independent: in 1953 it had a population of 30 families totaling 160 people; now, it had the same 30 families, but 195 people, of whom 93 were males and 102 females. After the end of the war in 1953 they could not vote; but they were given

South Korean. The people of Tae Song Dong took no notice - perhaps because they no longer heard it-and went on with their business, quietly.

"The most dangerous things here are likely to be bees and pit vipers," someone announced.

A small and smiling ROK civil affairs captain led us into a hut for a briefing. On the wall, as on many walls in South Korea, was a large

the vote in 1967, and this was almost the only way they took part in Seoul Korean life. They continued to pay no taxes.

The village had a primary school; a modern town hall; a bath; and medical care from the US Army. Farming meant rice, sweet potatoes, beans, and peppers.

There were 34 cows and oxen; 33 dogs; 105 chickens; for ducks; and 60 pigs. This animal population, like most populations, the captain said, was likely to go up or down. Farm tools included eight small powered cultivators and 12 sprayers. There were 400 acres of land and, in winter, snow and bitter cold. There was a US army truck available daily and there was a truck for the civil affairs team.

"Special services" included a movie twice a month. What sort of movie? A man examined three tins of film in the hut, and then called out: "Something about Eisenhower; and President Marcos's visit to the United States." The title of the third tin was illegible. Additional "special services" were: 1) The collection of books. 2) Ping pong. 3) Thirty-one radios. 4) Twenty-two sewing machines. 5) Two television sets.

"The big breakthrough will be when the North Koreans' 'Peace Village' plays ping pong against Tae Song Dong," someone said.

The ROK captain gave details of medical treatment. The biggest excitement for some time had been the day before: Kim J.Y., aged nine years, had been bitten by a viper: with the help of a U.S. helicopter, the captain had got the boy into hospital in Seoul in 50 minutes. This feat obviously pleased the captain. The story had found its way into the newspapers. The captain said the residents of Tae Song Dong led a very sheltered life, and he was now organising for them sightseeing tours throughout South Korea in parties of 20.

When we came out of the hut into the sunlight, a young US army lieutenant said that he administered Tae Song Dong

for the US army (or the UNC): the ROK captain, though ostensibly his senior, and the co-ordinator of village affairs, had to consult him before taking any decision or any action. This seemed quite strange.

"If there was a criminal act in the village," the lieutenant said, "the criminal would be handed over to the Korean national police. But as far as anyone knows there have been no criminal acts. But all the people are screened, and anyone that got into trouble would be banned from the village. The village is UN-controlled, and people coming to it have to be cleared by the U.S. civil affairs officer. Only the Press and people with civil relief—or civil affairs-type function can come in. Even a society of retired Korean generals could not come. We have to respect the privacy of these people. It's not thought of as a showplace or a zoo. It's just a working village with a few benefits, such as no payment of taxes. The only way someone can get into the village, become a part of it, is by marrying a village girl or boy. If he or she passes the security clearance, the spouse can be brought back in. But the population of the village has only increased by 35 since 1953. The village is doing little more than replace its own - which is what all the world should be doing nowadays."

"With all the problems, why bother to keep Tae Song Dong inhabited at all?" Someone asked. "With the armistice agreement it was negotiated that there should be one village in the Southern half of the DMZ and one in the Northern half," said the army lieutenant.

As we stood in the hot sunlight, the North Korean speakers across the river warbled and wailed most fetchingly. "They broadcast nine or ten times a day," the lieutenant said. "They have broadcast about the trouble between GIs and Korean civilians at Pyong Taek, south of Osan.

But we don't have speakers in Tae song Dong: it would

disturb the village."

Some way away a North Korean TV mast rose tall: "Channel eight," the lieutenant said. The ROK captain made a gesture that took in the whole of Tae Song Dong: "I am very happy, because it is my duty to protect the residents from North Korea." He pointed along a path: "Next year I'm going to make a so-beautiful flower tunnel."

We gazed through binoculars across the meadows and the small river to "Peace Village" or "Propaganda Village" in North Korea: pale, modern, Korean houses looking clean and rather unreal in the trees. There was no wind, and the red-white-and-blue flag of North Korea hung limp from a tall mast. "You never see smoke from cooking," the lieutenant said. "They don't really live in the village, which is a collective farm. They move in almost 2,000 people in the morning to work the fields during the day, and move them out at night. Only the military sleep there. Kaesong is close." Beyond the village was a line of dimpled dark green hills.

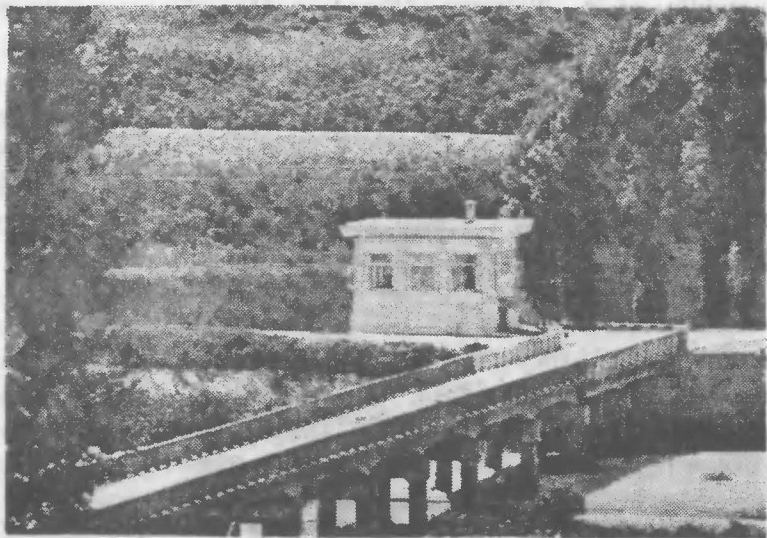
As we drove from Tae Song Dong we passed a small red cultivator towing a trailer with a few workers and children and one of the village's 33 dogs. "The people go only about a kilometre from the village here to work their fields," said our escort, the US navy lieutenant. A large khaki car with a red, white, yellow, and blue flag sped past a turning ahead. It contained a Swede from the Neutral Nations' Supervisory Commission: the Commission consists of a Swiss and a Swede for the UN, and a Czech and a Pole for North Korea. The neutral observers have general's rank. The Swiss and the Swede can no longer go into North Korea to observe, so the teeth have been taken out of their job. In retaliation, the Czech and the Pole are forbidden to observe officially in South Korea, though now and again they visit Seoul in an unofficial capacity. Because of the difficulties of the observers' job, the

small bridge from the Swiss-Swedish camp to the meeting grounds is named the "Bridge of Sighs."

We drove on and passed a joint observer team that was possibly investigating a violation of the armistice. A huge US transporter named "Mad Bear" thundered in the other direction. We visited the US army's advance camp just outside the DMZ, which seemed swarming with police, and then went on to the joint security area at Panmunjom, which contains a line of seven huts exactly along the military demarcation line. In one of the huts they hold the meetings of the Military Armistice Commission: the hut was bare except for the conference table covered with green baize. The wire of a microphone down the middle of the green table-top was the exact border between North and South Korea. With the room empty, we were able to wander round the table into the North: it felt little different from the South. American military police had surrounded the building, and stood at the windows, lest there was any incident. They were red-faced and beefy. North Korean guards had recently attacked a South Korean construction worker with a shovel. Each side is permitted 35 armed military police guards in the conference area.

The North Koreans had just proposed a meeting when we were there, but the UNC had counter-proposed: it seemed like some children's game. Joint duty officers are the only links on each side and they meet for about five minutes at noon every day except Sundays and holidays. The UNC joint duty officer will receive the North Koreans' proposal of a meeting through a Russian telephone.

We thought of the long and wearing hours of talk that had gone round this green baize table, for the meetings have to be in Korean, Chinese and English, with translation. Thus a meeting that would normally take one hour takes three hours. It is a killing process.



A guardpost stands at the end of the "Bridge of No Return", famous now in history.

Chinese is spoken even when there is no Red Chinese present. Our escort, the US navy lieutenant, pointed out that the North Koreans' flag standing on the green table-top was a fraction taller than the UN flag, though it was hard to detect the difference. Perhaps the spear-shaped head of the little brass North Korean flagpole was a little sharper than that of the little brass UN flagpole; but that seemed all.

"Why do we stay here and talk?" said the navy lieutenant. "Because by meeting and talking with the North Koreans we avoid an open war like we had 20 years ago. In one meeting little is accomplished. But in a period of time there are small changes and compromises. Things are getting better. That's why we're here."

A pace or two south of the meeting hut was a bizarre white building with a small and eccentrically-coloured pagoda in

the middle of it. This was "Freedom House", erected by the South Koreans. We climbed the steps of the pagoda and gazed across at what looked like a fortified ice cream parlour 60 yards away. This was a North Korean guardpost, which, were told, was just above us. A North Korean sentry, whose aspect did not appear markedly friendly, was gazing at us steadily through binoculars. On the wall behind him was a large picture of his country's leader, Kim Il-sung.

"They don't like Japanese or West Germans," our escort had explained earlier. We had two Japanese, but could boast no West German. "If they come at you when you try to take a picture," our escort had added, "please move away. They may think it's a gun. Don't antagonise them. Americans here won't provoke a fight or be provoked. They're specially picked and trained. Members of North Korean-sponsored tours make obscene gestures and carry rude placards. One day delegates male and female from 50 countries made obscene gestures and shouted at our MPs. You should have heard them. I think one delegate was and an American girl."

Dead opposite us was a long and fairly weird pale building in a sort of Moorish Regency style put up by the North Koreans in answer to the South Koreans' "Freedom House" upon which we were standing: possibly it was called "Freedom House" also; to the Americans, it was the "Panmunjom Hilton".

We descended the steps of the pagoda of "Freedom House" and gazed up at its eccentric colouring: amazing. The North Koreans, we were told, used to have doves that they had trained to alight only on the green surfaces painted on their buildings. "Even the birds of the air know true freedom-lovers," the North Koreans were able to say. But then rose the South Koreans' "Freedom House". And when its multi-coloured pagoda grew into the astonished air, the doves, though puzzled, perched upon



it, for they had spotted stripes of green.

The two wings of "Freedom House" contained gleaming South Korean produce: clothing, jewellery, food, beer, giant TV sets, and splendid motor-bikes: it was to show the world, particularly North Korea, what life was like in the South. A North Korean general came in to have a look just after the building was opened: apparently he grew stone-faced, and marched away, never to return. All the same, perhaps life in South Korea does not gleam quite so brightly as "Freedom House" suggests. "Who in South Korea has TV sets that big?" an American asked.

We visited a UN/American guardpost in the Joint Security Area and peered once more through binoculars into North Korea: green meadows: a river: women bending to work in the rice paddies; a white, tree-lined road; a small white bus parked by some bushes; the off-white building built by the North Koreans overnight for the signing of the truce 18 years ago; a few small, tiled, cream-walled house; older, long-thatched dwellings in a secluded valley; and spiky blue mountains beyond. "It all looks very different in winter with the snow and cold," someone said. Far off, several miles away, we could make out the white pyramid-shaped base of a great statue of the North Korean leader, Kim Il-sung: the 50-ft figure above, perhaps, of copper or bronze, was like a tall orange phantom, barely visible.

Just below us was another North Korean guardpost with squarely-built figures peering out. Then came a lone UN American guardpost. Then the small and narrow "Bridge of No Return", famous now in history. Beyond the bridge was yet another North Korean guardpost, so that the UN post was sandwiched between the North Korean posts. It seemed intricate: a sort of unreal minuet. Yet this was one of the most critical frontiers in the world, where a spark could ignite - what? Or was it less dangerous now; and might it not become much less dangerous



after Mr. Nixon's visit to Peking, which could well change the nature of the long-running charade at Panmunjom? Or could it?

As we left Panmunjom, we saw a North Korean sentry standing, stocky, feet apart, on a dusty path quite near the road: despite the heat, he wore a Russian-style olive-brown wool uniform, a little too big; a flattish cap; a pistol; calf-length boots; and large dark glasses. He looked a man always to be reckoned with.

In the beauty of the lilies

Christ was born across the sea,

With a glory in his bosom that

transfigures you and me;

As he died to make men holy,

let us die to make men free,

While God is marching on.

—Julia Ward Howe

# America's Leadership Crisis and How to Solve it

By Hal McKenzie

(FLF Research Associate )

History has thrust America into a position of world leadership; but the degree of authority that America commands abroad depends upon the degree of authority that America commands at home. America is floundering in her foreign policy because her leadership is so confused that it cannot make the appropriate responses to world challenges, nor command enough respect from the American people to lead them in the correct direction. If we are to reverse this trend, we must uncover the root cause of our leadership crisis, work out the strategic solution, and vigorously carry it out as soon as possible.

According to Arnold Toynbee, civilization arises when a "creative minority," in response to a challenge, inspires and leads the people in a cooperative effort, centered on a common religious ideal. In order to maintain authority, these leaders must provide, generation after generation, capable leadership which continues to manifest the high standards and ideals which command love and respect from the people. To do this effectively, the leadership must cooperate with the people, welcoming the most capable leaders from the lower classes into its ranks.

Society disintegrates when the leadership loses its moral sanction; when it becomes alienated from the people, no longer creatively leading them, but merely holding on to its privileges and way of life at their expense. Then, what Toynbee calls the "rhythm of disintegration" begins: a ruinous pattern of conflict and confusion which culminates, as Marx wrote in the Communist

Manifesto, "in either a revolutionary reconstitution of society, or in the mutual ruin of the contending classes."

De Tocqueville noted in *L'Ancien Regime*, that the French aristocracy degenerated into a predatory caste, and was therefore destroyed in the bloody French revolution-the pattern for the later, bloodier Russian Revolution. The British aristocracy, on the other hand, reversed this negative trend by cooperating with the leaders of the lower classes in building democratic institutions. America originally followed this British tradition-therefore we had a relatively bloodless revolution, followed by a dynamic and stable republican system.

