

THE NEW AGE FRONTIERS

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San Francisco 17

We are Cosmic Persons!

Young Oon Kim

"For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's ~~sa~~ will save it. For what does it profit a man, to gain the whole world and forfeit his *life*? For what can a man give in return for his life? For ~~ho-~~ever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy ~~angels~~. "(Matt. 8:35-38)

Abraham's symbolic offering of dove, ram and heifer represented the whole creation signifying the entire course of God's providence of restoration. When he made a mistake in this offering by not cutting part of the offering, he made a condition for his descendants to suffer in Egypt for 400 years and he himself failed to be the father of faith.

When Jacob accomplished the restoration of the birth right and Canaan on an individual level, he became the father of faith and his descendants were blessed and chosen as God's people.

When King Solomon erected a temple, God could start a new dispensation with the temple. But Solomon became corrupt, God divided Solomon's kingdom into two parts, and the dispensation with the temple was delayed until the Jews came back from exile and reerected the temple.

When John the Baptist was chosen to be the forerunner to the Messiah and baptized Jesus, a most significant link was made between the old and new dispensations. Jesus was to succeed the old dispensation on which he was to start the new dispensation. There was no sense for John to continue his old work apart from Jesus. But John did so, his power declined, and he ended up in prison. He not only personally declined but also caused the Jewish nation to decline by rejecting Jesus.

We have been called and chosen to fulfill the mission which is somewhat similar to that of men, such as Abraham, Jacob, Solomon and John the Baptist.

The work started by our righteous predecessors from the time of creation, from the time of Abraham and Jacob is to be fulfilled by us. Therefore God's dispensation carried on vertically throughout history is on our shoulders. We must bring about its fulfillment. The patriarchs, prophets and all the righteous are depending upon us for the fulfillment of the historical task.

We are the first ones in this generation to have known God's plan and work for the past, present and future so clearly, the Father's heart so closely and the hidden meanings of the Bible so plainly through the Divine Principles. By calling us the Father put on our shoulders the grand task of the universal restoration. By simply telling the Divine Principles we awaken people to know the Father's plan and work. The words were given to us to spread horizontally throughout the entire world raising people from the dead one by one, group by group, nation by nation. We are the pioneers of the new world whose restoration is solely dependent upon us.

Therefore we are not only vertically responsible for the fulfillment of historical task but also horizontally we are responsible for all nations and peoples to give witness to them of the final dispensation.

Furthermore it is we who are laying the foundation of the New World. It is we who are going to be called forefathers of the Golden Age. The law of life we sent, the pattern of worship we make will become the new law and the new pattern of life for the future world. The covenant Abraham made with God by circumcision became the law for his descendants, the pattern Jacob made became the pattern of course for his successors, Moses and Jesus on different levels. Exactly what we do today will set an example for and affect our future generations.

There was no generation in the past whose task was related to the whole cosmos vertically and horizontally. We are cosmic persons who are responsible for the restoration of the entire cosmos. This is why we have the highest privilege in all history.

This year we see that things are different from last year. People are more ready, spirits are more active. More and more we see the mighty forces of the heaven world working in and among people and nations.

The most favorable time in history to work for God has been given to us. Be aggressive

in your approach! Hold **high** the torch of the Newly Revealed Truth of God, the Divine Principles!
The host of heaven be with you always.

STUDY OF COMPARATIVE RELIGIONS

Y. O. Kim

TAOISM

(The Religion of The Divine Way)

1. Introduction:

Taoism is the oldest personally founded religion in China. The question has been raised whether Taoism really is a religion at all. There is not a word in the Tao-Te-Ching of the sixth century B. C., that savors either of superstition or religion. Taoism did not become organized as a religion until the Han Dynasty in China, shortly before the Christian era. Taoism has had a pope ever since the first century of the Christian era.

Among the religions of China it is one of the officially recognized Three Religions, Confucianism, Taoism, and Buddhism. So the three have been in that country about as long Christianity has been in the world. They have not only coexisted, but intermingled. Innumerable Chinese worshippers participate in the ceremonies and contribute to the maintenance of the three religions. However, the distinctive emphases are clear. According to Confucianism, religion consists in obeying the rules of proper conduct between the superior and inferior members of human society. According to Buddhism in China, religion consists in meditative world-renouncing self-discipline with faith in a personalized deity. According to Taoism, religion consists in a mystical following of the divine way of the universe.

