

The Way of the World

November 1970



**The Holy Spirit Association for the
Unification of World Christianity**

THE WAY OF THE WORLD

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Picture Report of the International Wedding of 777 Couples



Flags of Unified Church welcoming the arrival of Japanese prospective couples at Seoul Railway Station



Japanese members coming up the stairs' of the station.



Master's talking at a welcome party for Japanese prospective couples at Sutaek--
Ri.



Prayer of Japanese members.



Cheering of "Mansei" (Japanes. members)



Farley Jones (President of American HSA-UWC) presenting a gift to Ture Parents.



MBC TV broadcasting of representative from ten countries.



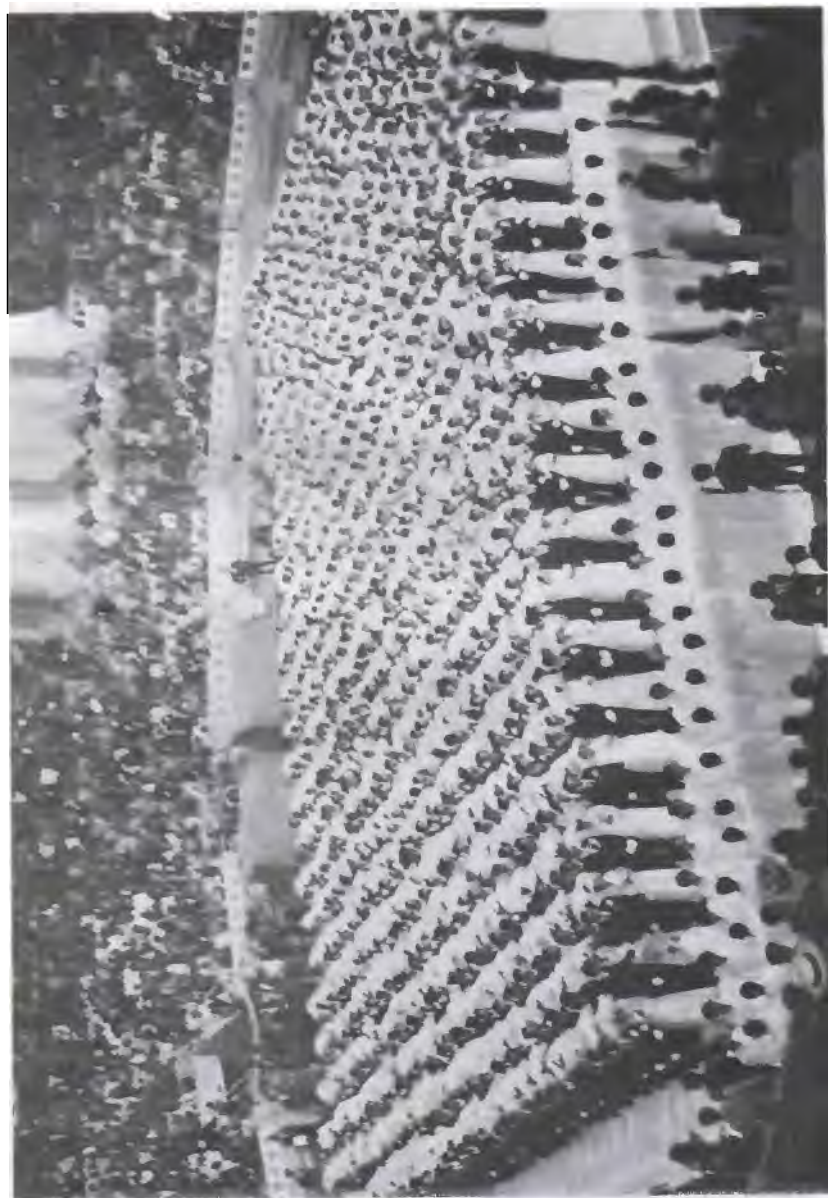
Three singers from Las Vegas Unified Church (MBC TV).



KBS TV broadcasting.



Entering of officiators (True Parents) for the ceremony.



All the couples arranging at the -all of the ceremony.



The first rank couples of the International Wedding of 777 Couples.



A scene of "questions and answers"



Celebrating prayer of **the Officiators (True Parents)**



Couples leaving after the ceremony.



Holy Wine ceremony for Japanese members.



Car parade on the street of Seoul.

(Editorial)

Our new combination on the International Wedding of 777 Couples in Korea

The International Wedding of 777 Couples planned by the Holy Spirit Association of the Unification of World Christianity was held at the Changchung Gymnasium in Seoul, Korea on October 21, 1970.

From the viewpoint of general society, such large united wedding ceremony has not been held in human history.

But, we think that it is not necessary for us to be interested in such superficial problems.

It is an important problem to us only that what the wedding ceremony has a deep significance for Heavenly Father's work and the ceremony can have a great influence on the accomplishment of Our Father's Will.

Before this ceremony, there were several united marriage ceremonies of 36 Families, 72 Families, 124 Families and 430 Families. At each time, we could feel the deep meanings of them.

We also know the fact that there were already some international weddings under the Divine Principle, in Japan, America and Europe, and now, there are many Children of Blessing in many countries.

But in scale, this International Wedding of 777 Couples was the great, in comparison with the past wedding ceremonies. Because about 222 Couples were foreign of ten countries, including Japanese, American and European Families, and they came to Korea, firstly, to have their wedding ceremony under the Blessing of our True Parent's Hands.

By the sending of Korean missionaries to Japan and America in 1960, our Heavenly Father's Providence began on a worldwide scale, centering the Divine Principle.

After only a decade, our movement of the Divine Principle is now spreading into about 25 foreign countries and from ten countries of them, our foreign members with blue eyes and brown hair visited Korea to light the worldwide flame of the International Wedding of 777 Couples.

This would be the first in our Korean history and also in human history.

Now, we are able to have a great hope Restoration of all mankind, realistically.

Externally, through the WACL Conference in Tokyo, we could get about 60 comrade-countries to struggle against Communism, and internally, through The International Wedding of 777 Couples, we could get a spiritual relationship with ten foreign nation Families under one Truth of the Divine Principle.

From this time, we are really forced to march on to spread the Divine Principle to all mankind over the world.

Transcending racial conditions, we have to make oneness as the Children of True Parents. We have to make new combinations with all foreign members.

Race with race, nation with nation, we have to make a united front to struggle against Communism, the last for of Our Heavenly Father.

We believe that this is the only way to save all of 'mankind, perfectly.

(Sermon)

For what is Messiah to come again?

(Scriptures: Matt. 12:38-50)

Sun Myung Moon

(May 26, 1957)

It was God's purpose of the dispensational course during the 4,000 years for the chosen Israel and the Jewish order to perform their mission in compliance with the Divine will and requirements.

. In fact, it was God's desire to bring the 4,000 year Providential history to an end through sending Jesus, His begotten son to this race and order and making him accomplish complete and perfect redemption of flesh and spirit of all mankind.

But their refusal to serve and follow Jesus as their central figure led mankind to the lamentation.

Though coming within the spheres of an age, a generation and an hour for terminating the Providential history and bringing God's ideal garden, Jesus was not recognized by the race and order and was compelled to have pathetic life for 30 years.

You should know that there was none who consoled Jesus and he had not a fellow to appeal to.

Then why in the world was it impossible for Jesus to get out of a sorrowful life, who was to be object for pleasure of the Israel, the Jewish order and entire mankind?

It was the lifetime object of Jesus to take the responsibility of history for God's desire, reality for God's will and further eternal future for God's Providence.

But the then chosen people and order were ignorant of it.

Thence, Jesus grief stands for a historical one of God and those of all the sages and wises who had been during the 4,000 years. You should know this fact. When Jesus deplored, God, angels and all the spiritual men sided with him whereas the Jewish people and order rejected him.

Since such a historical sorrow of Jesus was not restricted to his age but taken over to us, you can and should side with the sorrow of Jesus.

In Gethsemane, foreseeing that his crucifixion would finally result in the nullified Providence of 4.000 year course to Israel, collapse of the Jewish order, persecution to his disciples and followers etc, Jesus couldn't restrain his tears.

In this age Jesus is coming near for race, order and entire mankind, you are invited to bear in mind that Jesus' sorrow stands for 6.000 year sorrow of both heaven and earth, not 4.000 year one.

Jesus went up Golgotha for the race Israel and the Jewish order and when he comes again, he goes up the world-wide Golgotha for the world Israel and the world Jewish order.

Consequently unless you succeed in standing for reality as well as historicity, you can hardly expect to have something to do with recoming Jesus.

In order for you to get in touch with Jesus coming for universality and historicity, first of all, you should be familiar with all his environments, because Jesus is to come again following in his previous footsteps.

It was the reason of coming to naught of Jesus' mission on the earth for the chosen Israel, Jewish order to have rejected him, and for his family and the world to have thrown him over, and particularly for even John the Baptist, the selected to have walked out on Jesus.

Not only was Jesus sorrowful but also lonely and has there been anyone who was more miserable and lonelier than

Jesus?

As Jesus bore heavenly and earthen solitude, sorrow and .comfortlessness, you should serve him in your life.

Now is the time for the religious group standing for the historicity, family group of Jesus for the reality and apostolic group for the futurity to come to appear.

Therefore you should be tribe and order of Jesus for the past, be his family and brother for the present and be his apostles for the future by means of making yourselves his fence.

Had there been some tribes, family, parents, brothers and apostles siding with his heart, his gospel would never have turned to the gentiles.

Accordingly you should be heavenly tribe, family, brothers and apostles so as to restore standpoints of parents and bride and grooms for Jesus' Heart on which Jesus could come again.

What the current Christians should do is to stand for Jesus' parents, disciples and apostles who rejected him and for that purpose, you can and should stand above the barriers of family, parents, brothers or race.

Since now is the time equivalent to the judgement of Sodom and Gomorah, you should not follow the woman cursed by looking back.

.....
He shall judge between the nations.
.....

Principle is absolutely true

Steve Deddens
St. Louis Center

Many things have impressed me about Principle, but what has been most important to me is my deeper appreciation of Father, His Son and His world. I have many qualifications I could make on some statements. Time really doesn't permit me go as deeply into some things as I would like to, but I hope they will ring true in your personal experience.

Until Principle I had always hit around truth. Now with the promise of knowing the way to proceed toward God, I am frightened and skeptical at times, and yet strong, determined and reassured. But I can say this about the Principle. Many questions that I had concerning angels and the spirit world have been answered. It is very prevalent in Catholic theological circles to consider angels as some mystical personifications of good and evil, yet why are they such significant figures in the Bible if they aren't real? Also the idea of the spiritual part of man has always intrigued me. But many now say we must die first to find out anything definite about the "Soul" of man. This has to be changed. We must know our whole self if we are to respond to Father as His Logos would have it—as a whole person. We must know, therefore, something more than traditional teaching has taught about the spiritual part of man.