The strength of this system was well-known to Marx, who saw such class cooperation as a deadly enemy to his program of violent revolution in the French tradition. In *Das Kapital*, he wrote: "The more a ruling class is able to assimilate the most prominent men of the dominated classes, the more stable and dangerous its rule." Ever since, the primary tactic of Communist movements has been to generate hatred and mistrust between leaders and followers in target countries so that when the "establishment" breaks down, they can establish their own dictatorship "of the proletariat."

The key factor in America's leadership crisis, then, is the break down of our civilization's Judeo-Christian moral base, and the rise of conflict-oriented ideologies (such as Social Darwinism and Marxism-Leninism). The Christian humanism and natural philosophy of our founding fathers certainly didn't bring immediate perfection, but it did foster a respect for human dignity, a commitment to serve mankind, and to extend to others the benefits of freedom. The Judeo-Christian concept of the Family of Man under God helped prevent caste attitudes, and allowed immigrants, Jews, and eventually Negroes to rise to positions of authority. Also, the virtues of fair play, humility, support of the down-trodden, and responsible activism

made democracy possible. Without such virtues, violence and tyranny flourish.

However, Judeo-Christianity has almost been disintegrated in the massive scientific and industrial revolution which arose in the late nineteenth century. The turmoil of this age inspired mechanistic worldviews which denigrated Judeo-Christian values and upheld materialism and "survival of the fittest" as ultimate principles. This led to the justification and institutionalization of ideologies such as Social Darwinism and Marxism—Leninism, which glorify conflict, hatred, brute power, and deceit as morally justifiable means of attaining humanity's goals. Thus arose the twin horrors of Fascism and communism.

While the former has been mostly subjugated with the defeat of Hitler, the latter has conquered over one-third of the earth's population, and is continuing its massive assault on the ideologies which developed around the world's Great Religions. Communism's intensive propaganda has blinded many people in the Free World to the immensity of its crimes, and has paralyzed many conscientious souls with confusion, self-accusation and moral relativism. America's leadership crisis can be overcome only if our country's youth rediscover the relevance of its moral and spiritual heritage. The recent upsurge of interest in Oriental religion and the "Jesus Movement" are indications of a trend in this direction. However, a spiritual renewal, in order to accomplish anything substantial, must be manifested in socio-economic-political reactions. What remains now is for spiritually concerned young people to see the relationship of their beliefs and experiences to world society—particularly to communism's attempts to destroy alternative world views and suppress man's spiritual search for God and self-fulfillment. And having seen this relevance, these young leaders must work diligently to gain prominent positions in society, and motivate others to reject dialectical and materialistic approaches to solving the world's

problems.

Despite cries of gloom on every side, America can look forward to a very hopeful and exciting future, if only the positively oriented groups of individuals can mobilize, and develop the wisdom and experience necessary to carry the constructive revolution through to its goals.

For what is your life?

## Economic progress in Taiwan

By Edwin K. Ang

An FLF associate in Berkeley, USA, Mr. Ang is currently completing his doctoral studies at the University of California. This article was excerpted from his Ph. D. thesis: An Economic Evaluation of the Economy of Taiwan.



The remarkable success of Taiwan's economic development is currently drawing the thoughtful attention of public administration officials, economists, and businessmen from the developed and developing countries in both the Communist and non-Communist world. Three major reasons may be cited. First, from a condition of economic backwardness characterized by rampant inflation, critical shortage of basic necessities, rapid population increase, a heavy defense burden, war-crippled industries and infrastructure, and social and political instability. Taiwan has emerged in the early 1960's with a healthy and vigorous economy maintaining a yearly growth rate of over 9% in real terms. Secondly, Taiwan has the distinction of being one of the few developing countries to have terminated U.S. concessional aid on account of a successful transition to sustained development. Thirdly, the success is generally attributable to the government's policy of taking a pragmatic and ideologically non-dogmatic approach to development, and of fostering individual initiative in agriculture and industry. The response of private enterprise to the market mechanism and its incentives has contributed much to Taiwan's growth.

Because of its small size, the island is necessarily limited in the quantity and variety of natural resource endowments as well as in the domestic market. Resources consist mainly of agricultural land, timber land, fisheries, coal, dolomite and natural gas; and efforts are constantly under way to further develop these resources at economic cost. Taiwan will increasingly continue to import raw materials, and minerals. The disproportionately large number of technical, professional, and administrative personnel from the mainland have been able, with the cooperation of a well-disciplined and adaptable labor force, to use these resources effectively. In contrast to most developing countries, which seek to solve their trade problems through import substitution, Taiwan has made export promotion a cardinal principle of its trade and development policy. No effort could have been so richly rewarded, however, without the powerful effect of U.S. aid that was injected into the economy at a crucial juncture in a highly fluctuating economic, military, and political milieu.

The Taiwan economy has in the post-aid period maintained a very high rate of growth, despite adverse effects from typhoons in 1967 and 1969. Real Gross National Product rose by 10.14% in 1967, 10.10% in 1968, and 8.66% in 1969. These high growth rates were again sustained by increased investment; rapid expansion of agriculture, industry, and foreign trade.

Long-term positive economic trends have continued while U.S. AID funds are being displaced by funds from the U.S. Export-Import Bank, World Bank and Japanese yen credit agreements.

In 1969, Taiwan's national product is estimated at NT (New Taiwan dollars) \$ 164.1 billion in 1964 prices, representing an annual growth rate, measured in constant prices, of more than 8% over the past 15 years. The engines for this remarkable expansion have been investment and exports. During 1960-

1969 exports and gross domestic investment have increased in real terms at an annual rate of 19.0% and 16.2% respectively. Gross National Product by 1979 is expected to exceed NT \$ 415.9 billion, in 1964's prices, for an average annual growth rate of more than 9%. This exceeds the 7% growth rate projected in the Chinese fifth four-year plan, (1969-1972) and may be somewhat optimistic. Much depends on the size of the military burden and also upon the investment in urgently needed housing, both of which subtract from capital available for agricultural and industrial expansion.

The next ten years will see Taiwan progressing toward a higher level of industrialization. The government's fifth four-year plan emphasizes the advanced industries requiring heavy capital equipment and modern technology, such as petro-chemicals, shipbuilding, automobiles and tractors, machinery and metals. Continued attention will be directed toward the future development of labor-intensive manufactures, such as electronics, building materials, and canned goods. With this economic resource and activity base, Taiwan will be able to expand its international market as advanced countries such as Switzerland, Belgium, Israel, and Japan have done in a comparable stage of development.



## Unification

by Jack W. Korthuis

Los Angeles Center

As we study the New Testament, especially the letters to the various churches written by Paul, we see they were not free from having to deal with many problems, many different kinds of interpretations, many different kinds of personalities, many diverse situations which arose to cause confusion and division within the early forming Christian Church. And as we look further into history we see that the Christian Church had a fantastic struggle at the time of the Council at Nicea when the Nicene Creed was formed and the Bible was being canonized. We find that there were factions within the Christian Church who were actually accusing each other of heresy, throwing each other out of the Christian body that was forming, and actually destroying each others' lives because of differences of belief and interpretation. We further examine history and find that the church that was formed divided almost constantly up until our present time, and that the advent of Protestantism approximately 400 years ago caused further diversity of beliefs and dogmas and doctrines which have tended to confuse the Christian world, and to divide it to the point where it is practically useless as a single force on the earth.

In God's new dispensation we must closely guard against division of any kind. We must constantly serve the central point of God's dispensation on the earth and follow the leadership and patterns of restoration as given to us by our most powerful Leader. We must refrain from accusing each other of heresy. We must appreciate the specific principles which God has given us and also realize that these same principles, when applied and understood become

so vast that we cannot comprehend the expansive nature of them. We must as Jesus said, put the best construction on everything. That means to give our brothers and sisters the benefit of the doubt before we judge them.

The Unification Church is developing all over the earth. In Korea, Japan, the United States and Europe. We must guard against division between nations. We must learn to understand the customs of other nations and the uniqueness of each other's nation. Within the cities of every country we must realize that God is developing a unique expression, and that unique expression is beautiful within itself, and very much united with the basic principle that God has given us. Within any city we must realize that one center of activity may very likely be different from another center of activity, and we need to have understanding for those differences. In individual centers we have to realize that each person is a different kind of expression of the nature of God and that individuals must learn to grow at a different pace or rate of growth, and that individuals will be very diversified in expression. So from a world level to the individual level we must always have understanding and love.

Above all we need to serve the True Parents first, the leadership of the nation second and the leadership of the city or region third. In this way we will achieve our individual relationship with God and grow to a perfected expression of His nature.

Unification is the first order of our lives. Subjugating our own egos to follow, is more important than making a name for ourselves. Even though one may lead, there is always a higher center to follow. Therefore, no matter in what position we find ourselves, we need to be a child. We need to be humble and willing to subjugate ourselves to the truth, to our True Parents and to God. Unity has been very strongly on my mind and I just want to express to my brothers and sisters throughout the world, that I love them and I have faith that our Heavenly Father will lead us to a victory on the face of his planet.

# The Problem of Justification

By Joy Schmidt

(Washington Center)

Protestant Christianity derived its initial impetus from Martin Luther's 95 theses tacked to the door of the church at Wittenberg in 1517. Martin Luther was an amazingly prolific writer: the American edition of his works fills 55 volumes and covers a wide variety of subjects. It remained for John Calvin, however, to write the first systematic theology of Protestant Christianity, the Institutes of the Christian Religion, first published in 1536. From these two men, theological understandings common to much of Protestant Christianity developed. Therefore, to understand Protestant thinking, one should begin with them.

It is my conviction that the Divine Principle can clarify and complete Christianity. I have had many personal questions regarding Jesus and what he accomplished. I have considered what my faith in him meant and how to understand what I experienced as a Christian. I have found much enlightenment in comparative studies of Luther with the Divine Principle.

Justification means being made righteous or just God's eyes. Concepts of justification and man's efforts related to it varied in the Middle Ages, some following the Augustinian concept of the Original Sin's effects on man and others the Pelagian concept of the basic freedom of man's will.

In the late Middle Ages two major forces in theology were mysticism and nominalism, with differing views on justification. Strangely, the tendency in scholarship had been to discount any influence these might have had on Martin Luther. Luther, however, spoke very highly of German mysticism, espoused by

Tauler in *Theologia deutsch*. For Tauler, justification means God being present in man's innermost being; then the image of God is restored in man and the essence of the soul becomes pure, made over by God, and submerged into God. For man, humility is a necessary preparation; however, the work can be done by God alone. Thus, redemption is ultimately only by the grace of God (from Tauler's Sermons, II). Does redemption depend on Christ? Tauler emphasizes the fundamental importance of the incarnation and the redemptive act of Christ's death. But paradoxically, righteousness is true love, the birth of God in man's soul, a condition where God works through man (Höggglund, pp. 14-15).

Nominalism, a dialectical method of theology, carried scholastic theology to its logical extremes, and then advocated the Bible as the source of Christian beliefs. As expounded by Gabriel Biel (whom Luther studied extensively), nominalism teaches that justification consists essentially in the infusion of God's grace and love, resulting in the forgiveness of sins. Justification is on the basis of a right conduct (love) toward God. But because man does not possess this love within himself, God must give him love. So justification depends both on the presence of God's grace and a "meritorious act" which consists in love to God (Häggglund, pp. 18-20). Logically, one could argue that an all-powerful God could save a soul without a "meritorious deed," or that a man could do a "meritorious act" without God's grace and God could accept it. But Biel states that God's free mercy is always the ultimate basis for salvation, and God chose to justify a man in this "ordained" way, on the basis of a meritorious act (Häggglund, pp. 20-23). God must justify (give divine love and grace to) one who "does his part." Doing one's part means removing obstacles to grace (mortal sin), of which man is capable by his own free will (Häggglund, pp. 26, 28).

Martin Luther's deep conviction on justification began with an intensive study of the Bible, and this is not generally considered to be a direct development of Medieval theology. Throughout his works he attacks a "theology of glory," similar to nominalist ideas, and emphasizes Christ's work and man's inability to merit salvation. His turning to the Bible for his theology may have been partly inspired by his education by nominalists at the University of Erfurt. Kadai points out the similarities between Luther and mysticism as: emphasis on the cross, suffering and practical piety, but radical differences in concepts of sin and the goal of justification. For the mystic, sin is creatureliness that must ultimately be overcome in reaching the goal of unity with the Divine. For Luther, sin is unbelief and disobedience to God's will; he regards the ideal as God and man being covenant partners in an I-Thou relationship (Kadal, pp. 258-260).

Luther emphasizes Christ's work on the cross. Christ's work is not complete, however—man's cooperation is required. Christ's death alone does not bring justification to mankind, each person must believe in him. Paul taught of salvation as the interaction between God's grace and man's faith: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9); and "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand..." (Rom. 5:1,2). This is a completely higher realm than works righteousness. In the Old Testament God justified man on the basis of his obedience to the commands of the Law. The new covenant between God and man describes justification as the interaction of God's grace and man's response of faith in Jesus.

Luther regards the cross as the clearest manifestation of God. God is not to be known, according to Luther, through

natural theology and reasoning. Man must find God in revelation, find God in the masks He uses. The most important mask is the incarnation. The Heidelberg thesis 20 states "He deserves to be called a theologian, however, who comprehends the visible and manifest things of God seen through suffering and the cross." And in Thesis 21 he further states: "This is clear: He (the theologian of glory) who does not know Christ does not know God hidden in suffering. Therefore he prefers works to suffering, glory to the cross, strength to weakness, wisdom to folly, and, in general, good to evil. These are the people whom the apostle calls 'enemies of the cross of Christ' (Phil. 3:18)." (Luther's works, Vol. 31, pp. 52-53).

According to the Diving Principle, God should have been known symbolically through His creation and, most fully, in man. However, through the fall of man, the image of God in man has been shattered and even the creation has been suffering (Rom. 8: 19-23). Since the fall, God has been suffering, cut off from His children, and His plan unrealized (See Ch. 1.7). So God has revealed Himself throughout history, and especially in Jesus, in suffering. Jesus came to make restitution for Adam and Eve's fall. Adam and Eve chose to serve Satan rather than God; thus Satan became the ruler of this world (John 12:31). To win back man from Satan, Jesus had to pay the highest price, his physical life. When Satan claimed everything he could, God could exercise His power, and raise Jesus from death, from Satan's world (See Ch. III, "The Mission of Jesus")

For Luther, justification is based on (1) the historical cross of Christ, which he bore for us as punishment for our sins; (2) inner relationship with Christ's cross and the work of our own cross; and (3) hearing this word and having faith produce trust in Christ's cross as our only righteousness before God and our willing acceptance of our own cross (summarized by Pentecost, p.5).