2. Life of the Founder, Lao-tze (604-517? B. C.)

Only little is known concerning the biography of the founder, Lao-tze. The main source of information is a short sketch of 248 Chinese words by Ssu-ma Ch'ien about 500 years later. Lao-tze was born in the province of Honan, Central China, about fifty years before Confucius. Thus the two founders of a religion in China were contemporaries. Lao-tze was also a contemporary with Zoroaster in Persia, Mahavira (the founder of Jainism) and Buddha in India, and the great Hebrew prophets, Jeremiah, Ezekiel, and the Isaiah of the Exile. Lao-tze was keeper of archives at the court of the Chinese dynasty of Chou. On account of his official position and great learning the "Venerable Philosopher" was visited by Confucius, who then was 34 years old. Lao-tze chided that historian-to-be and busy young reformer, who desired to search out the ancient history of China and to restore its passing glory by a scheme of social proprieties. "The men about whom you talk are dead, and their bones are mouldered to dust. Put away your proud airs and many desires." Lao-tze urged Confucius to search quietly and personally for the Tao, which is the mystic principle of the universe, and which alone can furnish the key to religion and life. When the young man asserted that he had been studying diligently in books for 20 years past, Lao-tze replied: "If the Tao could be offered to men, who would not wish to offer it to his Prince? If it could be presented to men, who would not wish to present it to his parents? If it could be announced to men, who would not wish to announce it to his brethren? If it could be transmitted to men, who would not wish to transmit it to his children? Why do you not obtain it? This is the reason: Because you do not give it an asylum in your heart." After this interview Confucius, who later was to be recognized as the most famous scholar and teacher of all China, said to his disciples: "I know how the birds fly, how the fishes swim, how animals ran. But there is the Dragon, I cannot tell how it mounts on the wind through the clouds, and flies through heaven. Today I have seen Lao-tze, and I can only compare him to the Dragon." Lao-tze must have appeared to Confucius like an other-worldly dreamer, soaring among the clouds of his own speculations. And Confucius must have seemed to Lao-tze like a busybody, meddling in everybody's affairs. The two most influential men of China were indeed different from one another in their interests, aims, methods, and general systems.

Lao-tze resided in Chou most of his life. He began to question the wisdom of having any government, he even set down the search for knowledge itself as vain, since it led only to a perversion of the simplicity in which men are meant to live. So, having found his position as an official a false one, he resigned from it and returned to his own house. The rest of the story is even more questionable. Driven by an unceasing desire for escape into the unknown, fed by his aversion to curious visitors, Confucius among them, the aged philosopher decided upon flight into the West. In a two wheeled carriage drawn by black oxen, he set out, prepared to leave the world of deluded, society-corrupted men behind him. But the keeper of the gate at the western pass, his friend Yin-hsi, persuaded him to write down his philosophy. Lao-tze thereupon lingered in the gatehouse long enough to compose the treatise which has come to be called the Tao-Te-Ching or Treatise of the Tao and Its Virtue consisting of 5000 and odd words.

Then he departed, No one knows where he died.

According to Confucianism the guiding principle of life is appropriate reciprocity; so if a man has done an injury, he should be punished with exact retributive justice. "Recompense injury with justice, and recompense kindness with kindness." But according to Lao-tze an injury should be met by a superior goodness. "Recompense injury with kindness. To those who are good to me, I am good. And to those who are not good to me, I am also good. And thus all get to be good. To those who are sincere with me, I am sincere. And to those who are not sincere with me, I am also sincere. And thus all get to be sincere."

According to X Christian standards Lao-tze professed a principle of meeting evil which is superior to that of Confucius. Yet his actual conduct must be estimated as decidedly inferior to Confucius. The two contemporary founders of religion in China lived in the same general social situation. Lao-tze also lamented "the poverty of the people," "the greater disorder," "crafty dexterity," "thieves and robbers," the destructive bravado, the unthriftiness and self-seeking of the time. But, instead of resolutely facing the evils and attempting to apply his principle concretely, as Confucius did, Lao-tze only talked some sage advice; and then he resigned from his government post into convenient irresponsibility, as many another Chinese official has done even to modern times. "To withdraw into obscurity is the way of Heaven." So he simply withdrew from the troubles of China, and went west.