I feel that Principle is absolutely true in its statement that we are in a Satanic world and that this is the reason for the chaos of the world. The concept of man's alienation.

is prevalent on all fronts of man's thought. Ever before him is the fact that the ideals that he has always hoped for mankind and for himself have been made reality. Man is filled with the feeling of loneliness, unimportance, and worst of all, he is confronted with a black void as far as a tangible purpose in life.

It is as if men have been walking toward a dim light (Old Testament Times). Then on approaching closer, the light becomes brighter and New Testament times come into view. But as some people approach closer, they think to look back and stare into a deep, deep darkness that no light has been able to penetrate. To turn back to the original light they had seen is not easy because they have completely lost bearings. They panic and look in what seems to be every direction, but they don't see the light. Think of how all react when we are in an inky blackness with no light whatsoever. We may easily panic and become frantic, or we may close our eyes and pretend that there is light but that we don't intend to look at. So we stop, sit down and just wait. (I'm referring to people who stop looking for light or truth because they can distract themselves with other pursuits.)

If the point of alienation seems over stresses, it is because we haven't as yet been able to face the aimlessness of life most people feel. Those who have faced it are at times tragic and at times heroic figures, but the theme of this alienation is most prevalent in modern art, philosophy and religion. People of a certain caliber are capable of a search for truth and meaning beyond the ordinary. Sometimes, however, they find nothing absolute and they feel spiritually impoverished. They find no black and white proofs for anything. They can't undeniably prove God. They either doubt or deny His existence. But as I have said, some people look a lifetime in sincere search to fill some void they can't explain in their life. The void

gnaws at them when they deny God, but they would sooner deny Him than say He exists. This is an intellectual problem.

The void have been talking about is the result of disillusionment. Imagine one of the stronger members of Principle being confronted with great doubts about the Father and the Son, even though he or she has shown great dedication in the past. If he or she decided to look elsewhere for God, this would be a most intense situation of alienation and would bring feelings of insecurity, loneliness and aimlessness. This may eventually serve to bring the person closer to God, but if he rejects God, imagine the hollow, empty numbing feeling of internal silence that would persuade his mind.

The general public, however, is hiding under a facade and is reassured by it. But they can't hide for long. Clearly people are awakening to the fact of their eventual death—maybe it will come to send them into an even deeper reality than they now know. This may sound unreal to you, but men have literally lost their minds when confronted with no purpose and have made their own god. Friederich Nietzsche is one of them. He spent a good part of his life in the void of man without God. Many others explore this void today, but use other methods than the mind to escape alienation; for example, alcoholism.

The seeming impenetrable darkness that I claim is so widespread is only illuminable in faith. But people suspect faith. Why are there so many faiths? Doesn't it seem as if people are just plugging in a different substitute for the void in their life? People who have real faith and conviction and who have experienced God are no fabricating stories. However, people don't want to be duped. If there is to be a better life and a better man as a result of belief, then why have men fought with each other over faith, especially Christian against Christian? How can they war with each other? How can

believers be guilty of the same crimes non-believers are guilty of? Where and how is this man of faith better? The feeling of mistrust is that they will escape one level of darkness to go either into an unreal world of thing one's eyes or that they may even be plugged into a new depth of darkness (especially if faith gives way to disbelief after a while).

So what I am saying is that man is screaming in need after something or Someone. He is not at home in this world and no one can tell him that the world is really all that wonderful. This compels me to say how urgently I have felt the need to tell others about God. And when I really began to know Him through the Divine Principle, was invigorated. I know how much I need Him, but the thought that He, my Father needs me makes God no longer out there, but rather very close to me.

The approach that lacks conviction is one that is intolerant and one where members are too tied up in being something other than God's children. Family members are and should be living proof of God, and I experience this because I have always felt a warmth not immediately given to others. There is to be no facade in Principle. There is to be only one direction to look in and that is toward the light of restoration. All men know that changes must occur and we must show them where their best chance for knowing happiness lies. It would be selfish and unlike God's children not to talk of Him when there is a situation conducive to telling.

So the way I view Principle is that it is not the only way for me to learn about God, but if I really want to know Him as someone affected by me then Principle is the best way to look.

<Report>

11th Children's Day Observed

At 7:00 a.m. on October 1st(in lunar calendar), 1970 there was an observance of 11th Children's Day at Seoul Church with the presence of district leaders, blessed families and other family members from the entire country.



True Parents in Children's Day

In the afternoon, there was played a Korean traditional recreation named 'Yoot' by team, with the prizes including golden watch, tub,pan etc.

At night young literary aspirants held the night for literature.

What Master said on the Children's Day will be introduced on the next number.

Theological forum held in Seoul National University

At 4:p.m. on October 28th, 1970 there opened a theoretical forum on the subject "Modern theology and new religions" at the auditorium of the college of science and five arts, Seoul National University as a part of autumnal school festival, of the University under the joint auspices of the Catholic's Students Association, the society for comparative Religious Studies and Korean Collegiate Association for Research of Principles.



A scene of theoretical forum at Seoul National University

Prof. Sur Nam-Dong, director of Union theological seminar, Yon Sei University (Methodist Christian Mission) and Dr. Hahn Chul-Ha, Prominent Presbyterian reverent in Korea were main disputors.

The detail of the forum will be introduced on the next number of The Way of the World.

The International Wedding of 777 Couples Solemnized in Seoul

On October 21, 1970 between 10:30 and 12:30, The International Wedding of 777 Couples of 10 nations was solemnized at the Metropolitan Gymnasium in Seoul with the presence of over 15,000 guests under the auspices of the Holy Spirit Association for the Unification of World Christianity in



Rehearsal of The International Wedding Ceremony of 777 Couples at Sutaek-Ri Seoul.

The couples were from Korea, Japan, Austria, The United States of America, France, England, Germany, Italy and Free China and many garlands of flowers were sent from Representatives,

ministers and financial leaders, congratulatory telegrams from the foreign families, and Japanese former premier Nobusuke Kishi contributed the congratulatory message to the wedding.

At night between 7:30 and 9:30, there was a performance of I men in the entertainment world in addition to the programme of blessed couples.

The Meaning of the International Wedding of 777 Couples

(This explanation made for guests)

Through our history of seventeen years, The Holy Spirit Association for the Unification of World Christianity has been striving for the establishment of the Kingdom of God on earth and for the eternal salvation of mankind, which are the essential missions of Religion. By your good assistance and cooperation, our Association has developed into a worldwide organization having national headquarters in twenty five countries.

At one time, through misunderstandings by society and established churches, we were forced to face many difficulties.

Ending all the trials and persecutions, we fought to reform the fallen world into a new bright world in our Heavenly Father's Ha ads.

In the long run, we made a national base of the Truth, the Divine Principle, in Korea, and we opened overseas centers in Japan, The United States of America, England, West GemanY, France, Italy, Austria, Holland, Spain, Free China, India, Canada, Sweden, Norway, Denmark, Greece, Syria, Jordan, Ireland, Brazil, Lebanon, Luxembourg and the Republic of South Africa.

In the above countries, with the propagation of the Divine Principle, our members are full of hope to establish the Kingdom

of Heaven on this globe, and are living in great happiness for their eternal rebirth in the Divine Principle.

One important thing which we should not forget is the fact that where the Divine Principle goes an Anti-Communism movement is promoted to defeat the Communist ideology, thus ensuring the realization of one ideal world.

The 777 couples were selected from the unified families in ten countries, Korea, Japan, America, England, West Germany, Austria, France, Italy, Free China and Holland and they joined with their eternal spouses at the ceremony.

Before this, there were several united marriage ceremonies of 36, Couples, 72, Couples, 124, Couples and 430 Couples in Korea.

At each time, we could feel the deep meaning of them. We also know the fact that there were already some international weddings under the Divine Principle, in Japan, America and Germany in 1969, and now, there are many Children of Blessed Families in many countries.

But in scale, this International Wedding of 777 Couples is the greatest in comparison with the past wedding ceremonies, and such a large united wedding ceremony has never been in human history.

It is an important problem to us, concerning international significance the wedding ceremony has for Our Heavenly Father's work, and the influence the ceremony can have on the accomplishment of Father's will.

Under one truth of the Divine Principle, they will marry to work for God's will,

Programme of the International Wedding of 777 Couples

October 21, 10:30 A.M.

1. The Opening ceremony.....Presider; Hong Jong-Bok
2. Entrance of flags of the participating nations
3. Salutation to national flags
4. Address for the ceremony President of HSA-UWC
5. Entrance of bridesmaids and bridesmen....Musical performance
of the naval band
6. Entrance of officiator
7. Entrance of the brides and bride-grooms
8. Questions and answers
9. Celebrating prayer of officiator..... Sun Myung Moon,
founder of HSA-UWC
10. Exchange of the wedding presents
11. Proclamation
12. Gift of presents and bouquets to officiator
13. Singing in unison of celebrating song.....All participators
14. Congratulatory message -Premier Chung Il-
Kwon and Minister of C & I
15. The congratulatory address- Rep. Yook In-Soo
Mr.Ryoichi Sasakawa
16. Greeting of the brides and bride-grooms
17. Three cheers of "Manse"
18. Leaving of officiator
19. Leaving of the brides and bride-grooms
20. Leaving of bridesmaids and bridesmen
21. Closing of the ceremony

List of names of the International Wedding of 777 Couples

Korea

Hqs District (74)