The Divine Principle adds to these points. Jesus came to fulfill the law (Matt. 5:17), and to restore man to oneness with God. He is the second Adam (I Cor. 15: 22, 45) and thus the true parent of mankind. Adam, God's first son, was to be, with Eve, the source of a lineage of God's children. This lineage became corrupted, so Jesus came to restore the proper lineage derived from God. So Jesus taught of God as "Father" and men as "children of God" through him (Matt. 6:9 and others.) Jesus partially accomplished this through his death and resurrection by which man can become adopted sons of God.

Penter expands on point two of the above-the inner relationship with Christ's cross and the work of our own cross. The only righteous person in God's eyes is one who has taken the cross upon himself and no longer claims righteousness on the basis of his works. Yet, we don't choose the cross, it mysteriously comes to us in the trials and temptations of life. For Luther, because of this principle, our cross is inexplicably identical with Christ's. (This is considered the essential element in Luther's theology,) (Penter,p.3). According to the Divine Principle, Jesus' cross brought the possibility of justification for all mankind, as each person follows in faith the same path as Jesus. Each of us, within the sphere of our ancestors and descendants, is responsible for the salvation of others as we follow Jesus further down this path to perfection. This concept is found in the Bible: "And these although having obtained a good report through faith did not receive the promise God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:39-40)

Commenting on point three, Biel talks about a growth in grace before having this word and having faith which produces trust in Christ's cross as our only righteousness before God and our willing acceptance of our own cross, finally achieving salvation (Hagglund, p.32). According to Luther, faith grows, trust in

Christ's cross develops, and then a willingness to take our own cross (Penter.p.5). While we are growing, we have not achieved oneness with God, and God cannot fully live in us. So bearing our cross is not a momentary task. Only through faith in Christ, and union with him, it is possible to accept and carry our cross.

Actually, our cross means dying to sin (Rom. 6:6-11) (sin being understood as an act or state which separates man from God), but the gospel is not merely Jesus' cross. Salvation is accomplished by Jesus' resurrection and continuing life: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10) So we are raised, or reborn, to new life.

The goal of justification is salvation. The Divine Principle interprets this to mean oneness with God. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." (Rev.21:3). Salvation is also the fulfillment of God's original intention for Adam and Eve. He blessed them and said, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion..." (Gen. 1:28) For man, this is a state of individual maturity, full family harmony, productivity, satisfaction, and care for nature. In this way, man shares God's harmony and creativity, and lives in full interaction with God. Only then can God fully share His divine grace and love with man. So salvation is seen as the developing interaction of God's grace and love and man's love and faith.



# **On the Nature of God: Incorruptibility, Immutability and will**

**By Tony Guerra**

(Washington Center)

## **The Theology of St. Augustine**

In his small but significant book, *Augustine and the Greek Philosophers*, Professor Callahan investigates the reception by Christian thinkers of the Greek concept of the incorruptibility and immutability of God. The logical form in which St. Augustine presents this theological notion foreshadows St. Anselm's ontological argument. The reasoning is syllogistic. The major premise is that the highest perfections must be predicated of God.

The minor premise asserts that incorruptibility is a highest perfection. Therefore, God is incorruptible. Augustine delineates the significance as well as implications of his notion of Divine Incorruptibility. God Himself is Good itself. That is, Good cannot become corrupt for He would then no longer be God. Thus, man seek after God in order to participate in the good.

Augustine believes that Divine will and power are commensurate with each other. A problem arises, however, when Augustine tries to relate this notion of God to the existence of evil: "For corruption truly, in no way injures our God."

In Book V, Chapter 1, of *On the Trinity*, Augustine expounds on his position of the unchangeable or immutable nature of God. He says that God makes things that are changeable, without change of Himself and without passion. How does one reconcile Augustine's concept of God with the Divine Principle which states "The Almighty Creator is a God of

Heart, and the essential desire of heart is joy?" An attack on Augustine's formal logic is unproductive because it avoids the central issue-namely, the nature of God. Thus, it is more fruitful to begin by explaining the Divine Principle's view of the absolute character of God's will which remains fixed upon achieving the goal of creation despite man's recalcitrance.

Chapter 5, Section 1, of Divine Principle, replete with its biblical quotations, and also Chapter 2, Section 2, provides a common base between mainline Christian thought and Divine Principle.

From this point of agreement on the incorruptibility of God, one can confront the differences between Principles and Augustinian thinking on the unchangeable or immutable nature of God. We must direct the Christian's attention toward unraveling the meaning of Jesus' description of God as a Father whose chief quality is love for His Children: "Is there a man among you who will offer his son a stone when he asks for bread, or a snake when he asks for fish? If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask Him!" (Matthew 7:9-11) If God is such a Father, He must feel the suffering of his fallen children and their joy in striving for salvation. Furthermore, if God is spirit or Heart, then the desire for joy is posited and its fulfillment rests upon the response of His object-man. Thus, Divine Principle fulfills the Greek and Christian standard of the "God-befitting" expression.

"God's love has never been fully returned, for He has had no perfect object to whom He could express His love wholly and manifest His power freely. One feels only frustration and sorrow when unable to express love fully or freely. Throughout the thousands of history God has never received true glory from man."

### **On the Nature of Man: Will, Freedom, Evil**

In Book VIII of *The Confessions*, St. Augustine considers questions concerning man's free will and the origin of evil. Having proved the incorruptibility of the Creator, he is confronted with the following dilemma: "If the Creator is all good, how is it that evil exists in the world?" Augustine acknowledges that simply designating the devil as the cause of evil does not resolve the matter since the question arises: "What was the origin in him of the perverse will by which he became a devil, since by the all-good Creator he was made wholly angel?" Before we can pursue this question of the origin of evil, we must first examine Augustine's notion of human will.

Vernon J. Bourke distinguishes the Christian and Greek conceptions of will in that the latter is identified with intellectual preference. The Platonic equation of the "knowing" and "being of goodness" is the most blatant example of the Greek abstract notion of will. Although Augustine takes much from the Greeks in forming his own Christian notion, he extends the classical characterization of human will by ascribing to it a dynamic power which can affect movement in the concrete world. Bourke further categorizes the Augustinian will as "Patristic," the defining of will in terms of freedom. According to Augustine, man has both a higher freedom which he expresses by uniting with God and a lower freedom of will whereby man pursues either good or evil: "God gives both free choice (*liberum arbitrium*) and freedom from sin (*libertas*) to man."

In much of his writings Augustine bemoans the division within the human will. He introduced the theory of two wills, neither of which is complete since one lacks the other. Accordingly, man has lost the power to will wholly and as a result he is unable wholly to do the good. In Augustinian terms, man's *libertas* has been restricted because of the original

sin. He says in *On Free Choice of the Will*: "There are acts done by necessity that are to be blamed where man willed to act rightly and could not. For whence are these words, "For I do not the good which I will to do and I do the evil which I hate?" Thus, St. Augustine and *Divine Principle* are wholly in agreement on the limitation of man's freedom consequent upon the fall of man.

In dealing with the question of the origin of evil, many people return to St. Augustine, (and in particular his work, *On Free Choice of the Will*), to prove that the "Cause of the Fall" was man's free will. If one examines the purpose of the work, however, he will find that Augustine has avowedly apologetic rationale. Augustine says of his own work: "The discussion was undertaken with an eye to those who deny that free choice of the will is the cause of evil, and who consequently hold that God, since He is Creator of everything, is to be blamed." Thus, St. Augustine's rather emphatic and apodictic statement of free will as the cause of evil is compelled by a noble desire to exonerate the Divine Creator from the impious accusation.

This is no reason, however, to refrain from acknowledging the inadequacy of such a notion of causation. One could expose the inadequacy of the Christian "cause" of the Fall on purely rational grounds. The reasoning would proceed as follows: A cause must exist prior to the happening which it engenders (i.e. its effect). Free will is a faculty which gives man the power to choose from already existing possibilities. That is, if you are "free" to choose any dish on the menu, this presumes that the dish exists on the menu. Thus, evil would already have had to exist if one asserts that free will is the cause of the fall which is an apparent self-contradiction. But, both Augustine and the *Divine Principle* do concur that mankind's first parents made a free choice which resulted in the Fall and

the consequent restriction of freedom. Divine Principle, however, further reveals what this choice was!

Throughout much of his writings Augustine sustains a diatribe against the Manicheans. Mani believed in the existence of two principles, one good and the other evil, from the beginning. Thus history of man beings within the context of this dualism of good and evil for the Manicheans. Man was created by God to stop the encroachment of the Kingdom of Evil upon the Kingdom of Good. History will culminate in the Elect triumphing in glory and the others are to be condemned to eternal perdition. Although Christianity has consistently renounced Manicheanism from its inception, many Christians are influenced in an insidious and perhaps unconscious way by this theory.

Catholics, for instance, do not believe in the complete return of the creation to the Divine Creator. In substantiation of this eschatological dualism they hearken to such scriptural passages as "the poor shall always be with you," etc. The implications and perspective of Manicheanism still pervade modern thinking in more blatant manners. The common expression "that's human nature" to excuse evil is a contemporary distillate of this philosophy. It is of particular concern to the Divine Principle movement that this debilitating notion be challenged at this time.

Let us continue our analysis by adopting St. Augustine's definition of evil as simply the deprivation of Good(i.e. separation from God). Divine Principle's definition of evil is compatible with Augustine's. Evil derives from the disdirection of the energy(i.e. love) which was derived from and should have been returned to God. When Lucifer left his proper position as servant to God and man and Adam and Eve chose to fall, then Lucifer became the father and ruler of mankind. Thus usurped the position of God and prevents man from

perceiving God. As a result, man is unable to recognize God's direction and to fulfill his purpose as ideal man.

Thus a base of four positions was formed with Satan rather than God at its center. In other words, "give and take" created a receptive base for Satan rather than God. Accordingly, the end of evil can only be accomplished through the redirection rather than the destruction of the world. In His infinite wisdom, God created a Principle which provides for the return to God and thus the abolition of evil. The manifestation of this Principle of indemnity and restitution is demonstrated through the History of Restoration as revealed in the Divine Principle.

God is our refuge and strength, a very present help in trouble.

## Try Prayer Power

By Norman Vincent Peale

In a business office high above the city streets two men were having a serious conversation. One, heavily troubled by a business and personal crisis, paced the floor restlessly, then sat dejectedly head in hand, a picture of despair. He had come to the other for advice, since he was considered a man of great understanding. Together they had explored the problem from every angle but seemingly without result, which only served to deepen the troubled man's discouragement. "I guess no power on earth can save me," he sighed.

The other reflected for a moment, then spoke rather diffidently. "I wouldn't look at it that way. I believe you are wrong in saying there is no power that can save you. Personally, I have found there is an answer to every problem.

"There is a power that can help you." Then slowly he asked, "Why not try prayer power?"

He did apply practical prayer techniques and in due course got his answer. Matters ultimately turned out satisfactorily. That is not to say he did not have difficulties. In fact, he had rather a hard time of it but ultimately he worked out of his trouble. Now he believes in prayer power so enthusiastically that I recently heard him say, "Every problem can be solved and solved right if you pray."

Experts in physical health and well-being often utilize prayer in their therapy. Disability, tension, and kindred troubles may result from a lack of inner harmony. It is remarkable how prayer restores the harmonious functioning of body and soul.

People are doing more praying today than formerly because they find that it adds to personal efficiency. Prayer helps them

to tap forces and to utilize strength not otherwise available.

A famous psychologist says, "Prayer is the greatest power available to the individual in solving his personal problems. Its power astonishes me."

Prayer power is a manifestaion of energy. Just as there exist scientific techniques for the release of atomic energy, so are there scientific procedures for the release of spiritual energy through the mechanism of prayer. Exciting demonstrations of this energizing force are evident.

Prayer power seems able even to normalize the aging Process, obviating or limiting infirmity and deterioration. You need not lose your basic energy or vital power or become weak and listless merely as a result of accumulating years. It is not necessary to allow your spirit to sag or grow stale or dull. Prayer can freshen you up every evening and send you out renewed each morning. You can receive guidance in prbolems if prayer is allowed to permeate your subconscious, the seat of the forces which detemines whether you take right or wrong actions. Prayer has the power to keep your to keep your reactions coorrect and sound. Prayer driven deeply into your subconscious can remake you. It releases and keeps power flowing freely.

It is important to realize that you are dealing with the most tremendous power in the world when you pray. You would not use an old-fashioned kerosene lamp for illumination. You want the most up-to-date lighting devices. New and fresh spiritual techniques are being constantly discovered by men and women of spiritual genius. It is advisable to experiment with prayer power according to such methods as prove sound and effective. If this sounds new and strangely scientific, bear in mind that the secret of prayer is to find the process that will most effectively open your mind humbly to God. And method through which you can stimulate the power of God to flow into your mind is legitimate and usable.



Personally, I believe that prayer is a sending out of vibrations from one person to another and to God. All of the universe is in vibration. There are vibrations in the molecules of a table. The air is filled with vibrations. The reaction between human beings is also in vibration. When you send out a prayer for another person, you employ the force inherent in a spiritual universe. You transport from yourself to the other person a sense of love, helpfulness, support—a sympathetic, powerful understanding—and in this process you awaken vibrations in the universe through which God brings to pass the good objectives prayed for. Experiment with this principle and you will know its amazing results.

One of the important functions of prayer is as a stimulus to creative ideas. Within the mind are all of the resources needed for successful living. Ideas are present in consciousness which, when released and given scope together with proper implementation, can lead to the successful operation of any project or undertaking. When the New Testament says, "The kingdom of God is within you," (Luke 17:21) it is informing us that God our Creator has laid up within our minds and personalities all the potent powers and ability we need for constructive living. It remains for us to tap develop and these powers.