3. The Sacred Scriptures of Taoism.

The chief literary treasure of Taoism is a document which is usually attributed to the founder himself. The title, "Tao-te-ching," means literally "Canon of Tao and Virtue." The contents of the Tao-te-ching are a series of unsystematically arranged generalizations and counsellings. Besides the three chapters which contain autobiographical allusions and a few general references to the contemporary social situation, there are no historical references whatsoever, either to specific persons or to any events in China.

Heysinger expressed high estimates of the intrinsic value of the Tao-te-ching. "A work so recondite, and yet so clear and simple, ... so surprising an accordance with the latest teachings of philosophy and science, ... Its precision, its analysis, its teachings, and its methods are above praise. And in purity it is spotless, Samuel Johnson also said in his book "Oriental Religions and Their Relations to Universal Religion", "Nothing like this book... So lofty, so vital, so restful, at the roots of strength; in structure as wonderful as in its spirit. Terse aphorism of a mystical and universal wisdom."

4. Pre-Taoist Schools

The philosophical formulation of Taoism took place during the 5th and 4th centuries B. C. However some contributory developments came first. There were forerunners who prepared the way. Already in the 6th century, Confucius seems to have met some nameless representatives of a pre-Taoist school. They were recluses who rejected "civilization." There were other forerunners who were critics of human ways and institutions resembling the Sophists and Cynics even then stirring up the Greeks. They spoke with wit and pungency; and a certain unconventionality in their point of view made their sayings all the more intriguing. This unconventionality is well illustrated by Yng Chu, who lived at the end of the 5th and the beginning of the 4th century. Seeing that China was in a chaotic state beyond all help that he could devise, he seems to have concluded that turning his back on society and cultivating his own personal life was the only true good. He said quite smartly, "each one for himself!" Not allowing outside things to entangle one's person" was his cardinal principle.

Even more unconventional were P'eng Meng and his followers, T'ien and Shen Tao. They resolved to discard knowledge, be impartial and non-partisan, adopt an easy-going and unobtrusive manner, have no anxiety for the morrow, and let events just take their course without interfering. It was their opinion that the wise man who has acquired the secret of the good life "follows the inevitable," and "simply moves with things." Shen Tao discarded knowledge, abandoned self, followed the inevitable, and was indifferent to things, ... He said: "Knowledge is not to know." He was one who despised knowledge and would destroy it. Stupid and irresponsible, he ridiculed the world's way of preferring the virtuous; careless and impractical, he condemned the world's great Sages; shifting and slippery, he changed about with circumstances; disregarding right and wrong, he was only concerned with avoiding trouble; learning nothing with knowledge and thinking, paying no attention to past or future, he stood loftily indifferent to everything.

5. The philosophy and ethics of The Tao-Te-Ching

As it stands, the Tao-Te-Ching is hardly the product of one mind. Interpolations and repeated editing have altered its original form. But doubtless most of the present version comes from the 4th century B. C.

The Tao-Te-Ching accepts unquestioningly the theory that when things are allowed to take their natural course they move with a wonderful perfection and harmony. This is

because, in such case, the Tao (the eternal Way of the universe) is not hindered in its smooth operation.

What is the Tao? Its definition is acknowledged to be difficult. The opening sentences of the Tao-Ta-Ching say it is impossible. The Tao that can be expressed in words is not the eternal Tao; the name that can be named is not the real, the absolute name. The Tao is wrapped in cosmic mystery, and reaching for it is grasping through mystery into deeper mystery. Yet it is the sole source of the active power (virtue) in existent things. "The mightiest manifestations of active force flow solely from the Tao. The Tao in itself is vague, impalpable, within it there is Form. How vague, how impalpable! Yet within it there is Substance. How profound, how obscure! Yet within it there is a Vital Principle."