Son Dae-O.....	Lee Hyung-Kvung	Choi Hyang-Chin..	Kim Sun-Hi
Kim Hong-Ki	Chun Uoi-Hyang	Lee Sun-Sung	Kim Ok-Sun
Bang Man-Young.....	Im Sul-Ja	Song Tae-Ho.....	Chang Chung-Sun
Park Won-Bong ...	Ryang Chung-Sun	Kim Uon-Kyu	Kam Young-Suk
Kim Hyo-Yul	Park Youna-Ae	Kwun Chang-Soon...	Kim Wha-
Park Sung-Ohun..	Min Chung-Suk	Soon Kim Chong-Tae .	Kim OK-Sun
Park Suk-Chin.....	Chung Sun-ja	Ha Chong-0	Lee Sil-Ja
Choi Yun-Ki.....	Kim Sun-Hi	Yun Il-Ro	0 Sam-Yup
Kim Young-An	Moon Ae-Ja	Kim Kang-Won	Kim Min-Ja
Cho Hyung-Kun...	Park Kil-Ja	Kim Bong-Tae.....	Kim Myung-Hi
Kim Oon-Sik Yun	Sun-Ok	Kwak Chae-Chil ...	Lee Sang-Sook
Chung Chang-Su..	Im Hyang-Ja	An Byun-Sun	Ryang Chun-Ja
Lee Tuk-Ku	Yu 0-Chin	Yang Jae-Bong.....	Uerm Myung-Sop
Lee Kil-Whi.....	Lee Chong-Suk	Ko Ki-Suk	Park Young-Ja
Kim Young-Kil.....	Kim Hyung-Nam	Kong Ki-Chong ...	Bae Mal-Ja
An Ki-Mo	Chang Sung-Ae	Cha Duk-Ho	Kim Sun-Yuo
Lee Tu-Sam.....	Park Mak-Nae	Kang Wha-Sun ...	Lee Kang-Ok
Kim Bum-Su.....	Han Kun-Ja	Kim Sang-Chul.....	Han Young-Ok
Lee Hu-Jae	Cho Kwi-Sun	Lee Uon-Jae	Park Sun-Hi
Moon Song-Kil ...	Su Chung-Ja	Kil Myung-Sup	Chung Sun-Ja
Park Young-Ho	Ko Soon-Ja	Kim Chin-Mook..	Han Young-Sun
Whang Hyun-Su..	Lee Ryun-Hi	Kwun Young-Oo..	Chung Chong-Hi
Park Hyung-Sik..	Kim Man-Sun	Chang Kwang-Chi...	Kim Jae-Sun
Choi Myung-Duk....	Nam Ok-Su	Kim Sang-Su.....	Lee Ryang-Kun
Kim Tu-Bong	Son Young-Sun	Kim Chong-Sun ...	Cho Mu-Ryun
Lee Suk	Lee Byung-Ryun	Lee Kwon-Jo.....	Kin Ok-Wha
Cho Tong-Mal.....	Chang Young-Ja	Cho Sun-Tae	Cha Bun-Soon
Moon Sun-Whan..	Shim Ok-Hyun	Shin Yong-Chu.....	Bae Chung-Sun
Chung Jae..	Hung...Bae Ok-Bae	Lee Kwang-Ung ...	Park Chung-Sun
Chung Kyun-Hyun..	Ko Ok-Hi	Chang Chung-Hyun..	Sim Man-Kun
Kim In-Suk	Park Won-Ja	Choi Chung-Tyang..	Lee Yang-Suk
Son Byung-Ha	Park Chung-Ok	Hong Dae-Kyu ...	Kim Kwi-Ryun
Park Bok-Su.....	Kim Chong-Kum	Son Hyun-Duk.....	Kim Chong-Sun
Yang Jae...Hyung	Kim Sun-Ja Chu	Lee Won-0	Baek Sam-Suk
Tong-Moon..	Uerm Myung-Mi	Chu Jae-Kwan	Kim Sun Ja
Yun To-Baung.....	Nam Chung-Baek	Kang Hyo-Duk ...	Byun Sung-Chun
Kim Hun-Che	Son Chung-Ja		
0 Se-Won	Kim Young-In		

Yongsan district (4)

Han Bong-Ki	Lee Young-Sun
Cha Sang-Sik	Ku Ok-Ja
Choi Yun-pyo	Chung Un-Suk
Ro Han-Chul	Choi Byung-Hi

Youngdungpo District (13)

0 Chul-Kun ...	Suo Tu-Sun
Kim Sung-Do	Bo Sang-Sun
Lee Sang-CHul	Lee Ki-Sun
Song Ki-Suon	Park Sung-Suk
Yun Suk-Man	Lee Suk-Young
Bae Chung-Tu	Whang Kun-Ja
Kim Chul-Su ...	Park Kyung-Ae
Lee Sung-Ju ...	Kim Tong-Kyu
An Sung-Tyan	Kang Kyung-Sun
Park Ki-Kwun	Chang Taek-Sun
Bae Chung-ik	Lee Ja-Ryun
Kim Yong-Il	Ok Chung-Suk
Park Tae-Hung	Shin Bok-Ye

Mapo District (9)

Kim Kil-Su	Son Young-Hi
Shim Kap-Taek ...	Choi Ok-Ja
Suk Chun-Ho	Yun Moon-He
Moon In-Sung	Kwon Ryun-Ok
Choi Chung-Tu	Ahn Hi-Ja
Choi Kwang-Sun....	Lee Sun-Hi
Ryang Yun-Chan	Kim In-Ok
Kwon Hak-Su	Yun Won-Kum
0 Sung:-Yuol	Kim Chae-Ok

Sudaemoon District (9)

Kim Yong-Ha	Cho Chung-In
Park Tae-Hoon	Kim Shin-Sun
Lee Ki-Ik	Lee Un-Chu
Song Im-Young	Whang Suk-Ja
Lee In-Jae	Kim Young-Ja
Chung Chul-Oo	Sung Kwang-Sun
Yu Duk-Sang	Ko Chung-Hi

Kwak Chang-Yuol...Chung Young-Hi
Lee Yuon-Kuk Kim To-Ja

Chungku District (7)

Kim Myung-Kwon...Kim Bun-Nam
Shin Pyong-Kun..Yuo In-Ju
Chung Young-Shin..Kim Ok-Ju
Chang Chung-Kun..Son Won-Kil
Ahn Jae-Hyung ..Lee Young-Ja Son
Myung-Su ...Lee Yuon-Wha
Ko Sung-Jae Lee Wol-Sun

Chongro District (2)

Ro Sang-Tu Kim Chi-Yuon
Kim Sun-Kwon ..Kim Oo-Sun

Tongdaemoon District (5)

Lee Poong-NamChoi Sung
Lee Chun-Chin Chung Kyung-Hi
Suo Won-Su Choi Young-Hi
Shim Jae-Bong Kim Chuom-Sun
Kwak Won-Young..Park Min-Kyuag

Sungpuk District (8)

Park Suo-Chin Her Chung-Ok
Naw Koong-Ywi...Kim Ok-Sun
Son Sung-Yun Kim Suk-Ja
Lee Sung-Yi Lee Min-Ji
Kim Nam-Hyung..Han Myung-Hi
Shim Hyun-Nam...Kim Shin-Ja
Son Sung-Shik Suo. Soon-Ok
Kim Ho-Chin Shin Duok-Ye

Sungdong District (4)

Yu Young-Chung..Kang Hyo-Won
Ha Kil-Un Lee Young-Hi
Kang Chul-Chung..Park Chung-Hyun
Kang Ku-Chan Choi Kuk-Chin

Suwon District (18)

Kim Nam Kun Lee Yuon-Oo
Lee Sang-Chin Lee Moon-Ia
Aim Byung Il Choi Yang-Sun
Park Chong-Sung...Kim Yun-Sun
Choi Yuon-kyu Oo Chong-Bun
Kim Young-Kuk...Ro Ok-Nam
Cho Hang Sun Chung Bok-Sun
ho Myung-Mook..Lee Jae-Hak
Ywi On-Chin Choi Kang-Sun
Park Chong-Yuol..Chu Sun-Ja
Moon Chung-Ho..Yu Hi-Suk Nam
Chuol-Hyun...Chun Wha-Im
Chung Jae-Yong...Park Chung-Hi
O Kwon-whan Kwuno Moon-Hi
Cho Man-Su Min Tae-Bun
Whang Jae-SunKim Sun-Hi
Yong Yun-Suk ...Lee Ryun-Ki
Im Sung Cho Han Ok-Wha

Inchon District (18)

Yuom Kil-whan ..Lee Kyuong-Hi
Kim Hak-Myung..Ywi Sun-Il
Kang Shin-Taek..Min Kyung-Suk
Lee Kil-rang Park Ryuon-Ja
Choi Won-Mook..Yu Young-Ja
Back Jac-Suop Ra Sung-Hi
Oo Chong-Kun Kim Sun-Hi
Chung Sun Hyuon....Kim Chin-Ae
Namlcoong Sung-Jae...So Nam-Kyu
Moon Byuong-Whan...Park Yu Sun
Kim Ki-Chu Kim Suong-Ja
Chung Young-Su...Lee O-Mok Han
Kwang-Ho Shin Chung-Sun
Chuon Sun-Hi Kim Tong-Ok
Kim Chung-Chin...Shin Yu-Bun
Shin Moon Sik..... Park Ko Hi
Park Byuong-Nan..Kwon Kyung-Hi
Kwuon Yong-An..Kang Dan-Yop

Uchongbu District (12)

Kim Chong-Whoi..Cho Chung-Sun

Park Tae-Sun Lee Kum-Sun
Choi Suon-An Moon Byung-Im
Shin Hi-Sung Song Chang Ye
Kim Hung-Tae Lee Myung-Ok
Lee Chong-Ho Chung Kwang-Hyo
Ryang Sik-Mok ...Lee Chong-Nam
Huo Myung-Ook...Chang Ok-Sun
Lee Chong-Bong ...Kim Sun-Ok
Moon Sung-KyuPark Mi-Suk
Bae Yun-Ki Lee Kye-Suk
Choi Kwang-Suk..Yun Young-Suk

Chunchon District (31)

Cho Moon-Je Chu Chuong-Ae
Kim Wan-Tac Kim Chung-Suk
Park Chong-Chuol..Chung Byung-Hae
Kim Tong Ho Lee Kum-Ja
Chuon Ki-Myun ...Kim Young-Suk
Lee Young BokPu Sun Jae
Im Hung-Yuol Kim Sang-Yuo
To Kyung Chin ...Kim Sun-Bae
Lee Moon Su Whang Chung-Ja
Kim Tong Hun ...Chung Chun-Ja
Kim Chun-Choong..Chung Jae-Young
Suong Hyuon-Ku...Kim Sun-Yi
Ku Ja-Kouk Kim Bun-Duok
Son Min-Kak..... Lee Bong-Sun
Lee Choung-Whan..Kim Byung-Hyang
An Chang-SuonLee Kang-Sun
Ra Yuon-Su Nam Chun-Hong
Park Tong-Jae Yuo Whang-Ja
Yu Kil-Yuon Park Myuong-Ja
Yun Mu Suop Choi Sung-Ja
Moon Chong-Kak .. Lee Oon-Ju
Yu Byuong-Mo ...Ryang Sun-Ae
Park Ro-Ook Han Hyuon-Suk
Whang Uon-Chung..Chuong Hae-Uon
Yun Young Hi Choi Bun-Yuo
Yu Jae Kwon Lee Bok Sun
Kim Hi-Chun Cho Kyuong-Whan
Chang Suok-Won..Whang Maeng-Sun
Lee Myung-Jae..Lee Young-Rae
Lee Hi-Bok Chuon Ok-Shim
An Chin-Ho Chang Yuo-Yi