It is my practice before making a speech to any audience to pray for the people present and to send out thoughts of love and good will toward them. Sometimes I select out of the audience one or two people who seem to be either depressed or even antagonistic and send my prayer thoughts and good-will attitude specifically toward them. Recently addressing a Chamber of Commerce annual dinner a southwestern city, I noted a man in the audience who seemed to be scowling at me. It was altogether possible that his facial expression was not in any way related to me, but he seemed antagonistic. Before starting to speak I prayed for him and "shot" a series of prayers and

good-will thoughts in his direction. As I spoke, I continued to do this.

When the meeting was over, while shaking hands with those around me, suddenly my hand was caught in a tremendous clasp and I was looking into the face of this man. He was smiling broadly "Frankly I did not like you when I came to this meeting," he said. "I do not like preachers and saw no reason for having you, a minister, as speaker at our Chamber of Commerce dinner. I was hoping that your speech would not be successful. However, as you spoke something seemed to touch me. I feel like a new person. I had a strange sense--and doggone it, I like you!"

It was not my speech that had this effect. It was the emanation of prayer power. In our brains we have about two billion little storage batteries. The human brain can off power by thoughts and prayers. The human body's magnetic power has actually been tested. We have thousands of little sending stations, and when these are tuned up by prayer it is possible for a tremendous power to flow through a person and to pass between human beings. We can send off power by prayer which acts as both a sending and receiving station.

A young married woman admitted she was filled with hates, jealousy, and resentment toward neighbors. She was also very apprehensive, always worrying about her children, whether they would be sick or get into an accident or fail in school. Her life was a pathetic mixture of dissatisfaction, fear, hate and unhappiness. I asked her if she ever prayed. She said, "Only when I get so up against it that I am just desperate; but I must admit that prayer doesn't mean anything to me, so I don't pray very often."

I suggested that the practice of real prayer could change her life and gave her some instructions in sending out love thoughts instead of hate thoughts and confidence thoughts

instead of fear thoughts. I suggested that every day at the time for the children to come home from school she pray, and make her prayers an affirmation of God's protective goodness. Doubtful at first, she became one of the most enthusiastic advocates and practicers of prayer I have ever known.

She discovered amazing power in trying power in trying prayer power. You can do the same.

Every one that asketh receiveth;  
and he that seeketh findeth.

# Korean Dhyana Master Hyewol

By Ven. Dr. Seo Kyong-bo

Master Hyewol's family name was Shin. He was born in 1861 A.D. early in the twelfth year of Cholchong, the 25th King of the Yi Dynasty. His birth-place is Yesan, in the Province of Chungchong Namdo.

At the age of eleven, he visited Master An Sujwa at the Chonghye Temple, located on Mt. Toksung in Ye-san-gun, and was initiated as a monk. Then he visited Master Kyongho at the age of twenty-four to become his disciple in the study of Dhyana. One day he listened to the following lecture by Master Kyongho:

The Four elements, or, in other words, the physical body, can neither preach Dharma nor hear Dharma;...Only One Thing within you, without form but singularly bright, can preach Dharma and hear Dharma. What is the One Thing which is without form and singularly bright? This is the nature of all Buddhas, and also your original mind.

As soon as Hyewol heard these words he clapped his hands suddenly and said, "That's it. That's just it! He danced about happily, laughing loudly. He was awakened by Master Kyongho's words.

Hyewol continued to practice Dhyana meditation, wandering about to many Dhyana monasteries, until he was forty-one years old. He attained enlightenment and Master Kyongho gave him the "Inka." After receiving the "Inka," he became a famous Dhyana master and taught thousands of Dhyana students at various Dhyana monasteries, such as Torisa Dhyana monastery, Pagyesa Dhyana monastery, Mitasa monastery, and Naewonsa Dhyana monastery. He died in 1937 at Anyang Temple in Pusan. There are many Dhyana stories about Hyewol, for he

was such as unusual Dhyana master. He didn't study Buddhist scripture and he never even learned how to read. During his life, wherever he taught Dhyana at different monasteries, he liked to go out with his disciples to clear away mountain forest and make new fields for planting, when he was not meditating. He was like a child in the naivete and naturalness of his actions, and in his total lack of artificiality.

Here I will introduce several stories about Master Hyewol. The first is "My Bull is not a little one":

When he taught Dhyana to many disciples at the Naewonsa Dhyana Monastery, Master Hyewol bought a large bull. Whenever he had time, he cleared the mountain forests with his disciples, taking his bull to plow the new land. He said to them, "If the Dhyana practitioner eats too much and too well, he cannot study properly." In the monastery they ate only barley and vegetables, and his students complained about the poor food. One day he was invited out and while he was gone from the monastery, his disciples Park Kobong, Park Kum-bong, and Chong Un-bong took the bull to the market place and sold it. They bought lots of rice, cakes, fruits, candy and taking the food back to the monastery, ate well for several days. Master Hyewol returned and asked, "Where has my bull gone?" All of his disciples said.

"We don't know." But Hyewol said, "Bring my bull, otherwise I will punish all of you." Since they already sold the bull they didn't know what to do. At last his disciple Park Ko-bong took off all his clothes and entered Master Hyewol's room.

He said, "Here, I brought your bull," and walked on all fours around the room, moving. Master Hyewol smashed his disciples's buttocks with his hand, saying "My bull is a large golden one, not a small calf like this. Get out of here at once!" Then Master Hyewol went to the meditation hall

and said to the disciples, "Park Ko-bpng paid back the money from the sale of my bull." After that he never mentioned the bull again.

There is another story entitled "The Character(Chinese Character) which never gets wet even when it rain," which is as follows:

One rainy day a farmer brought rice to Master Hyewol's monastery and the farmer, his horse and the rice were all wet. Master Hyewol examined his disciples by having each of them write a "character which never gets wet even when it rain."

Some wrote the character for mind, others the character for man's nature, others the character for wind and others the characters for moon, and stone. But Master Hyewol, shaking his head, said "No" to each. At last, Park Ko-bong wrote the character for rain and showed it to Master Hyewol. Master Hyewol and Park Ko-bong both smiled as they stood looking at each other. Master Hyewol then gave Park Ko-bong the "Inka."

There is another story about Hyewol called "The Unheeded Dhyana Lectures," which is as follow:

Master Hyewol always liked to preach Dhyana, even when he was very busy. In summertime, whenever the farhand working in his new-cleared fields felt tired out, they asked the Master to teach them Dhyana. The master stopped work and took them under a shady tree to lecture to them. He would talk all afternoon even though they paid little attention, even nodding off to sleep, and they would to paid as if they had worked.

Another story about Hyewol is called "Not even a snake would bite him," and it is as follow:

When Hyewol worked clearing away the trees to make farm fields, he and his fellow workers would encounter many snakes. Whenever Hyewol found a snake, even a very large one, he

would pick it up in his hands like a loaf of bread and say to it, "Everybody here hates you. You'd better go back to your home." Then he would carry the snake back into the high grass away from the workers and kindness, even snake understood him. They awed by Hyewol's unusual spiritual power, for not even a snake would bite him.

The title of another story is "The man-killing sword," which is as follows,:

Whenever Master Hyewol preached a Dhyana sermon he said, "I have two swords.

One is the sword which kills men, and the other is the sword which brings men back to life. Do you understand what kind of swords these are, when I will use them?

Be careful, for when you meet my sword you will lose your life." An army general who disliked Buddhist monks heard this preaching and spoke out against Hyewol. One day he went to the nonastery, and taking out his long sword, about to attack Master Hyewol, he said, "All the time you claim you have a mankilling sword and a sword which brings men back to life. How can you have a sword when you are a monk? If you really have such a sword show it to me now, or I will kill you with this." Master Hyewol smiled calmly without surprise, and replied, "I will show you my sword now if you would like to see it." The general said very proudly, "Show it to me now." Then Hyewol said, "Look, it's there behind him. As soon as the general turned his head, Hyewol suddenly struck him three times on the neck with his fist, trying, "This is my sword," and general fell down. The general, recognizing Master Hyewol's spiritual courage, from that day had great respect for him.

(The writer is Dean of Buddhism College, Dongkuk University)

(Korean Historical Story)

## Maria Spreads Christianity, Leads Independence Efforts



Maria Kim was an early enlightened woman who devoted her life to conducting an independence movement against the Japanese colonial rule and to spreading Christianity in the early 20th century.

She was born in 1892 in Changyon, Howanghae-do, as the third daughter of a rich landlord. Her mother expected Maria to be a son as she saw a lion in a dream.

Anyway, the mother, knowing that her daughter would do something special in the future, always paid close attention to her. When she passed away, the mother, in her will, asked her children to help Maria get a college education.



After graduating from Chongsin Girls' School at the age of 18, Maria managed to study at Aoyama Gakuin in Tokyo, with scholarships provided by the girls' school.

During her stay in Japan, she led the Songjukhoe, an association composed of Korean girls residing in Japan to carry out an anti-Japanese movement.

In February 1919, Korean students in Japan including Songjukhoe members, made an independence declaration and sent copies of it to foreign embassies and Japanese public organizations.

She was arrested by the Japanese police. When she returned home after the event, she brought a copy of the declaration with her and distributed reprinted copies to churches, schools and hospitals in Chollado and Seoul.

A few days later, the Samil (March 1) Independent Movement took place.

Maria was again arrested at Chongsin Girls' School by policemen who were then apprehending student participants in the March 1 Independent Movement.

During her five-months in prison, her health deteriorated and she caught several diseases because of inhumane torture.

Upon her release from prison, she reorganized the Korean patriotic woman's association and launched a woman's movement for independence fighting in this country.

In December 1919, Japanese policemen arrested some members of the association, including Maria.

A prospectus and regulations were actually drafted under the support of two teachers of the girls' school. But Maria told a lie admitting that she did everything.

To test whether it was true or not, a Japanese prosecutor asked her to recite the prospectus.

Later, Miss Kim recalled, "At first, I felt embarrassed as I did not work much on the prospectus drafting. I prayed for

God's help, then a miracle happened.

I could recite every word in the prospectus clearly and distinctly."

Six months later, she was released on bail and rested in Seoul and Inchon. During the period, she journeyed to mainland China and later went to the United States with the help of her brother-in law.

She took undergraduate courses in social science at Park College and a graduate course at the University of Chicago there. She also studied theology in New York.

After 10-years of study in the United States, she returned home and worked for Martha, Wilson Seminary in Wonsan, Hamgyong Namdo.

She taught Christian love to students and helped needy and handicapped children at the school. But she suffered from nervous tension and other diseases she caught in prisons and, so, died in 1944.

Genius is one per cent inspiration and ninety-nine  
per cent perspiration.

—Thomas A. Edison

## Record of a Journey to Five Indias

Wangochonchukkuk-jon or "Record of a Journey to Five Indias" is a valuable book not only for Korea but also for the world, in that it gives historians insight into little-known situation of India and its neighboring countries in the eighth century.

This travel account was written by Hyecho, a great monk of the Silla dynasty, around 727, after his extensive travel through India and central Asia in the eighth century for the purpose of studying Buddhism.

As some experts comment on classic literature, Hyecho's travel account from the eighth century contained all of the facts, while Marco Polo in the 13 century elaborated fictions in addition to the facts. In other words, although Marco Polo's travel account was written by a certain novelist who used the conversations of Marco Polo, Hyecho's account was written directly by Hyecho himself.

Hyecho's book seems to be an important historical source for Indian history of the eighth century. This account clarifies eighth century Indian history in detail. Because Indians originally had a strong interest in religious and philosophical thought, they were too much concerned with the truths of eternity to record purely temporal events of history, according to historians.

Exchange of culture, materials and persons between Unified Silla and the Tang dynasty in mainland China was very active in the eighth century.

Some members of the Silla royal household were living as hostages of loyalty at the Tang court, and people travelling between the two countries included diplomats, businessmen,

Confucian scholars, and Buddhist monks.

According to historical records, hundreds of Korean monks went to China to study Buddhism during this period, and Hyecho was among these monks who aspired acquire an advanced knowledge of this religion in China.

The Monk Hyecho is believed to have been born around 700, some 30 years after Silla unified the Korean peninsula by conquering Paekche in southwestern Korea and Koguryo in northern Korea.

It is not known when he became a monk, but historians believe it was before he reached the age of 10. There is a legendary tale about Hyecho's becoming a monk, which goes like this. He happened to catch a wild sow while playing near a river. Killing the wild sow and skinning it, he left the bones in the back garden. Next morning when he went to see the bones again, they had disappeared. However, because there were traces of blood, he followed; finally he reached the den of a wild sow. When he entered, he saw suckling five small shoats. At this, Hyecho was quite surprised, and much moved at this revelation of the sow still being alive. From this strange phenomenon, he received a Buddhist inspiration and started plans to become a monk.

This may be an illustration of the principle in Buddhist philosophy that there is something where there is nothing and there is nothing where there is something. Thus, he killed the sow, but he saw the wild sow alive again.

As a monk, Hyecho went to mainland China to further his knowledge of Buddhism. For some reason, he went to a city in southern China, where he met an Indian priest. The name of this Indian Buddhist teacher is not clear, because two conflicting records exist. One record says he was Subbakarasirpa, while another record named the Indian as Vajiabodhi.

This Indian priest came to China from India in 719 and was preaching Esoteric Buddhism when Hyecho met him. The

Indian priest is Known as the originator of Esoteric Buddhism in China.

Hyecho probably decided to visit India after having become associated with the Indian Buddhist teacher. A legendary tale about the relationship between the Indian priest and Hyecho runs like under this:

Soon after he Hyecho met the Esoteric teacher, he asked him to teach him Buddhism. But the teacher rejected him, saying, "How can you, an Eastern savage, dare to learn Buddhism?" In spite of this contemptuous remark, Hyecho persisied for a chance to study under him.