The Tao pre-exists and it is non-being, yet the Tao operates in the realm of being. Heaven and Earth attain complete harmony and order only by letting the Tao take its course, and even as the emperors of the Golden Age brought health and prosperity to themselves and their people by attuning themselves to the Tao, so any man can attain the highest well-being only by arriving at thorough conformity with it. Man has the power, and he has used his power, to choose his own way and build up his social habits after his own plan rather than after the eternal plan of the great Tao; but thence have sprung all the ills and pains of man, in the midst of the strange, queer "civilization" he has formed. He has chosen to move contrariwise to the eternal Tao, and it has been life swimming against the current: Nature is fighting him by flowing the other way. Perhaps he thinks he is big enough to overcome Nature. But he is not. Men have the power to think and feel and act as they like, and the Tao allows, or rather does not disallow them. But not to the extent of causing to be itself! "Nature is not benevolent; with ruthless indifference she makes all things serve their purposes, like the straw dogs we use at sacrifices. What is contrary to the Tao soon perishes. He who is self-approving does not shine. He who exalts himself does not rise high. Judged according to the Tao, he is like remnants of food or a tumour on the body -- an object of universal disgust."

The Tao is not a noisy process; it is quiet, so quiet that its presence cannot be detected, save by intuition. "The Way of Heaven is not to contend and yet to be able to conquer, Not to declare its will and yet to get a response, Not to summon but have things come spontaneously." "Tao produces all things;... It produces them without holding possession of them. It acts without depending upon them, and raises without doing it over them."

Therefore Heaven and Earth -- and men, too, if only they would -- may safely resign themselves to it, and experience complete fulfillment of being. "The Tao is every inactive, And yet there is nothing that it does not do."

People who do not follow the Tao-way may meet with temporary success; but let them beware! For there is an invariable law in things, that if any movement goes to its extreme of development, it necessarily has to execute a "return" or "reversion." Pride goes before a fall; success reverts to calamity; all endings return to beginnings.

So universal and constant in all things is the process of reversion and return, that all natural process is marked by sameness; all things go back to their common origin; ultimately they all blend into one. The Tao at work in each of the "ten thousand things under heaven" is the same Tao, obscure but origination, hidden but all-encompassing.

"Tao begets One; one begets two; two begets three; three begets all things. Therefore the Sage embraces the One." The sage knows that he is himself one with all things in the One. He himself, and all the distinguishable phenomena of Nature, the events in space and time which make their appearance to the senses, are at heart indistinguishable; they are the same in their rise and fall, their growth and decay, but above all in the derivation of their being from original non-being and their return to non-being. All this is the Way of Nature, and is the destiny of all things. The sage therefore yields himself to Nature (the Tao), and does not struggle to assert himself aggressively nor strive for a sharply distinguishable being of his own. "The ancient saying 'Be humble and you shall remain entire' Can this be regarded as mere empty words?" "Leave all things to take their natural course, and do not interfere."

It may be objected that there is little of religion here. For one thing, it may be urged, the Tao is impersonal; and although persons are its expressions in some areas, it is itself without form and void. Therefore one meditates on the Tao but does not engage in formal worship of it. The Tao is not aware of nor does it make a compassionate response to persons; it is but the cosmic mode of action by which Non-being becomes Being. Yet religion may breathe in this rare air -- a one-sidedly intellectual and intuitional type of religion no doubt, but something more than bare philosophy. For the Tao determines destiny; may even be said to be a ruling Force; and conformity to it is a species of religious mysticism. The study of the Tao begins in philosophy; what is the ultimate reality? and concludes as religion:

how may I be in complete accord with this reality?

We turn now to the Tao-Te-Ching's ethics. The central consideration may be expressed in two sentences -- one positive, the other negative. Positively stated, the principle is: one must exhibit within himself the nature of the Tao, and be characterized by its quietude of power, its production without possession, action without self-assertion, development without domination. Negatively, the principle runs: do not meddle with the smooth course of Nature going on her blessed way. As the Tao-Te-Ching puts it, it is wise to practice Wu-Wei (quietism, non-aggression, non-meddlesome action, ~~do nothing~~ or inactivity). Therefore, the sage carries on his business ~~without~~ action, and gives his teaching without words. The sage exhibits a retiring. He says to himself: "Without going out of the door one can know the whole world; Without peeping out of the window one can see the Tao of heaven. ~~He~~ names everything without seeing it; ~~He~~ accomplishes everything without doing it." Such a one will appear stupid or out of this world. Other people are wideawake, knowing; he alone appears dull, confused, even uncomprehending.