Wonju District (12)

Song Sang-Youl Suo Tong-Sun
Ahn Se-Kyuong Chang Kyi-Bok
Chang Jae-Duok Chung Hyuon-Ja
Kim Chang-Kun Lee Chung-Oon
Whang In-Chung Han Chung-Hi
Sung Oon-Yong Kim Chuong-Ok
Cho Sung-Kum Shin Duok-Ja
Choi Sung-Sik Kim Ok-Sun
Kim Ge-Chung Lee Chung-Suk
Won Chun-Kyu Park Sung-wh
Lee Kyung-Sup Cho Kum-Ja
Kang Tae-Suong Kim Yong-An

Kangrung District (13)

Ko Byung-Ki Chang M ung-Suk
Choi Chong-Wha..Cho Kum-Sun Park
Chong-Kyung...Whang W ha-Chin Ko
Hyun-Chong Ryang Chuom-Ja
Lee Yuon-Oo Yu Chul-Ja
Choi Chong-Yuol..Yun Yi-Sun
Yun Chung-Ho Huo Wuon-Sun
Choi Chuong-Kyu Park He-Sun
Park Yong-Kwan Kim In-Ja
Ko Il-Suong Shim Suk-Im
Lee Tae-Young ...Kim Bok-Sun
Hong Sun-Yong ..Lee Chae.Ook
An Kuy-Ha Ryang Sun-Nyuo

Chuongju District (8)

Hong Nyuon-Pyo.Lee Sun-Ok
Yu Jae-Chul Yu Sun-Sik
Kim Ki-Won Yun Chuong-Sik
Sung Myuong-Kuk...Ma Young-Ran
Kim Uyi-Chuol ..Suo Ok-Shim
Nam Sang-Ip Ro Kyuong Sik
Choi Hung-Cho Lee Ok-Sik
Choi Ki-Suok Kim Tong-Hi

Chungju District (6)

Kim Tae-Chin Im Oun-Sil

Han Sang-I4yuon..Choi Chuong-Sik
Kim Sung-Hyoi ...Suo Kum-Shim
Lee Chong-Sam ...Ok Chi-Ryuong
Park Sang-Hyoun...Lee Chuong-Ho
Lee To-Hyuon ...Ahn Kum-Ju

Taejon District (15)

Kim Chu-Hyuong...Cho Youn-Yui
Lee Yong-Kil Kim Kuong-Sun
Yun Byuong-Oyun.Kim Kyui-Soon
Yun Nyuo•Young.Shin Kyuing-Min
Ra Young-Ho Park Myuong-Ok
Kim Shin-Kwon ...Yu Myuong-Ja
Lee Chang--Won...Lee Kyuong-Ja
Park Man-Chong...Han Sun-Bun
Son Chuol-Oyong...Leeo Kum-Chu
Shim Kye-Bo Uyom Ki-Bun
Lee Tong-Han Kim Young-Hi
Lee Sang-Il Lee Kyi-Sun
Ko Moon-Sung ...Suo Sang-Yuol
Kim Se-Whan Chung Chung-Suk
Lee Byuong-Kye...Kirn Chuong-Ja

Chuanan District (23)

Ko Chong-Wuon.Shin Myuong Ja
Lee Sang-Ho Yun Chong-Nam
Chuong Tae-Un...Lee Hyuong-Tae
Chuong Sung-Wuon..Chuan Ryuon-Ok
Kim' Chuong Se Cho Choon.Yo
Kim Chin-Kook ...Yu Hae-Suk
Lee Jae-Ho Whang Sun-Ae
Lee Tae-Hyuon ...Yun Chuong-Hi
Whang To-yuon ...Chuong Chung-Sun
Im Mu-Ki Kang Sun-Ae
O Ki-Chang Park Mu-Kwang
Yun Duok-Hyuon...Moon Sook Moon
Byuong-Yuong...Lee Choong-Ye Yu
Byuong-Chan...Choi Sook-Nam
Shin Bok-Sik O Chong-Sun
Ahn Byuong-Choo..Yu Chang-Ye
Kang Young-Sik...Lee W ha-Ja
Yun Ki-Suop Baek Bun-Soon
Yu Byuong-Jik..... Yun Soon-Ja

Choi Ki-Tae Yang Young-Ae
 Moon Sang-Yuol ... Lee Pyuon-Chu
 Sung Choon-Ki ...Kwon Young-Su
 Song Chang-Bok...Cho Chuong-Hi

Chonju District (30)

Lee Ki-Hong Choi Young-Ja
 Kang Chang-Hi ... Kim Chuong-In
 Kwon Ki-Hak Chuong Book-Sun
 Chuong-Yuol Lee Duok-Soon
 Kwon Young-Man.Lee Nam-Yang
 Kim Su-Myuong ...Choi Young-Ja
 Baek Young-Tae...Ko In-Soon
 Hong Suong-Ho ... Kim Hang Soon
 Lee Kwi-Buom..... Kang Choon-Ja
 Shin Ik-Suop Kim Hyuok-Yop
 Ko Nam-Soo Hong Dae-Suon
 Kim Hyuong-Koo.Chung-Chung
 Kim Ui-Sik..... Chuong Ho-Sun
 Kim Pan-Bong Ro Kum-Yc
 Choi Suong-Kil Kang Young-Ok
 Chung Yong-Yuon.Song Kye-Wol
 Cho Hyuong-Ok Lee Soon-Ja
 Lee Chong-Ho Lee Sung-Ja
 Ahn Yang Hyuon.Lee Young-Ae
 Lee Yun-Young Park Chuong-Ja
 Ahn Chuong-Ok...Park Myuong-Sook
 HongYoung-Huon...Lee Wol-Soon
 Kim Kyung-Choong.Chang Ok-Kum
 O Sang-Su Lee Choon-Ok
 Hong Chong-0 Im Chung-Duk
 Chun Sung-Su Cho Hyuon-Ja
 Kim Young-Tu..... Kim Tae-Im
 Hong Soon-Whan.Lee Soon-Im
 Chaan Bok.Yuol ...Cho Soon-Yi
 Lee Chuon-Soo Kim Youn-Hi

Iri District (13)

Lee Soong-Hyuong.Lee Kwang-Sook
 Im Chong-Dae..... Kira Ryuon-Hi
 Yook Kyuong-Yong ...Choi Soon-Ja
 Kim Young-Soup ... Lee Young-Hi
 Ha Young-Soo Park Wha-Ja
 Chang Hung-Sang... Whang Chin-San

Suo Chul-Sik Choi Chung-Hae
 Kwon Ja-Oo Shin Mi-Kyuong
 Kang Soo-Sik Suo Yu-Soon
 Yu Chi-Sik Kim Hi-ja
 Choi Byung-Ryun..Chang Soon-Wha
 Park Ho-Kil Kim Ryang-Ja
 Kim Sang-Mook.Chuong Kun-Sun

Kwangju District (28)

Im Ki-Sun Lee Nan-Soon
 Moon Sung-Choon...Hong Soon-Ok
 Lee Wha-Buom..... Suo Song-Ja
 Chuong Hong-Chuon...Kwon Chong-Hi
 Kim Chong-ilk Choi Mal-Ja
 Choi Nak-Choon Lee Sang-Sook
 Eu Kyu-Hyun Yang Young-Ja
 Chung Bong-Soo ...Kim Sook-Ja
 Kng Chuong-Ku.. Kim Soon-Nam
 Park Choong-Nam...Kim Soung-Hi
 Yu Byuong-Oo Moon Chong-Ja
 Moon Tong-0 Yang Chong-Ye
 Park Sun-Yong Lee Hi-Ja
 Kim Shi-Choong.. Park Myo-Hi
 Kim Hyuong-Yool.Lee Kyu-Ryo
 Yuo Oon-Ok Kim Ok-Soon
 Yun Yoo-Byuong.Han Chung-SJok
 Kim An-Yuol Lee Wha-Sook
 Chuong Chuong-Bo.Choi Myung-Soon
 Choung Bong-Soo...Lee Hyuon-Ja Kim
 Hyuong-Kwan..Huo Kyu-Oon
 Yun Chin-Sik Kim Woi-Ja
 Sung Kil-Suop Lee Bok-Soon
 Park Youn-Sik Kim Hye-Ja
 Park Suong-Hoon... Song Choung-Ja
 Kim Yuon-Bong... Cho Soon-Young
 Chang Young-Kun...Lee Ok-Soon
 Kang Ho-Won Lee Chong-Ye

Yuosu District (29)

Kim Duk-Tae ... Kim In-Soon
 Yang Hye-Sung Kwon Soon-Ja
 Ko Uun-Kgyu... Chong Un-Ye
 Kang Ki-Buom Kim Soon-Duok

Chuong Chong-Yool...Kim Soon-Min
 Park Suong-Pil ...Lee Kyp-Soon
 Cho Chuong-Soon...Hong Oon-Pyo
 Lee Chuong-Oon...Chuong Young-Ja
 Koo Suong-Whoi...Hong Young-A
 Lee Ki-Hyuan Kim Chi-Soon
 Moon Kyung-Hyuan...Yoon Kyung-Ja
 Chu Tong-Won ..Yang Young-Ae
 houg Hyang-Pyo...Chae Chuong-Hi
 Chuong Kwang-Soup...Kim Po-Jung
 Lee Chong-Kun ...Park In-Su
 Kak Yi Man Park In-Sook
 Kim Chong-Youm...Bang Chang-Ran
 Kang Hyoun-Soo...Kim Man-Soon
 Kim Chin-Koo Choi Young-Ae
 Song Chong-In Kang Shin-Nam
 O Jae-Hyoung Kim Young-Soon
 Ra Yun-Ki Kim Chuong-Soon
 Huo Tong-Kun ...Eu Soung-Ja
 Ahn Moon Kil Lee Kil Im
 Huo Il-Ku Lee Ok-Soo
 Park Hyang-Myoung..KimWhoi-Ja
 Sun Young-Son ...Tae Satin-Yung
 Choi In-Ho Suo Young-Soon
 Kim Kwang-Youn..Park Soon-Ok

Mokpo District (8)

Chuong Ho-Ki Cho Choon-Hyoun
 Im Hyang-Won .. Moon Bun-Ja
 Lee Il-Ju Chang Young-Sook
 Hong Soung-Hi .. Park Youn-Ok
 Kim Chan-Choong...Yun Yu-Ja
 O Chang-JoKim Ong-Ae
 Choi Soong-Kil ...Park Ro-Soon
 Shin Sang-Hyoun...Kim Soon-Douk