At last he was very angry at the teacher, and put burning fire-tongs on his forehead by himself on the lawn. Then suddenly there was thunder from the sky. The teacher vas very much asontonished to see the burned and incised forehead; the teacher prayed for Hyecho with the ture words of Buddha, in order that the burn on his forehead could be healed. Then, suddenly, the forehead began to be healed. The only scar on the burnt forehead was like the Chinese character for king. After this, the teacher recognized Hyecho and taught him the ture words of Buddha. Later he was called "king priest" because of the scar on his forehead.

After having studied Buddhism for some years under the Indian teacher, Hyecho embarked on a pilgrimage to India, apparently before he reached the age of 30. Historians generally believe that Hyecho started on the Indian journey around 723, when the Silla dynasty was ruled by King Songdok. He arrived in East India aboard a sailing vessel via Sumatra and the Indian Ocean, and travelled extensively in Five Indias and their neighboring countries for some four years.

The major places visited by Hyecho, as recorded in his travel account, are Magadha (Bihar), Kusinagara (Kasia), Varanasi (Benares), Budha-gaya, Kanauj (capital of Middle India), Deccan,

Jalandhara (capital of North India), Kashmir, Gandhara, West Turkestan, and Tokharistan.

In Tokharistan, the last stop on his journey to India, Hyecho seems to have learned about conditions of countries neighboring Tokharistan. The national power and products of such countries as Persia, Sarasen and the Eastern Roman Empire are described in Hyecho's travel account.

From this place, he started for China on foot. After two months of walking, Hyecho arrived at Kucha, a protectorate of China on the western Chinese border, in the year 727.

That Hyecho had written this account of his travel was known earlier, but its contents remained unknown until 1908, when French Orientalist Paul Pelliot discovered a copy of the manuscript, which had been unnoticed for over 1,200 years, at Tunhuang Temple, Kansu, China. This copy is now preserved in the Bibliotheque Nationale in Paris.

After the copy was discovered, the travel account was introduced in part, in some cases with commentaries, by several Japanese scholars, by some Korean scholars, and by some Chinese. However, the only complete translation of the copy is that of Prof. Walter Fuchs, a teacher at Peiping University, made in 1938.

Recently a Chinese sinologist, Dr. Jan Yuan-hua, published a more detailed biography of Hyecho based on Dr. Fuch's translation and part of Hyecho's travel account, emphasizing historical, sociological, cultural, political, and linguistic points.

The original manuscript of Wangochonchukkuk-jon is not extant, so it is not possible to tell the exact format of the travel account. The surviving copy of the account discovered by Pelliot was not in book form, but a scroll. It is presumed that all writings were in the form of scrolls during the Tang dynasty era in mainland China.

Historians believe that the manuscript of Wangochon-

chukkuk-jon was also a scroll, and that Hyecho described his four-year Asian journey in the scroll using a Chinese writing brush and Indian ink.

Words in the cope discovered totaled only 6,000, equivalent to about 30 pages in an ordinary Chinese language book, but it is not known whether the cope discovered is a summary of the original manuscript or an exact replica.

Experts on old books say that no records were more specific about the 8th century conditions of India and central Asia than this account.

Hyecho's narrative was concerned with 8th century Asia. The contemporary status of India, Afghanistan, Tibet, Samarkand, the Darya River, Damascus, and the Eastern Roman Empire as described by Hyecho can be compared with the same countries today.

Before Hyecho's account appeared, Oriental knowledge of the military power of Yasovarma, the king of 8th century Middle India, was very vague. But Hyecho's account gave definite information in this regard.

Regarding Middle India, Hyecho said, "The king possessed 900 elephants. The other nobles possessed 200 or 300 elephants each."

In the period when Hyecho travelled in India, the military power of each of Five Indias was: the king of South India had 800 elephants, the king of West India 500 or 600 elephants, and the king of North India and Kashmir 300 elephants. Apparently, the king who possessed the largest number of elephants was the strongest and always won.

When Hyecho travelled in North India, it was very provincial and its military power was limited. The land was often invaded and absorbed by Middle India and Kashmir. Therefore, the king of North India lived at a town along the slope of a mountain. In this period, Yasovarma, the king of Middle India, dreamed

that he was conquering the world after uniting the five regions of India, but at the end of his life, he was defeated by the Kashmir king, Muktapida.

When Hyecho visited South India, the king, nobles and people revered the three treasures, Buddha, Buddhist doctrine, and the priesthood, very much. But a hundred years before Hyecho visited South India, Huan-tsang, a Chinese monk travelling there, said, "They are fond of learning heathenism(Hinduism) and the right kind of Buddhism."

When Hyecho was in South India, the king was Vijayaditya, and Hinduism was the national religion. Although the Chalukya, the royal family, revered Hinduism, they had a generous attitude toward other religions.

Hyecho also said about South India, "Clothing, food, and manners are like Middle India, but the language is somewhat different."

The monk Hyecho also tells of other regions: "People in Damascus worship heaven, but they do not know Buddhism and do not know how to bow after kneeling. If one goes along the northwest shore of Damascus is the Eastern Roman Empire; its troops are strong and other countries can't interfere or invade. Arabian people attacked frequently, but they never won. Even the people of Turkestan invaded, but they also could not win."

When Hyecho went to Samarkand (near Tashkent), he stated, "There is a temple and a monk, but he knows nothing of reverence."

When he went to the Darya River in what is now Russian territory, he found a kingdom under the rule of the Arabs. The people there did not know Buddhism. There were no temples, no monks, and no nuns. In Tibet, he saw that the clothing of men and women was similar. When he went to Tokharistan, Kapisa, Bamiyan, and Zabulistan in what is now central Asia,



he learned that several brothers could share one wife. When he went to the country of the Hu, he saw that the mother could be the son's wife, and sisters the wives of brothers also. In Persia, the mother became the son's wife.

Russian Turkestan, through which Hyecho passed in the 8th century, was the prize over which the Russian Empire of the Tsars and China under the Manchu dynasty fought. Also, the British Empire, which included Islamic powers, tried to enter Turkestan through Afghanistan. These three countries tried to penetrate central Asia.

In 1937, the Korean people who were scattered all over the Soviet Union were forced to live in central Asia. After World War I, Soviet Russia established an autonomous republic in each of these lands, namely the Turkman Uzbek, Tadzhikistan, Kazakhstan Kirgiz and Kara Kalpak republics.

As a comparison between today and the 8th century, it is interesting to see how Hyecho described these areas. "To the east of the country of the Arabs are all lands of the Hu (Mongolian tribes or Huns), which are countries of An (Bukhard,) Tsao(Kaputang,) Shin(Kashana), Shilo (today's Kashkent where many Koreans are believed to be living), Mi(Maimarg), and Kan (Samarkand). Although each has a king, they are still under the rule of the Arabs.

"As kingdoms go they are only small ones and have few troops, so that they cannot defend themselves. The land produces camels, mules, sheep, horses, and goods such as cotton cloth. As for clothing, there are cotton outer garments, trousers, and furs.

"The language is unlike that of all other lands. In these six countries man generally believe in Zoroastrianism, and the Buddha's doctrines are unknown. Only in Samarkand there is a temple with monks. The people in those states know nothing of reverence. In these Hu lands, people everywhere cut their

beards and hair. They like to wear white cotton caps. Their customs are completely depraved; they all marry among themselves, and take their mothers or older or younger sisters as wives."

Hyecho's description of a court trial in Middle India and relations among nobles, the king and monks is very interesting. Whenever the king presided at a law court, all the nobles and commoners came and sat around the king. All argued about what was right, accusations went back and forth, and there was a great clamor of speaking. After a while the king rendered his verdict: "You are right, and you are wrong." These people accepted the word of the king as final, and not speak further of the matter.

Another interesting practice of Five Indias was that the king, his wives and the crown prince down to the nobles and their wives all established each according to their ability, a temple. They built temples with individual contributions, and not with joint contributions.

According to Hyecho's travel account, they said, "Since each wishes to secure for himself religious merit, how would it be appropriate for them to construct temples jointly?"

Hyecho was a great monk of the Silla dynasty which ruled the entire Korean peninsula. Though he was not fated to return home dying in China in 787, he was known widely as a Korean high priest and authority on Esoteric Buddhism.

(Korean Heroes)

## Kim Pu-sik Author of 'Samguk Sagi'

Kim Pu-sik (1075-1151) was a representative intellectual and politician of the Koryo dynasty (918-1392).

His pen was mightier than any of his contemporary statesmen and writer; his written appeals and recommendations to the king triumphed over those of his opponents and rivals.

When he dictated in the royal court, government officials would listen to his instructions. When he led troops on the battlefield, he was a man of superb strategies and tactics.

The most outstanding of his qualities as a statesman was his concern for the future of his country and his descendants, as manifested in the compilation of his immortal work "Samguk Sagi," or the Historical Records of the Three Kingdoms.

"Samguk Sagi" is one of the oldest extant historical records for the Three Kingdoms and Unified Silla. It is a prime historical source for the eventful but largely unaccounted-for period. Had Kim Pu-sik been a man of less vision and concern for the future of his country, it is probable that the Korean people today would be unable to take pride in the rich cultural heritage of the Three Kingdoms and Unified Silla periods.

Kim Pu-sik was born of an old aristocratic clan of the Silla dynasty. His father, Kim Kum, was a senior government official who could well afford to provide a fine education for his third son, Pu-sik.

He easily passed the government examination for higher civil service and started his career as a government official. His first position in government service was chief of military affairs

at a county office, but he kept advancing to higher positions because his ability and caliber were recognized by senior officials.

When Kim reached the age of 40, he was an official of the Petition Office and House of Scholars. While serving in the government, he continued to improve his knowledge of literature and the humanities, as well as his writing. He was finally made a lecturer for the academy in the royal court, and he taught the king and his family Chinese classics and politics. Thus, Kim emerged in a very influential position in the royal court. His voice in the government grew stronger. Because of the king trusted him and relied on his wisdom and knowledge, many government plans and policies were put aside or discarded when Kim expressed his opposition to them. Most of his recommendations were accepted by the king.

He was a man of straightforward character. He would compromise on a reasonable and plausible idea or plan, but he was intransigent and unbending in his opposition to any idea which he thought was unreasonable and illogical.

One instance of his intransigence and strong will can be seen in the following story.

When King Injong ascended the throne, Yi Cha-gyom, the maternal grandfather of the new king, became the most influential man in the court. Yi presided over the coronation ceremony for the new king, and the king gave all the possible highest titles to his maternal grandfather, short of a royal. However, under the royal system, Yi was still a subject of the king, and he felt sorry that his maternal grandfather should remain a royal subject. The king thought that Yi deserved a new title honoring himself with a position lower than the king but higher than subjects. So the king asked his ministers to express their opinions on the projected elevation of the status of Yi to a royal title.

Most of the government ministers said to the king that since Yi was the father of the mother of the king, he should be dubbed a royal title distinguishing him from the ordinary subjects.

Kim Pu-sik interposed his strong objection to the idea of making Yi a royal person. He reasoned, "Since there cannot be two suns in the heaven, there cannot be two kings in our country, there cannot be two kings in our country. Even if he were the father of the king, he is still a subject of the king, and no other title than a subject can be bestowed on him."

King Injong sent his minister to Yi Cha-gyom and checked his reaction to the opposition of Kim Pu-sik. Yi could not refute the logical view of Kim, so he had the minister report back to the king in this way: "Now that I have heard the view of Kim, I cannot but admit that his view represents public opinion. Without him, I might have committed an act of injustice and disloyalty. Kim is right, and I wish to remain as your subject."

After this, the king did not mention any idea of elevating his grandfather to a royal status, and Kim's fame as a statesman of strong will resounded throughout the country.

Kim's vision was also reflected in counselling the king on foreign affairs. He would advise that the king maintain political independence and stress culture in relations with foreign countries.

During the reign of King Injong, the Koryo government was enthusiastic about promote cultural imports. The library in importing culture from China. Large numbers of books began flowing into Koryo under the government policy to promote cultural import. The library in the royal court collected as many as 50,000 volumes.

Outflow of books from China into Koryo was so massive that So Dong-pa, one of the greatest writers of China at that

time, said, "All books in China are headed for Koryo. I am afraid that if this trend continues, there will not be a single book left in the whole Chinese continent." This interesting comment in an extant Chinese book should be enough to indicate the magnitude of the outflow of Chinese books to the Korean peninsula. Kim was also a carrier of books from China to the Korean peninsula. Whenever he was sent to China as a government envoy, he came home with a large number of books he collected in China.

In 1135, the rebellion of Myo Chong at the Western Capital (new Pyongyang) thrust Kim into further prominence. Myo Chong was a highly political priest who found his way into the court to become King Injong's advisor. As his influence grew in the government, he asked the king to transfer the royal capital from Kaesong to Pyongyang, on the grounds that the location of Kaesong, as seen by the art of divination and geomancy, was waning. The priest said that if the royal capital moved to Pyongyang, the Kin tribes in Manchuria would submit themselves to the Koryo dynasty and that the dynasty would enjoy everlasting prosperity.

Myo Chong's plea for transfer of the royal capital to the new location was apparently made to overshadow the Confucian elite. At that time, scholars and intellectuals of Koryo were largely divided into two streams---those following the geomancy doctrines, and those following Confucian rationalism.

Myo Chong's call for the transfer of the royal capital was disapproved by the king because of the fervent opposition of the Confucian elite group led by Kim Pu-sik. When his plea was rebuffed by the government, the political priest led a rebellious secessionist movement along with his followers after taking control of Pyongyang.

Kim Pu-sik represented the conservative Confucian elite, and

his Confucian rationalism clashed with the geomancy doctrines upon which Myo Chong based his call for transfer of the capital.

As the revolutionary forces grew in strength, the king ordered activation of a counterrevolutionary corps and appointed Kim Pu-sik commander of the expeditionary force.

He deployed his troops and around the rebel-held Pyongyang castle and cut off all supply routes leading to the rebel camp. When the enemy troops' morale declined substantially due to the shortage of war supplies and food provisions, Kim ordered his troops to charge the rebel positions and quelled the rebellion. His successful mission as commander of the counter-revolutionary force added to his fame and high position in the government. When the Koryo dynasty achieved political stability and the nation was once again at peace, Kim Pu-sik recommended that the king order compilation of an official authentic history book of the preceding dynasties. Thereafter, he was named by the king to head a group of 11 scholars to compile an official history of the previous dynasties.