This seems negative indeed; but not so, says the Tao-Te-Ching; there is affirmative power in the quietism of Wu-Wei; its attendant virtues in human life are kindness, sincerity, and humility; if one does not meddle with others, human relations will fall as the Tao brings them to pass, naturally and simply; there will be a spontaneous birth of true love, real kindness, simplicity, and contentment in the lives and relationships of men.

But Taoism was not going to continue for long in this intriguing vein, philosophically defining the nature of things and the meaning of life; it was going to be turned into a species of magical theory and practice, and Chuang-tze was to share the responsibility for giving it an impetus in this direction.

Chuang-tze, in the 4th century B.C., was the Taoist author whose writings are the most widely enjoyed. He conveyed religious ideals by means of graphic narratives, imaginative conversations, meaningful ~~poor~~ proper names, incisive proverbs, and quaint paradoxes.

6. The History of Taoism

Throughout its possibly 2500 years of existence Taoism has stood opposed to Confucianism. A few emperors of China have actually favored Taoism. But for the most part ~~of~~ Taoism has been in disrepute on account of its degradation. The outstanding dates in its history have been the periods of favor and disfavor with the emperors of China.

212 B.C. Emperor burned Confucian books, and established Taoism; sent naval expeditions to Fairy Island to discover the herb of immortality.

1 A.D. The leading Taoist in China endeavored to compound a pill of immortality.

155-6. Emperor first sacrificed to Lao-tze.

574-581 Emperor arranged order of precedence, namely, Confucianism first; Taoism second; and Buddhism third; but soon became disgusted with Taoism and Buddhism, and ordered their abolition. The next emperor re-established both non-Confucian religions.

650-684. Lao-tze was canonized as an emperor; his writings were included among subjects for government examinations.

713-742. Emperor distributed copies of the Tao-Te-Ching throughout the empire; took a dose of Taoist "gold-stone" medicine; magicry increased.

825-827. Emperor banished all Taoist doctors on account of their intrigues and pretensions away to the two southernmost provinces of China.

841-847. Emperor ordered all Taoist and Buddhist monasteries and nunneries closed. Later he restored Taoism to imperial favor, and stigmatized Buddhism as a "foreign religion."

Took Taoist medicine to etherealize his bones, so as to fly through the air like the fairies.

1661-1721. Emperor ordered punishment not only of the Taoist quacks, but also of the patients; forbade Taoist assemblies and processions; endeavored to suppress the various Taoist sects.

1900. The Boxer Uprising originated in a sect of specially ardent Taoists who believed their bodies would be immune against foreigners bullets, trusting the exact words of the founder:

"When coming among goldiers, he ~~is~~ need not fear arms and weapons."

7. Modern Taoism.

The actual outworkings of the system have been quite different from the high theories of its founder. Yet the Tao-Te-Ching itself presents some basis for all of the later developments of Taoism except the hierarchical papacy. Taoists have lost almost totally their founder's original protest against social disorders and his measure of ethical idealism. Taoism always been mystical, but through most of its history it has interpreted the ~~so~~ mysterious mostly in magical and antiscientific terms. Taoism presents a pathetic history. It started with some admirable features, but it has degraded fearfully into polytheism, demonolatry, witchcraft, and occultism. "The functions of the modern Pope are chiefly to bless and sell charms and amulets to be used against disease and similar machinations of evil ~~spirits~~ spirits." The social morality of the Taoist priests is in general ill repute. The easiest approximation to the unperturbed

condition of the immortal Tao is now conceived to be accomplished through the method of retiring into a monastery or a nunnery, and there living inactively so as to produce prodigious longevity. Every one of the authorities who deals with Taoism from personal knowledge of it utters condemnation. "For centuries, Taoism, a by-word of reproach. . . This cult is little more than an inextricable mass of jugglery and fraud. . . conducted by a body of priests recruited from the very dregs of the empire." "There is little hope for China politically, morally, or religiously until Taoism is swept away from the face of the land. It is evil, and only evil." (H. C. Dubose in "Religions of Mission fields.")