Cheju District (2)

Kim Sang-Soo Kim Mi-Chung
 Huo Kyoung-Han..Lee Young-Houk

Taeku District (35)

Lee Tong-Kyu Kim Hyo-Choung
 Kim Byoung-Oo . Park Kyo-Choung

Park Chin-Soo Kii Chin-Soon
 Choi Hae-YongAhn Soon-Ja
 Kwon Chung-Soo.Soung Myoung-Hi
 Yun Tae-Kun Che Soun-Hi
 Ha Yang-Han Kwoun Young-Im
 Uom Sang-Hi Song-Soon-Ok
 Park Chuong-Il ...Whang Soon-Ja
 Kim Sang-Houn ...Koo Yang-Soon
 Chang Ki-Tae Choi Ok-Hi
 Kim Chang-Kap ...Choung Bo-Soon
 Lee Wha-Jae Yang Choong-Souk
 Park Buom-Young..Choung Ok ..Soon
 Chang Chin-Whan....Kim Wha-Ja Chi
 Han-Young Choung Il-Soon
 Choi Hae-Kun Hong Sook-Hi
 Kim Tong-Whan...Kwoun In-Sook
 Son Bong-Ik Choi Kyoung-Hi
 Kim Chuong-Tu...To Young-Ja
 Kim Sang-Sul Kim Myoung-Soon
 Park Chuong Kwan....Kim Mi Ra
 Lee Sang-Kun Lee Soon-Jo
 Choun Myoung-Su...So Un-Kyoung
 Choung Chin Onk....Kim Min Chung
 Kim Douk-Whan....Chang Hyo-Soon
 Kim Yi-Kwang ...Eu Choung-Ja
 Lee Souk-Hi Chu Choon-Hi
 Cho Kyoung-Soo...Park Young-Ja
 Lee Ku-Chi Kwon Choung-Soon
 Choi Sang-Koo Kim Soung-Ja
 Kim Choo-Hun Lee Byoung-Soon
 Choung ChiKoo ...Chin Kong-Soon
 Kim Choung-Yun....Chi In-Ja
 Cho Soung-Choon..Lee An-Young

Kimchoun District (6)

Moon Chang-Soo...Ahn Moo-Shyang
 Yim Yong-Bae Lee Yun-Ja
 Park Se-Yong Km Man-Shim
 Kim Moo-Nam Lee Ok-Ja
 Cho Hyoun-Tal ...Nami Soon-Yuo
 Choi Choon-Kang...Myoung Young-Ja

Andong District (19)

Chang Chi-Hak.. Whang Chin-Kyung

Shin Il-Kyun Kang Soun-Ye
 Lee Choung-Seung..Kim Shun-Neum
 Kyun Ki-Soo Choung Suolc-Soon
 Lim Kun-Shik Choi Young-Hi
 Whang Byung-Won...No Kyi-Yuo
 Chang Done-Kyu.Kim Byung-Im
 Choi Byung-Ki Lee Young-Ja
 Lee Byun--Youl....Cho Eyn-Ja
 Kim Young-Chin.Kim Young-Yae
 Ahn Shoung-Ok ...Lee Wye-Saeng
 Kim Hyo-Chin Lim Dong-Ja
 Kim Young-Youl.Song Choung-Ae
 Lee Douk-Hyung...Cho Soon-Hi
 Kim In-Sik Kim Hyo-Ja
 Kwoun Hi-SookKim Yeun-Ja
 Pagk Young-Ho.Han Choung-Hyoun
 Nam Chun-Ho Kim Byoung-Ja
 Min Byoung-Uop...You Kyi-Chu

Pohang District (18)

Lee Sung-Tae Chu Eun-Choung
 Lee Sang-Soup..... Kwoung Soo-Ja
 Chung Kil-Sung.....Kim Soon-0
 Kim Sang-Hun ...Pagk Kum-Yuo
 Han Hoo-Cho Lee Kum-Ja
 Park 0oung-Deulc...Oo Soung-Hak
 Chang Young Myung...Chung Bok-Ki
 0 Moon-Pil Han Choung-Mi
 Pagk Yu-Deuk 0 Soon-Ja
 Choi Ho-Doulc.....Ahn Choung-Sook
 Kim Mu-Chin Park Choung-Ja
 Han Tae-Koong.. Whang Choun-Ja
 Kim Cho-San Kim Ok-Hi
 Kim Kyu-Yang ...Suo Kyoung-Yim
 Lee Sang•Youl..... Kim Soon-Da
 Chang Hae-Soo ...Kim Ok-Ja
 Kim Yong-Ha Lee Ye-Ta
 Lee Souk-Chan ...Park Bong-Youn

Pusan District (11)

Soul Chang-Kyu.Kang Myoung-Ja
 Yu Soon-Hyoungee.Lee Il-Seun
 Choung Hae-Ook...Lee Soon-Yuo
 Yu Pal-Ky Suo Hyoung-Soon

Yun Suon-Choul...Lim Won-Ae
 Kim Il-Bu Cho Soon-Yim
 Bae Chuol-Ho Bae Souk-Ye
 Moon 'Ki- Tong ..Kim Young-Sook
 Ha Chong-Sam..... Park Young-Ae
 Cha Han-Joo Kang Choung-Hi
 Choung Byoung-Sang..Yu Choung-Ae

Masan District (10)

Lee Yong-Oong ...Choi Uol-Seun
 Choung Young-Ju...Lee Ok-Hi
 Kwon Soo-DuokPark Young-Hi
 Park Ro-Sik Choung Mae-Sil Kim
 Tae-Whan ...Cho Choung-Sook
 Shu Soo-Won Park Choung-Ja
 Ahn Ye-In Chang Woi-Ja
 Kim Shin-Tae..Chang Choong-Duok
 Kim Kuo-Oo Choi Young-Ran
 Baek Soo-Hak Im Ok-Duok

Oolsan District (9)

Im Tong-Suop Whang Yang-Hi
 Yun Eun-Sik Lee Ok-Soun
 Kim Sang-Yong.Kang Sook-Wha
 Kim Hung-Soo...Bae Deuk-Ju
 Kim Kyu-Soo Eun Mal-Soon
 Choi Han-Kyu Youm Sung-Ja
 Lee Won-Hyo Kim Keum-Nam
 Park Ki-Whan Kim Yang-Youl
 Kim 0-Kon Hong Soung-Ja

Chinju District (18)

Son Chin-Sik Ahn Chong-Soon
 Son Pan-Sik Ku Ja-In
 Choun Sang-Soo..Yun Choung-Ja
 Cho Kil-Song Lee Choung-Ja
 Park Tong-Youl..Huo Choung-Ja
 Kim Choong-Kun...Eu Ye-Ja
 Kim Po-Kon Wyi Soung-Ok
 Ma Dong-Kun Kim Soon-Yi
 Kim Myuoung-Soun...Han Soon-Ok
 Lee Kyu-Soun Choi Kum-Ok

Lee Douk-Soon Kim Kak-Soon
 Yun Douk-Myuong... Cho Choung-Hae
 Kim Shin-Yong Baek Soun-Ja
 Chang Young-Tae.. Bae Kyuong-Min
 Shin Byuong-Ho... Chae Choung-Ok
 Choi Chong-Tae ... Son Kum-Soon
 Moon Kwyang Park Kyi-Im
 Lee Dong-Kil Nam Choung-Hi

Others (13)

0 Chong-Taek Suo Byoung-Hi

Cho Kyoung-Hak... Park Young-Sook
 Choung Eyi-Nam..... Kim Hyang-Ja
 Cho Kyu-Young ... Kim Choung-Soon.
 Min Byuong-Kuk Lee Soon-Wha
 Kim Chong-Han ... Choi Hae-Yen
 Choi Byung-Suk Chi Wol-Sung
 Choo Min-Hong.. Kim Ok-Boon
 Choi Deuk-Cho Kim Young-Kum
 Yim Chung-Ho Lee In-Ja
 Whang Hak-Kun.. Chung Yong-Hwa
 Moon Myung-Dae... O Eun-Sook

Japan (233)

Hayashi Hisanobu Abe Toshi
 Shimizu Ziro Chin In-Sook
 Iino Sadao Saito Ayako
 Matsuyama Hiroshi Sawamura Emiko
 Nada Naohiro Takikawa Sumiko
 Wakayama Sessi Kinoshida Snzue
 Maekawa Minoru Shichida Hiroko
 Hayashi Mitsuo Takahashi Toshiko
 Wakayama Mitsuru Naganuma Chiyoko
 Abe Noriyuki Issiki Kimiko
 Ono Takehiro Nishi Atsuko
 Motoyama Minezi Hiroda Miyoko
 Imai Shigeyuki Wakayama Nobuko
 Fujii Michio Jyoya Mayumi
 Minami Eiziro Sato Takako
 Wadanabe Sueo Abe Machiko
 Sugiyama Takashi Suzuki Motoko
 Hisai Toshikazu Tamaki Mariko
 Aitsu Shuzi Arai Tokuko
 Sakakuchi Shosaburo Tanioka Mitsuko
 Suzuki Zuichi Hirata Kazuko
 Umemoto Kenji Sekiguchi Katsuko
 Hoshion Kazuo Igari Teruoy
 Tsuboi Toshiyuki Toyota Yoshie