From an introduction to "Samguk Sagi" written by the author which recapitulated the royal order to compose a comprehensive history of ancient Korea, It is apparent that the monarch and Kim had observed that scholars and statemen then, no matter how conversant they might be with Confucianism and Chinese literature, were utterly ignorant of their own past and national heritage because of the shortage of written records.

"Samguk Sagi," published in 1145, covers the happenings of more than a millenium, from the rise of the Three Kingdoms (Silla, Paekche, and Koguryo) to the establishment of the Koryo dynasty.

This 50-volume work breaks down into four major parts: 28-volume Pongi or the main history; 3-volume Yonpyo or chronology; 9-volume Chapki or miscellaneous notes; and

10-volumes Yonjon or biographical briefs.

The main history part is divided into three sections devoted respectively to Silla, Koguryo and Paekche. The three kingdoms are treated as equals, except that the author's historical interpretation was favorable to Silla. For instance, the voluntary surrender of King Kyongsun, the last monarch of the Silla dynasty, to the emerging Koryo Kingdom is described in terms of high praise and approval as an act of wisdom and virtue which helped the Silla subjects survive and integrate into the new dynasty without any suffering.

Seperation along national lines comparison and contrast between contemporaries difficult, thus impeding any analytical and comprehensive overview of the same period. But it is a unique method of history writing, rarely employed by later historians.

The chronology part is a mere listing of the reigns and death of all kings, without further references to historical events---a collection of royal family trees.

The miscellaneous notes deal with a wide range of subjects that shed much light on the life, institutions and mores of the three kingdoms. It is a very enlightening guide to the social history of old Korea. Subjects contained in this part include ancestor-worship rituals, music, dress, customs, geography and governmental organization.

The last ten volumes are made up of biographical sketches of important personages who were active during the Three Kingdoms.

"Samguk Sagi" is more a collection of reference materials and traditions than a systematically written history book in its own right. Nevertheless, it offers far more than mere tidbits and sidelights on the ancient history of Korea.

It is presumed that during the Three Kingdoms period, some history books were published. However, those books were



either lost or destroyed in the ancient period, probably before Kim Pu-sik wrote "Samguk Sagi." By compiling and rewriting on earlier documents and traditions, Kim made a significant contribution to the exploration of Korea's ancient and medieval history.

Like leaves on trees the race of man is found,  
Now green in youth, now withering on the ground;  
Another race the following spring supplies,  
They fall successive and successive rise.

—Homer

(Poem)

## Father's Call

By Suzanne Cook  
(Los Angeles Family)

I know you are lonely—

Come with me, and I will show you Love.

I know your Heart is empty—

Come, and I will fill you with the Breath of Life.

I know your need, and I have need of you—

Come and find your purpose, know the Heart of the Universe.

Now is the time! Why do you hesitate, my children?

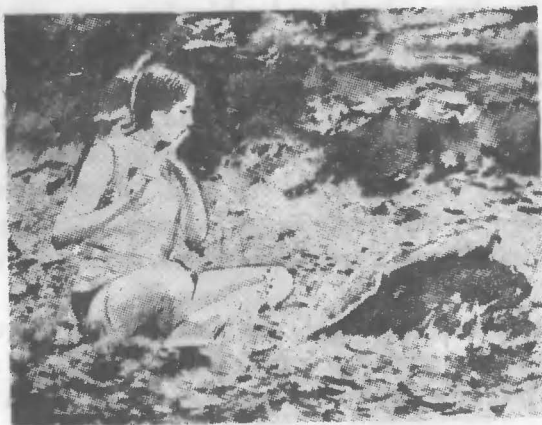
Why won't you hear? Why are you afraid?

You are my special love—Yet we are both alone.

My tears are falling for the sorrow of mankind,

Dark icy ages passing joyless,

How I long to tell you of all that you are meant to be.



(Testimony)

## **My Testimony on How I was Led to the Principles**

**by Richard Copeland**  
(Oakland, California)

I am a sensitive man. From a Christian family I learned to pray to God for help and reassurance. But later in my life the peers of that generation led me away and I doubted God. Then I became a full-fledged member of Satan's disorder and for many years of my young life, suffered sickness, anxiety and misery. I tried many ways to climb out of that pit but it only led to a similar one.

When I was eighteen, the drug subculture began to intrigue me. For a year or so I kept telling my parents that sympathized with it. That did not make them very happy at all. When I was late in my nineteenth year and thrown out of school for drunk and disorderly conduct my best friend made me an official member of the drug subculture by blowing my mind on a dose of very strong L.S.D. Before, I had started enjoying life on mild doses of hashish and marijuana, but now I was compelled to search all over my soul under the influence of mescaline, silipsyben and L.S.D. When my experiences on drugs came down to the depths of understanding the why? They always left me blank and very lonely. Here is an expression of this type of loneliness, after about three years of wandering. (I was at work by myself for many hours).

"With the dawn of a new age coming, will there be enough time to make the transition from hate, destruction, and exploitation of thy fellow brother, to peace, love and a willingness

to make this planet a good grazing plain for all the myriad creatures of natures' uniquely balanced universe?"

Now, I had learned to pray to nature in a cyclonic fashion with my most deepest prayers coming when I was the furthest away from knowing. Taoism and Buddhism were the sources from which I learned.

I went through a period of saving money in expectation of long camping trips so to be right out there my prayers came out the best. One such trip took me from Ann Arbor, Michigan up to the trans-Canadian highway and across to the furthestmost point on the island of Vancouver. Smoking hash and marijuana along the way and eating hallucinogenic drugs in the rocky mountains, my party traveled seven thousand miles together.

Another trip took me from Ann Arbor-the following summer--on a religious adventure across the U.S. continent, gaining exposure to Yoga Institutes, Tibbetan Buddhist retreats, Sufi dances and chantings, Ananda Marga Yoga and Hopi-Kachina dances. Along the way I was not doing any drugs except to intensify the intake of the natural surroundings. In Yellow Stone Park, way back in the wilderness, and in the forests of Colorado, I would smoke some very potent weed to open my intake valve--wide. I also did some very serious praying in the extreme natural creations of Mesa Verde and in the Grand Canyon, four thousand feet down inside it, at an Oasis made by a natural spring.

One this trip I was leaving home, taking an indefinite vacation out in the Creation and looking for a master to teach me how to live properly. I had just enough to get by as far as culture and practical know how, but this would not hold me up like a thousand years of Zen practice. (This is what I was thinking). So I was coming to the west coast to look for a Zen Master that I had read about.

I reached the coast of California near Big Sur, below Carmel

Valley and discovered that my destination to some hot springs behind Big Sur was a Zen Monastery. I went back there and it was a paradise! I later found out from one of the Monks that the head Master would be coming from San Francisco to visit and lecture. I decided to stay at my camp site and come down to the monastery the next day; but how events went I found that my car was malfunctioning and it would be too expensive to make the trip, so I left and did not return.

I was very inspired from that experience and headed to the San Francisco main center. The only hang up is, these centers are protected by procedure. One cannot enter one of these centers for any length of time without first fulfilling certain requirements. One must live near and attend regularly the sittings at the zendo for 3 to 6 months to show devoted the practice that one has developed, and then one is eligible to enter if there is room. Another requirement is money.

This is what I had in mind when I came to Berkley--I would get a job and sit regularly at the berkley zendo and save my money to enter the San Francisco center and then the monastery in the mountains behind Big Sur. But after about a month I got very lonely and could not get anything going on the finance even though I had not missed a single sitting. As a matter of fact I became so broke that the only thing left for me to do was to go back to Michigan. This is when I was sitting contemplating how much longer I could hold until there was not another choice but to start for home. (I knew it was a matter of days). And then up came John Schmidli, this old man, carrying his brief case full of spiritual propaganda.

After two hours of briefing I was in front of Mr. David Kim and all the brothers and sisters at the Berkley Chapel. I did not know what to think of this, so I let myself flow with it because it was not destructive at all. The last thing I wanted was a Christian revival but they said my Zen was good

so I thought that their Christian thing was not bad. I bought the book of Mr. Kim's and read it, but it still didn't solve my problem. But something peculiar was happening to me; my inner voice was saying, "Have Faith my son, for I will not let you perish but only put you through the examination for becoming a true follower of my word."

I kept going to Za-Zen and started going to the meeting held by Mr. David Kim. After two of them I wrote this: "Mr. David Kim; a very high man, capable of lifting one's spirits and sense of purpose until one feels united to the love and spiritual harmony that his teachings espouse. So I struggled, as John calls it, for a couple more weeks and then Mr. David Kim asked me if I wanted to move into the upstairs of his house. I just did--no questions asked. I moved into Oakland Chapel on September 1, 1971. The second day I wrote this: "Zen and this movement are very similar in respect to the depth. As far as representatives in this area: only one stands out as a real truth-giver of the Divine Principle.

Mr. Kim, loaded so far, that one cannot drain him, but the other way around; he must stop, so others can recover from his direct intensity.

Even though the Principle message is in a young stage of reception, its truths are eternal and are aimed at helping all groups and individuals. The only problem is in opening the minds of the people, the ones who crucified Christ and the ones who doubt a passage to freedom.

## Theologian rocks Catholic Church with attack on papal infallibility



Theologian Hans Kung

(Some critics call him a heretic)

and abrasive controversialist, he is one of the best-known and most respected progressive scholars both inside and beyond his own church.

Today, however, he is being labelled as a Protestant by some critics—as a heretic by others.

His offence?—a bold challenging of the Roman doctrine,

"I wouldn't call him a Protestant—I wouldn't want to insult my Protestant friends," said a prominent, informed Roman Catholic layman in Toronto.

He was referring to Dr. Hans Kung, a leading Catholic theologian.

Hans Kung's most recent book, *Infallible?* An enquiry, published in Germany last year and released in Toronto this spring, has now become the center of storm that is rocking the whole church.

Kung, 43, is professor of dogmatics and ecumenical theology at the University of Tübingen, Germany. A brilliant

first officially promulgated at Vatican I (held in 1968-70), that the Pope is infallible—incapable of error—when speaking ex cathedra (with the full, formal weight of his office) on matters of faith and morals.

Britain's Catholic Truth Society, which publishes and distributes low-priced books has refused to handle the volume. German and Italian bishops have warned Catholics against reading it and the Congregation for the Doctrine of the Faith, as, the successor to the Inquisition is called, is conducting an investigation.

Kung's earlier book, *The Church*, is also being subjected to what he calls "inquisitional processes."

### **Orthodoxy doubted**

In New Zealand, Roman Catholic Bishop Reginald Delargey of Auckland, has ruled that the Swiss-born theologian, (now on a world lecture tour), may lecture in the diocese in his "academic capacity" but not "as a priest."

The prelate, in a pastoral letter to his clergy, explained: "Our reserve is due to the fact that Professor Kung has recently written and spoken in ways which make some reputable theologians throw doubt on his Catholic orthodoxy."

The book is bluntly worded and at times scathing in its criticism of the Roman hierarchy and its methods. Kung makes no apology for this. He reasons: "The renewal of the Catholic Church sought by the second Vatican Council (summoned by John XXIII in 1962), with its prospect of ecumenical understanding with other Christian churches and a new opening out toward the modern world, has come to a standstill.

"Five years after the close of Vatican II this state of affairs can no longer be overlooked. And it would be imprudent and dangerous to remain silent about the fact in church and in theology... a more outspoken and blunt manner of speaking may be the seriousness of the situation and perhaps gain the



attention of those responsible."

### **Basic problem**

He repudiates the charge that he is attempting to bring unrest and uncertainty into the church and says he wants only "to give expression to the unrest and uncertainty already to be found on all sides."

Kung's central point is that, in spite of much that has been accomplished in the spirit of reform since 1965, the basic problem has remained untouched—the autocratic, centralized nature of the Roman system, "the sole absolutist system that has survived the French Revolution intact."

Calling for a servant papacy instead of a power-conscious, spiritual-dictatorship view, Kung alleges that "the disappointment, the enervation, even defeatism and hopelessness that have spread lately particularly among the best of our clergy and people cannot be described."

Disavowing any ill-will to Pope Paul personally, "Paul VI is a serious man, a man of integrity, who suffers under his responsibility and...personally unselfishly wants only the best for the church and mankind..." Kung maintains that the Pope's actions since Vatican II, and in particular his encyclical *Humane Vitae* which forbade artificial methods of birth control (1968) show him as a prisoner to traditional ideas inside "the Vatican ghetto."

The Pope, he maintains, had no choice on the birth control issue, even though the majority of his advisors were in favor of the more liberal view. He was bound hand and foot by the inflexible decisions of previous popes.

The negative decision triggered the defection from the priesthood of theologian Charles Davis and a host of others. Only this week the controversy flared anew as another of Britain's foremost Catholic leaders, Father Peter de Rosa, senior

theologian of Corpus Christi College, announced his resignation over the same issue. He denounced the Vatican policy as "opposed to the well-being of mankind.")

Instead of acting in a collegial manner—sharing deliberations and key decisions with his bishops and the rest of the church—the Pope, according to Kung, has clung firmly to the traditional view (supported by the Curia or central administration in Rome) that he alone decides for the faithful.

On key questions such as birth control, priestly celibacy, mixed marriages, effective consultation with the areas involved in the appointment of new suitable bishops—issues that really concern the public at large—little if any progress has been made; "Instead we had increasingly exhortations and warnings often very gloomy and complaints and accusations, to theologians, priests, young people in the church the world....."

"Instead of taking the bold message of Jesus Christ himself and the new challenges of a new age as an orientation pole, there was an increasingly strong, fearful and nervous concentration the maintenance of the status quo and of one's own spiritual power, no part of which would be given up."

Kung denies the infallibility of the Pope, the bishops, councils of the church and of the Bible itself. He accuses some Protestant sects of constructing a "paper pope" out of the scriptures and stresses that only God is infallible—incapable of deceiving, or being deceived.