News from Africa

Beloved Friend of Light:

H. O. Tetteh

Here again comes the boundless pleasure of writing to you whose love for God's light grow brighter and brighter.

My silence was for a while and it was due to multiplicity of work. I have now got an employment and I ask you for prayers to have me sustained permanently in this job. What I ask for myself, I am asking also for all mankind.

The Principle is a real inspiration to us and fires us with the determination to keep on keeping on.

Could you please enlighten me a bit about fasting? As it is written that "by fasting and prayers we can obtain what we want."

Indeed my long silence has worried me intensively, but I am glad to let you know that we have studied well the Divine Principles and we do preach to our people too.

I end here with my love enfolding you.

News from Washing D. C.

(Lt. Col. Bo Hi Pak's letter to the Master)

The spring has visited here again. The weather is warm, lawn is green and flowers are blooming. There should be spring in our homeland where you are. I cry longing for the spring in that land where you are.

You are the Spring, Master! You are the Spring of the 6000 years, who have opened this thick icy land with the breath of life. Oh! how I miss the Spring! I am sent to this land by the Spring to be the pioneer of the Spring in order to witness the Spring. The words which you have given are the words of life. Whenever the words are given, new buds come out from dead trees. I am desperately fighting today to make this icy land into a garden of Spring, where all kinds of beautiful flowers will bloom, and yellow and white butterflies will fly in pairs. Then I would like to have you, the Prince of the Spring, the Host of the Spring, to live with you for hundreds and thousands of years. With this excitement in my breast I am fighting to fulfill the mission of the Spring to witness the Spring!

In March I saw the wonderful work of the heavenly forces. The grace and power of God fell like hail, and I had hardly enough vessels to fill and jumped from one place to another without knowing what to do. Oh! the harvest is all ready! but the workers of the harvest are so few. I don't know what to do!

(1) The Increase of Mass meetings.

From the beginning of this year until March the Father drove me into the thirsty masses for the truth with wonderful force. It started this way. In January and February, the churches were scheduled to study Asia and the Far East. I caught this chance and infiltrated into the churches as a speaker on Korea with Brother Lee as a demonstrator of Karate. I spoke rather broadly but stressed the movement of the New Truth in Korea, and the Unification movement of Korean churches and introduced the activities of our saints of the unification. I spoke of the bloody struggle of our members in Korea and of the heart of the Father, which you taught us. The audience became very quiet. Some wept. They were moved so deeply. As the result of this, other churches sent invitations to us, one after another. Brother Lee captured the hearts of the audience with his fascinating art of Karate. Then I attacked with testimony. We were welcomed and received praise everywhere we went. Then they recommended me to others saying, "You must hear what he says!" In this manner the way was opened for me in many churches to speak on the Divine Principles. Wherever I go, I advertise and also tell people that they should see Brother Lee's demonstration. In this way we are working as a team in a wonderful relation of give and take.

Thus I have spoken scores of times in different places in March. Each time I spoke, new doors were opened. A friend of mine teased me saying, "You'd be busy enough just doing this work alone and giving up your major work!" This joke became truth! Until March the rumor was spread mainly in Northern Virginia where I had prepared the