Ounishi Hitetoshi	Hichida Kazuko
Seki Terumichi	Ousaka Setsuko
Sakazume Hiroshi	Fukuda Ayumi
Fuchii Kaoru	Shima Toyoko
Nakamura Kazuki	Hasegawa Keiko
Hashimoto Isamu	Tsuji Atsuko
Ito Takeshi	Nakadai Ryoko
Fuzida Takashi	Kasai Tomoko
Shimata Yoshinori	Miyoshi Michiko
Katobayashi Yoshihiro	Wadanabe Atsuko
Sakuma Noburu	Kuribayashi Hiroe
Ouki Toshio	Fukui Michiko
Zawamukai Yoshiharu	Kazama Yukie
Hiraide Masatoshi	Fuchizawa Masayo
Ito Akira	Kumagaya Tomoko
Oushika Masashi	Yamazaki Reiko
Nakamura Takayuki	Kinouchi Youko
Watanabe Isamu	Uchida Tomiko
Miyazawa Asahi	Sakae Fumiko
Murakami Azuma	Sato Kazue
Owaki Zungichiro	Matsuto Keiko
Nikkuni Masamitsu	Hatanaka Tazuko
Ozaki Yoshiziro	Ushizima Youko
Sekizuka Nobuyuki	Shinota Masako
Miyako Keishi	Abe Keiko
Nishi Zunsuke	Kiname Zungko
Funami Wadaru	Inutsuka Kuniko
Yoshimura Toshiaki	Sakada Michiko
Saito Hiroyuki	Miyamoto Fumiko
Morikawa Iwao	Tsuda Michiko
Tsutsumi Masaru	Hoshino Yuki
Sodeyama Takaaki	Icousaki Sanae
Hamasaka Hisanori	Mizima Mihoko
Matsunami Takayuki	Kzmiya Mieko
Higamori Satoshi	Kurozawa Mitsuko
Ueta Takeo	Takano Tomi
Akagi Isao	Takabayashi Yuko
Tsuji Michihiro	Yamazaki Homi
Naoi Mitsu	Matsuda Yoko
Ota Toshiharu	Okawa Kingko
Shishito Hideo	Abe Kazumi
Sugiyama	Ito Teiko
Kinoshida Tokito	Suenaga Kikuko
Suto Tsunchiko	Hanata Yoshiko
Shikada Takayoshi	Chiba Tomiko
Kuramoto Masahiko	Ishii Kyoko

Onishi Kunihiro	Imamura Kuniko
Kobayashi Masahisa	Nozaki Yoko
Hirose Yoshiyuki	Matsumori Yaeko
Miwadashi Akira	Sugnuma Yuuko
Omachi Tokuo	Shiroda Sawako
Imai Toshio	Hirohara Eiko
Kobayashi Hiroto	Morida Mihoko
Fukui Isao	Ohara Chiyako
Yamaoka Tateo	Naganuma Youko
Furuta Motoo	Fukuyama Kyoko
Yoshioka Seizi	Hiraoka Fumiyo
Nagashima Tomozi	Sato Michiko
Sakaauchi Hideaki	Yoshida Sumiko
Ezawa Suzumu	Shiono Hisako
Nakamura Soichiro	Akabuchi Takeko
Koutsu Hiroaki	Matsuda Suzuko
Takabayashi Takuji	Higuchi Yasuko
Takato Kazuaki	Hikiji Takako
Takenouchi Katsuhiko	Sato Youko
Saito Thoshiki	Kato Kyoko
Hoshino Yoshio	Kaneko Toshiko
Abe Hiroyuki	Nakamura Emi
Kono Takashi	Fukui Sadako
Nagano Akihide	Kawakami Hiroko
Nishida Masanao	Fuzihira Yoshiko
Ueyama Shinichiro	Masuya ma Asako
Soezima Yoshikazu	Sadamori Toshiko
Mayuzumi Toyu	Kunitoki Keiko
Yaki Takeshi	Yamazaki Keiko
Hashimoto Saburo	Fuzimura Hisayo
Shibanuma Kunihiro	Kasahara Katsuko
Nakano Shigekazu	Maeda Hiromi
Outa Hirokazu	Fukui Ikue
Zawaura Hiteo	Suzuki Noriko
Aoki Michiyasu	Yamada Mayumi
Omote Yuzuru	Morikawa Nobuko
Komuro Hiroyuki	Morito Hiroko
Outani Akifumi	Obana Yoshiko
Masuda Masaru	Makida Youko
Nishikawa Hirokazu	Tsukahara Tamie
Koizumi Masahiro	Shimizu Keiko
Sano Ikichi	Kusagari Miichiko
Mawarimichi Yoshinobu	Ouki Jungko
Takeuchi jouji	Endo Noriko
Katobayashi Nobuo	Yokoi Asako
Nakaaze Yoshiharu	Hoshino Nobuko
Koyanagi Sadao	Okabe Jungko

Kamiyama Sadakazu	Takahashi Motoe
Matsumura Toshihiko	Takegawa Youko
Sagawa Seiichiro	Aoki Harue
Abe Masayuki	Fuzimoto Sumiko
Yamatoda Nissyô	Watanabe Yoshiko
Inazu Masanori	Takae Toshiko
Furuta Takesi	Kikuchi Ikuko
Amano Tetsuya	Suzuki Akie
Okazima Akira	Itokaki Haruko
Hirose Kengkichi	Masyama Satsuko
Tomiyama Humio	Murakawa Masako
Kuto Yuzou	Miki Yomiko
Nikkuni Masayuki	Ogata Yoko
Tsuchiya Tatashi	Morotomi Yasuko
Taura Sekiya	Tazoe Tamiyo
Masumura Kimitoshi	Watanabe Chie
Nomura Noboru	Ounishi Youko
Inomata Yasuyuki	Takahashi Toshiko
Yamamoto Rikio	Yanaba Jungko
Eitoku Mitsuo	Koizumi Tayo
Midorikawa Akira	Misuno Akiko
Hayashi Zenichiro	Hasegawa Nobuko
Takase Ichiro	Nomura Yasuko
Ito Bunzi	Osa Mie ko
Ilceda Yukihiro	Hon Ikuko
Inata Yoshihiro	Ouoka Nobuko
Tashiro Shouichi	Miyazaki Kasuko
Seino Kiyoshi	Mukai Tomiko
Outa Minoru	Takahashi Nobuko
Arakawa Hiroshi	Shibakaki Sachiko
Inoue Shintaro	Atsumi Chikayo
Sato Yoshinori	Onotera Yoshiko
Matsuzaki Hiroshi	Miura Michiko
Kitazima Hiroshi	Ikeda Naomi
Watanabe Yuichiro	Suzzu Toshiko
Iwazaki Yasushi	Fuzita Reiko
Kumagawa Takeshi	Kusakari Keiko
Chotsuka Shingichi	Nitta Zungko
Matsuda Norio	Yoshida Mitsuko
Ozawa Ken	Kotama Yukiko
Morikage Rinsho	Toyota Youko
Kasama Hiroshi	Noguchi Ryoko
Ikeda Kouzo	Oyama Kimiko
Kobayashi Ikuzo	Tanaka Hisae
Sakai Yasuhiro	Yamata Masako
Yoshimoto Kuniko	Yoshida Sumiko
Watanabe Hideo	Ishio Reiko

Toyomura Yasuhiro	Ishikavu: Yoshiko
Torii Yasuomi	Ogata Tomoko
Nishii Toshikazu	Hamata Hiroko
Naka o Nobuo	Yauchi Kyoko
Kurahara Katsunao	Fhama Mitoi
Fuzihara Hidetoshi	Noda Yoshika
Furibady Tokuya	Furukeng Yoko
Yamanishi Yesuo	Fuwa Youko
Aoka Yoonosuke	Ozak Naoko
Ouno Shunzo	Nomura Youko
Sato Takeo	Abe Tomoko
Miyahara Tohoku	Izumita Mi'oko
Fukui Shozi	Yomanoto Mikiko
Yoshii Haru	Shgemura Jungko
Kanari Yukihiko	Uzunomiva Fumie
Takao Toshiharuo	Asano Toyoko
Oshima Hirotsugu	Yonamoto Kimiko
Kwaiara Yoshikazu	Kubo Keiko
Tanaka Michio	Mizuma Mariko
Tsunota Tomozi	Takahashi Akiyo
Tanaka Haruo	Nakadai Masae
Mori Mitsuo	Obata Kimik
-Outake Motoki	Coinam Kioth
Kachi Masayuki	Ota Masako
Terata Toshimi	Kawamura Ryoko
Nakazima Masakazu	Takakuwa Masako
Igarashi Shooji	Fuzita Akiko
Sato Kazuo	Kobayashi Sachie
Urushi Kimihiko	Morikuchi Masako
Nakamura Tamotsu	Sato Sadako
Miyamoto Shuji	Yamagawa Fusako
Inousc Shoji	Kaneko Ftquko
Asai Toshio	Watanabe Keiko
Tsuchi Kengoki	Oukubo Harumi
Noguhi Muneo	Yayoshi Setsuko
Koide Shoji	Mochitsuki Yamiko
Mitsuoka Hiteo	Tabata Teruko
Matsufune Hiteki	Ohoka Mitsuko
Shirao Kimihiro	Ito Kazuko
Yamazaki Shodo	Aita Keiko
Asai Shuzo	Watanabe Akiko
Nakada Yoshihiro	Kushibiki Ikuko
Habara Eiichi	Yamata Tsuneko
Naoe Hiroyuki	Kuto Hanako
Arai Hiroyuki	Fukuta Machiko
Fuga Fumio	Fukuta Hiroko
Sato Goro	Katagai Nakae

Nakada Sanji	Karazawa Fusako
Beniya Yooichi	Hashimoto Yoshie
Mori Teruaki	Takahashi Tomoko
Miki Kouzi	Okada Noriko
To Seishiro	Kurihara Sumie
Kitanaka Tatao	Kiuchi N Ioko
Sato Seiichi	Yamata Tomiko
Imai Noboru	Tatsumichi Motoe
Gotou Seiichi	Sugano Kazuko
Outaki Zunzi	Miyazima Hiroko
Kitano Yoshiaki	Ogata Kazuko
Okamoto Izumi	Mori Mieko
Murota kozi	Outani Kimiko
Komiyama Yoshikazu	Kanari Keiko
Usui Hiroyoshi	Yakushiji Michiko
Tanaka Akiwnki	Ounishi Hiromi
Fuchimoto Tatanobu	Murata Eiko
Kasai Tetsuo	Matsumoto Sonomi
Yoneyama Tatakatsu	Shinotani Mayumi
Fukuda Selzi	Shinohara Tsurue
Nigh; ki Toshiaki	Kumakura Chiyo
Shinba Takahiro	Kasai Yoshiko

America and Europe (16)

Hugh Spurgin	M(U.S.A)
Nora Martin	F (U.S.A)
Neil Salonen	M(U.S.A)
Rebecca Boyd	F (U.S.A)
George Edwards	M(U.S.A)
Anne Smith	F (U.S.A)
Farley Jones	M(U.S.A)
Elizabeth O'neill	F (U.S.A)
Ronald Pepper	M(U.S.A)
Darlene Okamura	F (U.S.A)
David Hose	M(U.S.A)
Takeko Serizawa	F (Japan)
Jack Korthuis	M(U.S.A)
Gladys Huffman	F (U.S.A)

Henri Blanchard	M(France)
Hildegard Maierhofer	F (Austria)
Remi Blanchard	M(France)
Corry Van Gelder	F (Holland>
Norbert Boland	M(Holland)
Rosi Zenz	F (Austria)
Herman Ten Bokkel Huinink	M(Holland)
Corrie Van Kralingen	F (Holland)
Alec Herzer	M(England)
Elizabeth Werner	F (Germany)
Dennis Perrin	M(England)
June Darby	F (England)
Manfred Sorgenicht	M(Germany)
Inge Meyer	F (Austria)
Hans Winkler	M(Germany)
Gisela Grcwenig	F (Germany)
Carlo Zaccarelli	M(Italy)
Barbara Cottie	F (England)

..... —————
Perfect love dwells only in the bosom of simplicity.
—————

(Introduction of overseas Centers)

College Park Center, Maryland, U.S.A.