Thus, it is just as wrong to say: "I believe it because it's in the Bible" as it is to say, "I believe it because the Holy Father said so."

"What do we really believe in?" he asks. "What is the ground of Christian faith? Is it the church or is it the Bible? This is a false alternative. It is neither the church nor the Bible. The ground of faith is God himself in Jesus Christ. The Christian believes, not in the gospels, but in the gospel and in Him who

speaks in the gospel."

He takes the Bible with full seriousness—probably more so than any other Catholic theologian today; in fact, it is largely due to the absence of Biblical evidence for the doctrine that he repudiates the teaching that the pope cannot err in official decisions on faith and morals; nevertheless, he puts his ultimate trust beyond.

"It is in scripture that my faith in Jesus Christ originates, since this is the testimony of Jesus. But my faith is not based on scripture: Jesus Christ, not the inspired book, is the ground of faith."

Truth, then, for Kung is not a set of dogmas or propositions but a person. The church has been promised not infallibility, but (to use the term he suggests) indefectibility—that is, a persistence in the truth which is found in Jesus Christ, in spite of all human weakness and human error.

If, as Kung suggests, the whole notion of an infallible pope could be re-examined and quietly dropped. (Kung maintains it was introduced in 1870 more as a political expediency to bolster papal prestige in the face of a liberal assault on all authority and tradition), certain enormous consequences could follow.

### **Fresh approach**

The Pope, free from the chains of past "infallible decisions" could take a fresh approach to the deep malaise both of church and world in the light of the gospel. The model of his primacy could be, as Cardinal Suenens of Belgium has suggested, one of humble service rather than of absolute power.

The upcoming synod of bishops at Rome, starting Sept. 30, could become a true sharing of the mind of the people of God rather than another occasion on which modest recommendations are given a polite hearing and then swallowed up by a central authority that boils down in the end to one man.

Realistic answers to urge problems such as population

explosion, priests leaving the church and mixed marriages, could then be given and the present credibility gap with the world largely bridged.

Further, at one stroke the most formidable barrier to union between the Roman Catholic and other churches of both east and west would be removed.

Most Christians would be quite willing to accord the Pope a primacy of honor—much like that accorded by Anglicans to the archbishop of Canterbury. He would then be a symbol of unity and of apostolic life to the entire world.

The debate continues, one pregnant with significance for all Christians. Kung himself has no intention of leaving the church or of bowing before the onslaught of criticism from traditional circles.

### **Convinced Catholic**

"The writer of this book is and remains for all his criticism a convinced Catholic theologian. But just because he is a Catholic theologian, deeply bound to his church, he thinks he has the right and unfortunately also the duty.....to raise a protest..... against the way in which—with good intentions, but blindly the people of God are being deprived of the fruits of the Council (Vatican II)."

At the press conference launching the book in England this summer, Kung stated:

"My book is intended to build up, not to tear down. No doubt it is a bitter medicine for some—they can complain as loud as they wish—but perhaps only such a medicine can help the church in this crisis."

In a deeply moving article in the March issue of the Jesuit weekly *America*, *Why I am Staying in the Church*, Kung wrote:

"Why am I staying in the church? Because I draw hope out of the faith that, as in the past, the program is stronger than all the misconduct of the church. In spite of everything, for the sake of the cause of Christ, it is worthwhile....."

## **Rev. Roland de Vaux translated the Bible**

**By Ernest Marshall Howse**

Singularly little public notice has been given to the recent death in Jerusalem of the world-famous Dominican scholar, Father Roland de Vaux.

De Vaux was best known in Western countries for his leadership in the production of a modern translation of the Bible in both French and English.

The English edition, widely known as the Jerusalem Bible, was published in 1966—10 years after the French one—and, though partly a translation of a translation, was quickly acknowledged both by scholars and ordinary readers of the Bible as one of the best available in the English language.

The Jerusalem Bible is now standard equipment for many Protestant clergymen and other students of the Bible.

That Bible was only one achievement of a career which was extraordinarily illustrious, though devoted, for the most part, to fields of endeavor not lavishly covered in popular news.

One of Father de Vaux's varied interests was archeology.

Following World War II he directed systematic and extensive excavations of Tell al Far'ah, believed to be the ancient city of Tirzah, the capital city of Omri, king of Israel, approximately nine centuries B.C.

Omri, whose reign is recorded not only in the Book of Kings but also in other contemporary records including the famous Moabite Stone, was one of the greatest in the lineage of Israel.

De Vaux's excavations of the lost capital, from which Omri ruled for six years before he moved to Samaria, are among the

most important archeological achievements of the post-war period.

Yet Father de Vaux became a public figure of international fame only because of his part in the discovery and study of the Dead Sea Scrolls.

From 1949 to 1957 he was one of the chief directors in the task of excavating the Qumran caves and of the restoration of the manuscripts.

He headed the "scrollery," the international team of biblical scholars who jointly pieced together, edited, and translated the tattered rolls and fragments as they became available.

De Vaux was well known to many Canadians, particularly in Toronto.

In the early sixties he collaborated for two years with members of the Royal Ontario Museum in excavations of the old city of Jerusalem. A co-director of excavation was Douglas Tushingham, the museum's chief archeologist.

De Vaux also lectured in Toronto in 1964 under the auspices of the museum and St. Michael's College.

He had planed to visit Toronto again this fall. Father de Vaux's untimely death-he was still in his sixties-was a loss to the whole world.

(Véry Rev. Ernest Marshall Howse is a former moderator of the United Church.)

## Archbishop says power is the most crucial issue facing mankind today.

Most Rev. Michael Ramsey, 100th Archbishop of Canterbury, has left Toronto after a hectic week of lectures, interviews, TV tapings and sermons.



Most Rev. Michael Ramsey

Respected widely for his scholarship as well as his rank as spiritual head of world Anglicanism (he is the author of many excellent works, particularly his book on the Resurrection of Christ) he cuts a strange, yet arresting, figure in a Canadian setting.

His bold profile—with his flowing fringe of white hair—and stocky stature combine with the note of authority and conviction in his voice to give an impression of great personal force.

When he speaks people sit up and listen.

At the same time his aristocratic accent and his titles make him seem to belong to another time and place.

The impression lingers-until you begin to hear what he has to say with your mind as well as ears.

The men who heard him at the joint meeting of the Empire-

and the Canadian Clubs in the Royal York on Monday, for example—whether they all agreed with him or not—found him speaking very much to this age and to today's urgent problems with clarity and urgency.

There were cries of "hear hear" from many tables when he said that the most crucial issue facing mankind today is that of power and its spiritual counterpart, fear.

Those who have power, he said, are afraid and oppressive, lest they lose it; those who do not, fear its misuse by those who have.

He went on to show that the gospel is not just about love, as many suppose, but about these very issues—power and fear.

"The trouble is that man ignores the biblical message that all power is from God and that we hold it as stewards," he said.

Power, whether it be that of government or of trade unions, is for service to others. This is what the life, death and resurrection of Jesus is all about."

In the three lectures given at Trinity College (the main purpose of his visit) he spoke on the theme. The Crisis of Faith Today, and frankly tackled questions such as: "Can we believe the Bible message that God is good and loving in the face of the world's agony and suffering?" The Resurrection of Jesus—did it really happen?" and "Is religion an escape or the way to freedom?"

It was no cosy reassuring approach but a demand for intellectual struggle, daring living and costly service here and now. From the outset he challenged the overflow crowds to grasp their faith anew.

In a world that is bewildered about the direction in which it is going, we who are Christians profess to have the answer. But we can fail the world in two ways. We can become too bewildered ourselves to present the answer with conviction; or



we can be complacent about our faith through a false religious security. But Christian faith is neither easy nor secure; it is a hazardous adventure."

With his oft-repeated theme, we must die to live, he made it seem an adventure indeed.

He spoke with understanding of youth's impatience with existing church institutions, but added.

What I say to them is this. Do it your own way; but be sure it's Christianity you are living and be sure you do it better."

He made an impact-one that will remain for a long time. With his conviction about ancient certainties linked with a broad grasp of humanity and its present searching, he seemed solid, aware, alive.

Above all, what he believed and talked about had made its mark on him. You could see it shining in his face.

I am seeking a man.

— Diogenes (with a lantern in broad daylight)

## The Church Hits Oppression in Mexico

Sent by **M. Porter**

Mexico's traditionally conservative Roman Catholic Church has published a report attacking social injustice in Mexico and criticizing its own lack of action in fighting oppression of the masses. "In the silent but real oppression of classes and sectors of Mexico", the report said, "the church seems to have played a role of spectator, if not of accomplice." The lengthy document prepared by the Episcopal Commission for social action and entitled "Justice in Mexico" is to be presented to the Synod of Bishops in Rome.

The report which covers many aspects of national life including the influence of the U.S. on Mexico, is considered the most progressive statement ever to come from this country's Catholic hierarchy. Its publication also indicates the growing strength of the Mexican Council of Bishops in the past an organization allied to the landed and business classes.

Since the large scale anti-government movement of 1968 crushed after four months when the army fired on a student demonstration, killing over 100 persons, the conservative hierarchy has been increasingly challenged by a growing group of progressive priests and bishops, led by Most Rev. Sergio Mendez Arceo, bishop of Cuernavaca. The main points made are as follows: The marked affinity of the church toward economic power groups prevents it from fulfilling its prophetic vocation. The unionized worker force grown weaker as the managerial class has become stronger, so that wages have fallen and the basic needs of the worker has not been met.

The peasant class suffers from political and economic domination internal colonialism, unhealthy conditions, unemploy-

ment, clerical paternalism and widespread exploitation.

The indians suffer from economic, social and even religious discrimination, and are regarded by many people as human beings of the lowest category, manipulated and exploited.

The U.S. exercise a hegemony over Mexico, which converts Mexico into a complement of its own system as a peripheral and dominated country.

However the reports stiffest criticism is reserved for the church itself, "the lack of commitment by various of the church toward oppressed and marginal populations is remarkable," the document declared. "The church works among these peoples but in general it does not share their problems and it lacks interest in their aspirations. On the other hand, it timidly accepts illegal situations and unjust actions complacent courtesy toward the powerful classes."

Prove all things; hold fast that which is good.

(Letters)

## **I met a Dutch girl**

Brussels, Oct. 1, 1971

Dear Family,

This month brought so many blessings. I am very thankful to our beloved True Parents. I could get many good contacts. Among them, I met a Dutch girl, Ria, speaking fluently the two languages of this country and also English and German. We got a very close relationship within one week. Now she returned for two months to Genf, from where she was led to Brussels. Her heart is so opened for the truth and she wants to study deeper the Divine Principle and to practise family-like. Therefore we will meet us again in December in Vienna. Then she has more than one month holidays. For having spiritual relationship during the two months we pray every day for an hour at the same time and we read the Principle.

I am also working with one prepared couple, we meet twice a week.

Alain and Jean, two students, also have interest and are studying the truth. I hope very much among them are someone who can follow the truth and serve our True Parents with all heart. I want to sent you all my love and prayer!

In the name of our True Parents

*Anita Jaspers*

**With much vigor and enthusiasm the  
revival team was being trained**

Frankfurt, Oct. 7, 1971

This was truly an eventful month for Father. On Sept. 11 and 12 we attended the country-leaders-conference in Rome, where Martin and I gave a full report of our experiences in our Homeland, Japan, Manila, Philippines(attendance of the WACL-Conference) and India. Some pictures of our True Parents with Hyo Jin and the younger Children at the lake were already developed and brought much joy to all of us. We felt their presence very strongly. What a privilege, to know them personally. -Each country-leader gave a report about the activities in his country and we all could learn a great deal from each other. We are thankful to Father for bringing us closer to the realization of a unified Europe.

The Essen-family as well as other members from the Ruhr-district were happy to welcome Mr. Kuboki, Mr. Hirota and Miss Yoshida at the airport in Cologne and are grateful for the time they spent with us in Essen. We all hope that their trip was successful in all respects and that they had a safe return to Korea and Japan.

During the month of September ten more Holy Grounds were established in different cities and we are grateful to our Parents for making all this possible.

In the first week of September we bought two camping caravans and organized our revival team of 12 boys and girls. With much vigor and enthusiasm the team was being trained in singing, street-preaching, effective witnessing, musical performance, sports etc. and after a few days the team had its first appearance in the university city of Aachen with great success.

On Sept. 25, the very next day after the departure of Mr. Kuboki and his party we left with the team on a round trip of Germany starting in Esen and covering such cities as Hannover, Hamburg, Heidelberg, Freiburg, Stuttgart, Munich, Nürnberg and Kassel. We were most successful in witnessing and street-preaching while wearing our posters, drawing exceptionally great crowds in Munich, Nürnberg and Kassel. We only spent one day of concentrated witnessing in each city but we could reach several thousand people during our 12-day campaign. We really the hearts and minds of the crowds proclaiming the mighty words of our Father and experienced the power of Principle on a larger scale. It was quite interesting to see that people kept on discussing the words they heard in large crowds for hours after we already left the scene to start a poster-march through the heart of the city. It was like a great spiritual awakening. Especially the older generation expressed their positive feelings to see fresh and clean young people witnessing to God and urged us to keep up the good fight.

On Sundays the streets in the cities are almost empty, therefore we decided on Saturday evening to camp out in the woods and spent the Sunday in the beauty of Father's creation for training of the team. Father blessed us with an exceptionally beautiful and warm day and all of us enjoyed sports, singing and sharing in the fresh country air. Filled with much joy and energy we proclaimed the Truth in the next city on Monday morning.

We are grateful for our new members in all the different cities. Our families in Norway and Sweden are doing very well.

The Essen center welcomed Franco, our brother from Italy, who wants to spend about a month with us to experience center life in our country. Through frequent exchanges the European family will grow closer together.

All our love to Father, Mother, the Children, Mrs. Choi, to

you and all the family. We are always with you in our prayers.