heavenly altar. I have already received more than 10 letters of invitation. Sometimes I have to speak twice a day. The invitations for April lie mainly within Washington D. C., which is even more exciting. The scope of territory from which the invitations come is expanding even to other cities and other states. I have been invited to speak on April 16th to a group of Christian business men in Williamsport, Pennsylvania. They sent me an airplane ticket. I am going to speak at a spring conference of Western District of ICL in Kansas, through which I hope to obtain fame nationwide. I thank you for your prayers and the prayers of the members. I heard that you had told them to pray for the work in America, particularly for the work in the capitol. I am grateful for your concern. All this development has been possible because of your prayer and the prayers of the members. I hope they will pray more for the month of April. Here in Arlington they speak of me as a man of grace and the interdenominational so that any one could hear me. I am most happy to hear this. On the 4th of March a large Church here asked me to give the sermon for Sunday. In the local newspaper my sermon was chosen as the Sermon of the Week. Is this not the work of the Father? Then I went to lead a women's Bible class in the church, a woman brought me her friend and said, "I congratulate you. So many people in our church including ministers had invited her to our Bible class but she never responded. But when I told of you, she came right away, Your power is really great!" This is all your power, Master! In my house we have meetings twice in the evening on a week, Wednesday, and Sunday evenings. People come and go freely, I am selecting and uniting the people whom Heaven may use and laying the foundation of the 'Unification Altar. One day I invited an editor of the religious section of a local paper to our meeting and spoke to him on the Consummation of Human History quoting Scriptures. About 30 people were at the meeting and the editor was moved so much by the atmosphere. He put took notes on my lecture and printed them in a newspaper article. Isn't this wonderful? I am sending his article to you. After the lecture a woman came to me in tears and said, "Seriously I have learned this evening more than I have in the past 35 years." This proves the greatness of the Divine Principles. We who possess the Divine Principles are the happiest ones in the world. Heavenly Father, Principle of the Principles, I truly thank you. Because of the fact that I serve you, I become the most blessed one in the heaven and on the earth. Even if I were to die now, I would have no other desire, because I have you!

(2) The development of the Karate Institute,

The Karate Institute has been established to play the role of a fleet steed for the Divine Principles. In the past 8 months it has passed the stage of a colt and has become an excellent horse who may run for a thousand miles. We had a big festival on March 16th in the Institute. With the cooperation of Ambassador Chung and other staff members of the Korean Embassy, we filled the Institute with guests. Ambassador Chung conferred certificates of advancement, and he and the general secretary of YMCA addressed the guests. The next day the Washington Post with a circulation of 490,000 put out an article about our feast. WTOT TV station showed the demonstration from the Institute, and this news is to be broadcast to Korea through the Voice of America. I am sending slides and you shall see the demonstration through the slides. The Institute's plant is not big enough enough. so we are looking for a larger place, which God will give to us. Please remember Br. Lee, who is working hard for the restoration of America. He is a good worker.

It will soon be Parents Day and then the 100th day of the prince. On such important days we, who are far away from you, feel so lonely. We find comfort only in working hard. I am like a baby crying after his mother. But do not worry about us. We have grown enough to stand alone and fight. We have now mastered the usage of the weapon you gave us. We are like young David in front of Goliath in trial, test, suffering and tribulation. As the year changes, I feel indignant to think of the fact that your age is increased by one more year! That one year is so precious! and yet I have done so little in a year. It is already 3 years since the Divine Principles were first proclaimed! But because of us, the unworthy soldiers, not even one corner of the world has been restored yet! I will sweep through the continent this next year! This is my prayer and oath! May God give you a long life, Master!

An Introduction to the Gospel of John

(based on An Introduction to the New Testament by Goodspeed)

Douglas Burns

By the early years of the second century the Christian movement had reached a point where it had become clear that the field of Christianity was the Greek world. To meet the needs of this Greek public some adjustments had to be made. Christianity was addressing the people in Jewish terms. The times demanded that Christianity be translated into universal terms. The Gospel of John is the response to that demand.

The contents of John differs from the other gospels considerably. In ~~John~~ ^{John} Jesus' teaching deals not with the Kingdom of God, but with his own nature and his inward relation with God; Jesus has completed his mission, his return has already been realized; the Great Judgment becomes 2 judgment within the **human** soul; and faith becomes belief.

As sources John used the letters of Paul, Mark, Luke-Acts **and** perhaps Matthew.

Goodspeed places the writing of John at about 110 A. D.

The name of **John** has long been **attached** to the gospel as the author. Actually little is ~~known~~ ^{known} about the author, however, the Greek style, the comparatively limited use of the Jewish scriptures, the definite purpose to strip Christianity of its Jewish vocabulary, the intense anti-Jewish feeling, and its great debt to the mystery religions combine to show that its author was a Greek, not a Jew.