History

The State of Maryland was established in 1634 as a colony free from religious persecution. Unlike other colonies, Maryland was also free from major religious conflicts.



Aerial photograph of the campus and surroundings

The University of Maryland began in Baltimore in 1807 as a school of medicine. In 1856 the Maryland Agricultural

College was established in College Park. In 1920 these two colleges merged to form the present University of Maryland. The University has since expanded and is one of the ten largest universities in the United States with overseas branches from Seoul, Korea to Munich, Germany.

College Park Campus is the main campus with 28,000 students enrolled; so there are always a great many students to witness to. This campus has been noted in the past as being conservative; however, this spring the campus erupted in students rioting. Students are talking of revolution and are searching into all ideas and groups for some spark of hope. There are campus groups of Buddhists, Christians, and Marxists, all of whom are trying to give meaning to the lives of the students. Because of this intense search for meaning, the students are responsive to Principle.

Our College Park Center is located in the southern portion of the state, very close to Washington, D.C. Our main stream of activity revolves around the campus which is surrounded by the town of College Park. College Park and surrounding towns are very small and depend for survival on the income from the University students. It seems as if this area is alive only between September and June when the students are in school. Because of the many people living in the towns we often witness door to door in the community. These communities are mainly fundamental Christian and have not responded openly or positively to Principle.

Unlike the communities, the University does have a main gathering place. This is a large mall surrounded by campus buildings with the library at one end. The library steps are the main speaking spot for all rallies and for anyone who has anything to say. For this reason this area is a prime witnessing spot.

For the past year our Center has been located in College



Contacting students in campus

Nark in an apartment across the street from the University.

We are now moving to a house in Hyattsville about three miles from the University.

We feel that it is significant that the University of Maryland is the first state school to build and maintain a chapel on its campus. The state was founded for religious freedom, and we are really working to turn this state university back to Father.

We are really grateful to be working in this area where we can see the Heart of America through the hearts of its students.

With them, we are trying to make this country realize its ideals.

Carolyn Libertini

Spiritual Activity

Spiritual activity in College Park! Because we are a campus in the midst of a community our witnessing is directed toward both community and students. The students here are desperately searching for meaning.

They are struggling to peck their way out of the egg shells of their home environments. In anger at life beyond the edge of the shell, they strike at the egg shell which hasn't better equipped them to exist in this hostile environment and at the environment itself for having no discernible pattern. The students' anger and frustration finally erupted in rioting this spring.

Partially because of these recent riots, our witnessing in the community has not been successful. We have gone door to door witnessing in the neighborhoods of the University administration and professors and in the fundamental Christian neighborhoods. The University personnel are responsive to our

desire for peaceful non-violent change, but their own deep pessimism and frustration make them hesitant to come to lectures. The Christians in their deep love of country are frightened by the threat of the students riots, and so they fear us as possible radicals.

Our singing and street preaching in the various large shopping plazas nearby have brought more favorable response. After preaching, we witness in the stores, supermarkets, and put up our flyers in the windows of barber shops and bakeries. We go to the nearby churches and the coffee hours, speak to the ministers, and attend the young peoples groups. Sunday morning in the drugstores of the community shopping plazas the people seem particularly relaxed and eager to hear about Principle.

One weekend we went to Rehoboth Beach. We witnessed up and down the boardwalk for Saturday night and Sunday morning lectures. A total of 15 people heard Chapter One and one girl heard through Chapters Three and Four.

We are seeking prepared people where ever they are, but our greatest success has come from the campus witnessing. We speak to people on the library steps, interrupt their studies in the library stacks, talk to them on the malls and walkways between classrooms and in the snackbars. While summer school was in session, we had a daily Principle discussion at our lunch table in the cafeteria. Here Principle students had deep give and take in a more informal atmosphere than our regular lectures. Several students have fulfilled course requirements by writing papers on Principle and on Sun Myung Moon as a contemporary religious philosopher. We have had book tables in front of the library and during orientation for the incoming freshmen door to door witnessing in the dormitories also brings good response. We've gone to the bowling alleys and to the laundromats. One of the best spots is the parking:

lot of a nearby shopping center.

Always our efforts are directed towards that glorious moment of reunion when Father can welcome another returned child. **With love in Them** as we all share in the work of restoration.

Carrell Ann Dobrotka

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.....
.....
.....

.....

Walk with God, think with God and act with God.

Center Life and Activities

Greetings from College Park Center! What tremendous developments are taking place, how we do need Father's; guidance at this time!

Travis Jones led a number of members of the Washington,. D. C. Center in setting strong conditions of witnessing, teaching and fasting at the University of Maryland in the fall semester of 1968. The following spring, two new members, Barry and Marilyn Cohen, began a Center in an apartment near campus.. Within four months, Father had collected four more children one girl, three boys. When classes resumed at the University in the fall, we found ourselves deluged with ideas and plans. Even though we could not carry out many of the ideas for improving the campus and community, Father found ways of inducing others to carry out those ideas. Through the past year, we have seen tremendous change on the campus. As Father is gaining His foothold, Satan has worked especially hard. University students are becoming more and more radical and anxious to change the old world. Many think destruction is the way! We eagerly look forward to development of the Freedom Leadership Foundation in our area.

Many of the patterns begun by Travis and the Cohens, have continued even though they are new in the Washington D.C. Center. This summer there have been three meetings per week for the teaching of Divine Principle. Two of these have been held on campus(Tuesday and Wednesday evenings) and the third one has been in the Center(Saturday afternoons). The format is generally: song, introductions, lecture, questions, and discussion. Even though the Center is conveniently located, meetings on campus have consistently attracted greater numbers. of people. there has also been individually-arranged teaching of_

Principle. This has often been the most stimulating for us, teaching the courage to love others openly. Father has shown us different aspects of our potentials and our needs through these various teaching situations.

The majority of Center members are students. We find that this adds to variety in Center life. Studying, praying cooking, singing, teaching, witnessing, cleaning--all are parts of the joy we are finding.

We are repairing a house in preparation for moving this month. The location is excellent on major bus routes and only 3 miles from campus. Father is excited for new trends and expansion from this broadened base. The lot is small but there are about seven bedrooms, in addition to meeting rooms and work storage rooms. We began the restoration of the house with evening prayer meeting and celebration with Father. This was followed the next day by industrious physical restoration. Since we began, members from three other Center have joined us at times for repair and clean up work —Baltimore center, Rockville Center, and Washington, D.C. Center. Father always seems to find a way! We know the new Center quarters will help us to be more effective this coming school year. With prayers in Their Names for expansion and unification,

John Fitzpatrick

True religion is severe in simplicity.

(Article)

Principle and Politics

Hal Mckenzie

(New Haven Center)

In political science, a political organization is defined a group of people organized around a purpose determined the form and character of the group.

The purpose of the Unified Family is to relieve universal suffering by restoring man and the world to God. That purpose determines the formant character of our group: the family base, our communal life, witnessing and teaching, the Divine Principle, and our True Parents all came about to fulfill that purpose. Because we are a group organized around a purpose which involves other people, then we are, by the above definition, a distinct political entity.

This is not to say that we are not a religious group at heart. It simply means that as long as we strive to achieve God's purpose, then our actions are bound to have political consequences. Thus, we must understand the political situation in our society and learn to use political means to further God's purpose.

Politics involves the use of power. Political power is defined as initiative which is unopposed by a stronger or countering initiative. In other words, as long as one exercises initiative in a particular area that person has power unless someone exercises a stronger initiative to oppose him. "Absolute power", then, could be defined as the exercise of initiative on a broad

scale which no one could possibly oppose with a stronger initiative.

What sort of initiative could no one possibly oppose? It is, of course, service to mankind, motivated by Divine love. God's power is absolute because His love is unceasing and all encompassing, and his initiatives are always designed for the greatest good. If man tries to reject God's love, or turn away from it, then he is punished; not personally by God, but by the consequences of his own action in turning away from that which is ultimately best for him. Our Leader, in telling us to follow Father's example, was really showing us the way to achieve power over the minds of men which no political leader or group has ever been able to achieve.

Many leaders and groups have dreamed of attaining absolute power, and have recognized the value of meeting the people's needs to get it, but they failed in the end because they have seen service merely as a tactic to obtaining power. They would not really serve the people, but would exploit the people's fears and grievances in order to enhance their personal power or further their vicionary ideals.

Thus they would inevitably commit some act which would give rise to opposition from the people, and so their power would be overthrown. There has never been a political movement which could serve mankind unselfishly, purely for the purpose of relieving the universal suffering of God's heart, except for the Unified Family. If we keep God's purpose firmly in our hearts, then power will come about purely as a byproduct of our loving initiatives on behalf of God and man.

Furthermore, the Divine Principle is the most powerful political ideology in the world today, because it shows us how to use power in such a way that it does not degrade, corce, or corrupt man or nature. The Satanic idea of power is energy

going out in a straight line, not returning beauty to its source but only oppressing and coercing all before it, leaving nothing but emptiness and desolation behind. The Divine Principle, however, gives us the knowledge with which to build a new civilization which can expand forever without oppressing God's creation, but bringing all things under God's dominion of joy and love, thus liberating man and nature and making them more in His image. In this way, our power can not only be absolute but eternal and self-generating, because we build on the past to perfect the present, thus laying a strong foundation and true values for the future.

Not many of us came into the Family out of a political motivation, but still we must understand political matters, simply because we are living in a political world. Politics is simply the outward expression of people trying to achieve certain goals. These goals may be selfish or altruistic, but from Principle we know that all human activity is being guided toward a common center, so that we, as God's central dispensation, have the responsibility to coordinate these activities so that man may reach the goal as quickly as possible. To remain true to our purpose, we must endeavor to become the center of man's struggle for social justice.

One problem that we have faced, however, is how to reconcile our basic witnessing and teaching activities with the pressing need to directly confront specific problems in our society; but in God's eyes, this is not really a problem. As long as we remain true to God's purpose, then our movement will spontaneously assume the form and character that God desires. Like a seed or zygote that branches out into many different forms to achieve its purpose, we have seen our movement grow into a complex, colorful and multi-faced organism which is the embryo of a vigorous new civilization. As more and more people with different backgrounds and talents

join the Family, then it is naturel that we develop new faculties and appendages with which to mobilize these t -dents to deal with the specific problems that we meet in the Satanic world.