In the name of our True Parents,

*Paul and Christel Werner*

**Many people are very much impressed  
by our Leader's symbol**

Frankfurt, Oct. 31, 1971

We just completed a 40-day tour throughout Germany with our revival team, staying three days in each of the cities, where our centers are located. Our members in those cities took three days of leave from the office if at all possible, to work together with the team. A great impact had our streetpreaching while wearing big posters proclaiming Father's Truth. Every day, for 7-8 hours straight, people were confronted with the Principle by the hundreds. It was quite interesting to observe their reactions to the street preaching. Our members, taking their positions in the streets (most of them all-pedestrian streets) started preaching immediately, drawing big crowds in some cities within minutes. In other cities people stood from afar, but listened to the words very attentively. Wherever we went, our action had quite an impact and many people of all age groups came to the centers to listen to Principle. Many people are very much impressed by our Leader's symbol on the posters and are eager to find out the meaning behind it. The team was very sorry that they had to witness in Berlin without posters for security reasons, but the result was very good. Many people came to the center in the evening for further studies and quite a few have accepted the Truth all

over Germany.

Meanwhile the team is getting more and more used to preaching to crowds of people and on the other hand to keep on preaching for hours, even if people only walk by and nobody will stop and listen. Even this has a great effect on people, because they admire our courage and persistence.

The trailers have proven to be a wonderful solution as living quarters for the team. Right now we are witnessing full-scale at the university in Frankfurt for three days and then we'll be on the road again to the next city, where our members are eagerly looking forward to the reinforcement of spiritual power. A newspaper in the city of Cologne gave a short but very positive report about our activities there.

In Berlin the family is growing very fast and we just opened our second center in another part of the city. Life is getting more and more dangerous in that city. Our girls cannot visit the Holy Ground without protection even in the daytime.

Our members in the centers all over Germany are working hard to bring many people into the family.

We are always with you in our thoughts and prayers and are sending our deepest love to Father, Mother, the Children, Mrs. Choi, to you and all the family.

In the name of our True Parents,

*Paul and Christel Werner*

**We can report that again one person  
has accepted the Divine Principle**

Athens, October 24, 1971

Dear Family,

With thankfulness to our Parents we can report that



again one person has accepted and the work goes on.

An other has heard the Conclusion and the translated Principle is now being corrected.

We long for the time that we can have a 4th position in the center living with us. Until now all members live still outside the center.

Frossini has started her studies in England and lives now (in Dorney Cottage, near London) with the Family.

Spiros went to Italy for his study and we hope he can live in the center in Rome.

Since the European Conference with Mr. Kuboki, we visited the people he had met in Athens on his world trip.

These contacts are successful. We were two times invited to have dinner with the Ambassador of the Republic of China.

We are glad to have a prayer room in this center, which resembles the sphere of the Orthodox monasteries.

O how are God and Parents suffering for mankind, could we do what they do for the restoration of all people?

Love to all of you in gratitude to our True Parents,

*H. ten Bokkel Huinink*

### **We have had three all-night prayer vigils**

Georgetown, October 12, 1971

Dear Mr. Chang,

I am afraid that I have not written a report for some time now and I am sure that you would all like to know how things are here.

In Georgetown, the Capitol, things are rather slow. There are too many attractions so it is quite different to get people to sit and listen. However, those who have accepted

Divine Principle are growing and we are all working hard trying to get new members. Barry Ward is learning to teach and Jacqueline is much more active now. We have not started building our center as yet because of land transport problems but we are praying that before the dry season is over we would be able to make a start.

Over the West Bank, there are many more members all of whom are quite active especially Vincent Hunt, Ricky Telford, Allan Shepherd and Doreen Jordan. I have been meeting many new people over there. The main town is called Vreed-en-Hoop (Dutch for Freedom and Hope) and there is quite a lot of spiritual activity. Mr. Chung who recently heard all of Divine Principle is now trying to get together another group further along the Bank.

So far we have had three all-night prayer vigils for the movement in Guyana and next weekend there will be a seminar which we are hoping to have outdoors in the Botanic Gardens near the site of the Holy Ground. Because of heavy rains it is nearly always impossible to stand and pray on the Holy Ground and because of the flat coastline a suitable site is hard to find.

The Family in Guyana send its love and best wishes to the True Parents and families all over the world.

Mansei!

In Their Precious Name,

*Barbara Burrowes*

**My trip brought new impetus to the Italian movement**

Rome, Oct. 12, 1971

Dear Mr. kim,

This is my 40 day report since I left Seoul. My trip

brought new impetus to the Italian movement, new zeal and new direction. The new center is on the first floor in a street near the university. It has 9 rooms and much more space than the previous center. I am looking also for a new place in Milan. I have been there many times and have changed several members and the outcome has been very positive. Recently Mr. Kuboki spent seven days with us and we were able to make many appointments for him to meet with spiritual and government leaders. Apart from this aspect of the trip the members had an opportunity to meet Mr. Kuboki which they certainly will not forget.

In these days there has been the synod of Bishops in Rome. The difference between the conservative and progressive elements became even more pronounced. As to the churches attitude on communism His Eminence Cardinal Yu Pin said, "Even though the church has denounced communism in every aspect of its ideology there is little anti-communist activity." We hope though to be able to organize a united front with different Christian and anti-communist groups.

We send out love and prayers to Our Parents and all the Korean members.

In Our Parents' Name,

*Martin and Dawn Porter*

**The IFVC has the will and power to carry out the difficult  
work of getting the ultimate victory over Communism**

Tokyo, Oct. 1, 1971

Dear Mr. Chang,

It is my great honor and privledge to inform you that, in sucession to Mr. Masatoshi Abe, I have been newly

inaugurated as Secretary General of the International Federation for Victory over Communism(IFVC of Japan.)

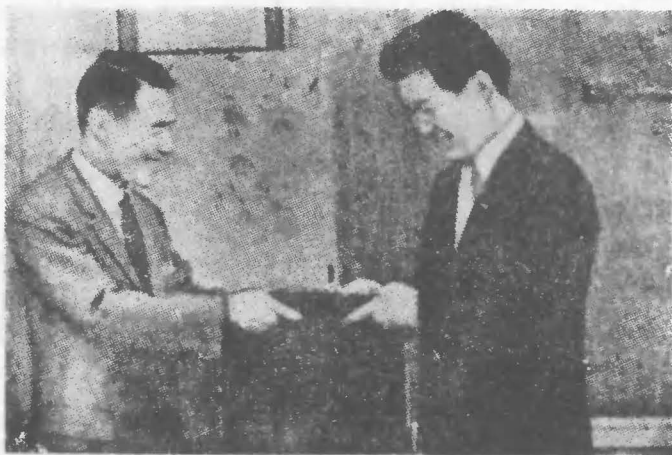
The Japanese IFVC was established in April 1968 with a view to establishing on earth a just and lasting peace based on love and truth by overcoming Communism, which we believe, is a wrong idea because of its principles of godless materialism, violence and hatred.

The IFVC has its own guiding principle called "The Theory of Victory-over-Communism," which is a synthetic philosophy of politics, economics, history, ethics and religion. The theory can completely criticize and conquer the Communist philosophy of Marxism and Leninism. Everybody can become a freedom fighter once he learns this theory.

With this guiding principle as its powerful weapon, the IFVC members have been making various kinds of activities for the cause of freedom and justice. Especially, the success in holding the 4th Conference of the World Anti-Communist League (WACL) in Japan in September 1970 has let it widely known that the IFVC has the will and power to carry out the difficult work of getting the ultimate victory over Communism and realizing a genuine world peace and prosperity.

At present Japan is faced with many difficult and dangers. As seen in the recent confusion among the Japanese people over the China problem, Japan is now under a crisis caused by overt and covert infiltration of Communism within and from outside. Under such circumstances, the IFVC is now making utmost efforts in order to lead the Japanese public to the righteous direction of promoting friendship and cooperation with the free countries in Asia and the world.

President Kuboki of the IFVC has frequently visited various countries to talk with many leaders and freedom-loving citizens about the necessity and effect of the Victory-over-Communism Movement by the IFVC. Mr. Kuboki is now



Former Secretary General Masatoshi Abe and New Secretary General Gentaro Kajikuri (right) at the Inaugural Ceremony

staying in New York as a member of the WACL mission sent to the U.N., in accordance with the resolution adopted at the 5th WACL Conference in the Philippines, for the purpose of opposing the entrance of Communist China into the U.N. and protecting by all means the seat of the Republic of China in the U.N.

I believe that, no matter how powerful and predominant they may seem at present, the Communist forces which are essentially evil and mistaken, will decline sooner or later. It is my firm determination that I will make every effort in my power, under the leadership of President Osami Kuboki, to steadily promote our movement till we get the final victory.

I sincerely hope that you will keep interest in our movement and promote friendly relations with our IFVC. Your kind support and cooperation will be highly appreciated.

With best wishes,

Respectively yours,

*Gentaro Kajikuri*

## **We read the Divine Principle in Arabic**

Beirut, Oct. 9, 1971

It is all the time a great event to receive news from our family by the "Way of the World." We are very thankful.

In Beirut, we moved in a big center where two boys are living with us now with them, we could clean the center and make the necessary things (board table, etc.) that we can bring people to teach them Divine Principle. Here in the new center the rythm became more stronger. The boys get up at 6:30, we pray in Our Leder's room and from 7 to 7:30 we read the Divine Principle in Arabic. We already began meetings every Tuesday and Friday. Most of the time people come. One new student, Christian, came almost every day. He has accepted the conclusion. He went with us on the street spreading pamphlets. His father is making problems now trying to get a priest to change his desire to joining us. We just began to spread 4,000 invitations, so as more as we can we go to people. At 11:30 at night we pray in our Father's room. We have a very great hope to see our True Parents in the Middle East to give them a root of our great family.

We send all our love and prayers to our True Parents, to you, to Mrs. Choi and to all our Korean family.

In Their Blessed Name,

*Remi and Corry Blanchard*

## 2 weeks ago we had a "Korean night" in the Family

Oslo, October 21, 1971

Dear Mr. Kim,

Our heartfelt thanks go to our True Parents and the whole Korean Family, who have made our way in the Divine Principle possible and who are still doing so very much for us. We are trying our very best so that many people in this country, too, might be quickly restored for our Heavenly Father.

We began with a new condition that each one of us speaks to a new person every day. Since last week we also began having a short morning service on Wednesdays before we go to work. By starting out together like this, we shall live through the day more conscious of our responsibility and more concentrated on our task.

About 2 weeks ago we had a "Korean night" in the Family. A Korean secretary who is working with a Norwegian-Korean organisation here, agreed to show us some slides from Korea, play some music for us and sing with us. She also answered questions for us. She has just been in Norway for about three months, so her memories are still all fresh. We enjoyed this evening very much, and it did bring Korea closer to our hearts and minds!

There happened something else, wonderful and encouraging, which I want to share with you. An old lady, she is about 86, had been praying for one of our Family members for several years. After this member, a girl, started living and working with us, the old lady was so happy and she said that God has heard her prayers as this girl was now doing something for God. The other day when we moved to the new Center and had financial difficulties, she said to the girl that

Jesus had awakened her during the night and told her to give us so and so much money every month. The amount in itself is not so big (as she is not rich) but she gives regularly and even increased the amount a bit.

So many people in this country seem to be close to Jesus, so we are praying that they will really listen to his advice in due time in order to accept the new revelation as truth from God and that they will follow our True Parents ardently.

May our Heavenly Father strengthen and bless His world-wide Family.

In the name of our True Parents,

*Ingrid Schneider*

### **Truth is taking its course towards victory!**

Stockholm, October, 21 1971

Truth is taking its course towards victory! The talks in the streets or ideas followed up in small groups or by single persons like authors etc. show that the spiritual world is working hard. Articles in the papers, dissertations and front pages of religious books prove that "the new age" has already begun.

Using different methods we try to find people for the active principle work. Father shows us people who are prepared, but often they do not want to go the way, sometimes from fear or from personal or egoistic reasons. How much patience must our Father have with his stubborn children.

Last month we taught 9 people the Divine Principle in our center, others outside the center. Furthermore we distributed more than 1000 invitation cards and layed conditions by fasting and Principle work in the morning before going to work. The



last chapters of the study guide have been translated and 40 copies printed. Very strongly we felt Father's joy that this work is done. Now we have spiritual food.

The political, economical and social problems which have increased here in Sweden during the last months make some people wake up; They stop thinking that Sweden is the paradise on earth. On the other hand there are many who are very much disappointed about the world situation and become tired. The more we appreciate that, we may know the truth and the plan of restoration in this time, and we want to do our best to change Father's suffering and the suffering of his creation into joy and happiness.

Hearty greetings to all brothers and sisters in the world. By the love of our Father we feel as one family.

In the Name of our True Parents

*Friedhilde Bächle*

### **I went back to my beloved mission field**

Stockholm, Oct. 2, 1971

Dear Mr. Kim,

Back in Sweden! With new residential certificate and labour permit after several weeks' stay in the Frankfurt center Germany. Having in heart a feeling of victory, I went back to my beloved mission field.

The next day, Laila Gullberg and I went to see our new center, a rather nice apartment with two rooms in the center of the town. We moved in the very next day and started painting, cleaning and fitting up the rooms. Yesterday our center was given back to Father, and with Him we felt great joy. We are very grateful for the precious gift we have in

our hands; the Divine Principles.

September is the month when in Stockholm numerous ecumenic student associations, groups of Bible study, and anti-Communist groups are starting their winter session. So there are good possibilities to get into contact with new people besides witnessing in the streets.

Since I have been back, five people came to hear the Divine Principle. We want to give to each of them much love and truth. Equally we want to grow very quickly in order to be able to assume responsibility and to be true representatives of our heavenly Father.

Mankind is longing for truth and for the solution of all individual, family, national and cosmic problems. We pray that Father might bless His work in the whole world and feel very deeply connected with all who are working for the True Parents.

In Their Name

*Friedhilde Bächle*

## Short History of the Holy Spirit Association for the Unification of World Christianity

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon, who was born at 2221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyungan Buk-Do Province on January 6 (by lunar calendar), 1920.

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

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

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

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

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

years.

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

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

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

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

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

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

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

of HSA began earnest.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the golden age of Asia  
Korea was one of its lamp bearers  
And that lamp is waiting  
To be lighted once again  
For the illumination in the East

—Rabindranath Tagore —