We cannot think of ourselves as pioneers facing a vast cultural, moral, and social wilderness, a "concrete", jungle as some have said. By exercising our fullest capacities, and really sowing our sweat, blood, and tears for God, we can order that wilderness and make it bloom and bring joy to all mankind. This demands a tremendous challenge to our creativity and flexibility. **We must** avoid becoming too isolated from the world, or on the other hand, too bogged down in the vested interests and unholy purposes of other systems. If a specific political issue demands our direct involvement, then we must act as "political guerillas; that is, the Family mobilizes around the issue in question, then returns to Family work once the point has been made or the problem solved. We must keep in mind that the central focus God's work is spiritual; we are dealing with the world of cause; not effect, and so we work to cure the cause of the world's disease, not merely the symptoms. Therefore, our ."infra .structure" must be solidly based in heaven with True Families, which is the only real ground for health and life.

We are becoming more aware of our mission and capacity as Americans, and as we grow more confident in our mission, then, the movement in America will grow much more rapidly than it has in the past. America's peculiar genius has always been in finding practical application to theory; thus it seems that America's mission is to develop the material systems and forms which the Lord can use to restore the world. Our l, eacier has said that America is in the position of Lucifer; that

is, America is the chief servant and guardian of the world created to care for and protect God's children and prepare the way for the True Parents. Our political mission, therefore is to lead America along that path. If America becomes isolationist, or on the other hand too domineering in world affairs, then our country will suffer a deeper hell than that endured by Nazi Germany or Communist Russia.

Our artistic endeavors are broadening and becoming more sophisticated, particularly in music and graphics. As this work expends, then we will have completed the groundwork for the heavenly civilization. We will then have established a base of four positions between HSA, FLF, an economic foundation, and a cultural foundation with the Family as subject and center of circular movement. Once all these elements become harmonized and worked freely together, then the Family will have become a really astounding movement which cannot fail to have a transforming, even revolutionary effect in our society. When a free people work together toward a higher purpose, with God as the center, then, as history has attested, they can create miracles of achievement.

So far I have been talking in the realm of ideas and visions of the future. But I have found, through painful experience, that to relate to the world only on the basis of abstract ideas and visionary projections makes one incapable of relieving suffering or of raising anyone to God. Without the fullness of a giving heart, then the highest and noblest ideas cannot prevent one from neglecting and even dehumanizing his fellow man. In the last analysis, the only thing that will make this movement successful is our love. **Only through the love of God can any of our ideas bear fruit.** If we can't express God's

love, then all our efforts will come to naught.

"The process of an individual's growth is deeply involved with whom he lives or interacts. Parents must provide a model of sure personal identification or the developing pattern of mankind and womanhood is vague and uncertain"

"The only way we got any satisfying idea of God is through realizing what is highest and best in man himself. Only men who understand the experience of really loving someone and the wish to share one's life with the beloved can understand the God who is described as loving us and wanting to share His life with Him The great mark of holiness will be manifested to the world only through men and women have first achieved their wholeness."

Fashion Me a People-Man, Woman and the Church

By Eugene C. Kennedy

Will your activities be enough to pay for your Father?

Compromise

Carl Bartholomew

People today are satisfied to lead lives guided by compromise and half Truth. This is evident in international and national relationships, in politics, in the church, in family life, and in the life of the individual. Most people find it very difficult to stand firm for what is right but continually lower even their own standards to conform with the majority—family, neighbours, friends, or some familiar television or stage personality. Compromise is an abdication of responsibility and an evil which is destroying our present society.

God never compromises. Our Leader, Sun Myung Moon, never compromises. God despises the lukewarm; He said if you are neither hot nor cold but luke-warm, I spew you out of my mouth. This refers to individuals, groups and nations, who try to be safe by steering a middle course, and stand for neither right nor wrong. The non-committed person is the most destructive: God said "if you are for me you are against me." What is not positively for God and good, is evil and claimed by Satan. Those who passively ignore the permissiveness and more aggressive forces of evil which are weakening and will finally destroy nations, are the very ones who will be held responsible.

Jesus never compromised. Although of little importance in the eyes of the Jewish people, being poor, uneducated, and a simple carpenter, he nevertheless had a tremendous love and concern for the Heavenly Father, and an urgent desire to establish the Kingdom of Heaven quickly. He challenged the Jewish

leaders to look at themselves; he called the Pharisees, hypocrites and whited sepulchers. However, most Christians see Jesus as loving only in a gentle sort of way, but also Jesus was very harshly opposed to evil. If we examine the Gospels closely, we soon see how he constantly chastised his disciples to cut them away from evil, Satan. When Peter thought wrongly Jesus said to him, "Get behind me, Satan!" He later displayed great anger when he recognized Satan working in the people. We read in Matthew Chapter 21 that Jesus cast the money-lenders out of the temple, overturned the tables, and whipped the people out. Christians find great comfort in seeing Jesus as a saviours in love, but he was also a saviour in judgement. His mission was to separate good from evil and guide man into perfection. He said you must be perfect as your Heavenly Father is perfect.

Our responsibility is to be our brother's keeper. To change ourselves, society, and the nation, and restore them to God, it is absolutely necessary then to destroy evil. To compromise is to rationalize and to hold evil to ourselves. Then we will never break Satan's hold. In her concern for her child's safety, a mother will sharply and angrily chastise the child for running in front of a car. To chastise from the heart is the greatest expression of love. A person with a cancerous growth would never think of leaving it for fear of wounding the physical body, but would have a surgeon's sharp knife cut it away. This same law applies to the spirit. We must sharply cut away the evil growth within us, no matter how painful the process. To compromise with evil leads to destruction and spiritual death. For the first time the history of man, God is revealing the origin of sin. This has never been exposed on the earth before, not even by Jesus. That sin which has held all people in bondage for centuries, so that St. Paul cried out in desperation, I am carnal, sold under sin. I do not understand my own actions for I do not do what I want, but the very thing I hate -- wretched

man that I am. Who will deliver me from this body of death?'

To truly live by God's Principles, we must give up our Satanic loyalties to family, group, race, and nation and become loyal only to the will of God and the task He sets us at every moment. We must learn to love as God loves, that our thoughts may become like His and our ways like His ° ways, and so bring heaven on earth. Satan often holds us back by past and present loyalties, so that we become bogged down by issued which have no relevance in God's plan. Then, instead of being whole-hearted in all that we do, we only part of our hearts to God, and reserve the other part for Satan, just as Adam and Eve did at the time of the Fall. This kind of compromise frustrates God's will and destroys His plan. For as long as we are not whole-hearted in doing for God, Satan takes whatever we do. Satan has thoroughly corrupted and limited our hearts, and it takes tremendous effort and an adventurous spirit to bring back God. For six thousand years has He cried and worked for the return of His children. Now is the time for us to take His burdens and wipe away His tears. We can only do this by trusting in Him completely, giving our wills to Him, and by endeavouring our utmost to relentlessly destroy evil our brothers and ourselves.

This realization on compromising has only come to me in the last six weeks. On a certain issues God did not compromise with my limited thinking He struck sharply at my heart and said: **This is my will and you do it. At that moment I humbled my heart, although I did not fully understand. And then God gave me greater understanding—**The scales fell away and I was able to move on from the past and to see more clearly His overall plan. We need to trust in God completely to be taken out of Satan's world and restored to God's, for %ve are blind and deaf and dumb. The greatest desire of the Father is to give us back our faculties, but first we must give ourselves to Him.

Let us unite to serve Our True Parents

Robin Kuhl.
(English family)

Over six months ago now, I went to a talk about Unified Family movement. Before starting the Principle member prayed out loud to the Heavenly Father, and though I do not remember much of the talk, it seemed afterwards it had tugged a very deep cord within me. The more I am in Principle, the more gratitude and wonder I feel to perceive how we have been prepared for this hour, across history, and through our own lives.

One side of my family was Roman Catholic and the other agnostic, so I grew up accepting Catholicism but also knowing that there could be more to life. After my education I got a job in an office in London: straight a way I wanted to leave, sure that there must be more to life, but seeing no example of what. In order to justify my view, however, I decided to work there for two years before setting out to find whatever it was I really felt to do.

During these two years I went up a lot of blind alleys and started to become blase about 'there must be more to life,' but this brought no fulfillment.

'Words leave my mouth like racer pigeons

Migrating across radar

Homing somewhere

Not me.'

Four months before the end of the two years, I went to stay in a monastery for a few days to see if it would come to me what I should do. One afternoon there I served Mass

for the first time in my life. Afterwards I was crying, and cried within myself, 'Jesus, what's happening?' One morning, praying, I felt God telling me not to confuse Him, the essence of true fatherhood, with my roots in the world of Satan.

Three months later, I first heard of the Unified Family. A week before the end of the two years I made my first visit to the Streatham Center and met Doris and Dennis. Everyone was singing songs I'd never heard before. A fortnight later I moved in with their help. Now I am beginning to see how much we have been given the opportunity to do.

Let us unite to serve our True Parents and reclaim the whole world for our Heavenly Father.

Mansei! In His Name,

We must have a bench in our mind, where we get down and confess and pray one for another.

The situation in Korea(111)

By Gen. Charles H. Bonesteel

The immediate past commanding general in Korea gives us a look at what's happened since 1950.

As this new type of infiltration was discovered, the reaction against it in the Republic was vigorous and widespread. The bitter memories of the atrocities of the Korean war were fanned afresh and the people throughout the country joined with the Korean National Police and active and reserve ROK troops in hunting down the infiltrators. Farmers, old people, young men and girls, even school children reported sightings of the enemy agents to the police and ROK Army troops. There were, in the interior, quite separate from the DMZ area, over 100 small-scale, but many times lethal, firefights during the summer and autumn of 1967. By wintertime the Comm-list agent teams had been broken up, about 140 agents were killed, over 50 were captured. Return to North Korea by the remainder was made dangerous and difficult as harsh winter weather began to close in.

Despite the obvious willingness of the 1967 infiltrator teams to kill, coerce and terrorize, it appeared that their basic mission was a sort of reconnaissance in force to determine the temper and loyalty of the local people and to see if local guerrilla bases established in the remote and mountainous areas and if guerrilla cadres could be formed.. Apparently North Korean intelligence was either woefully

incorrect or the agents indoctrinated by sinfully cynical leaders.

The agents had been led to believe that the ROK farmers were starvelling and rebellious and that they would welcome the agents with open arms. They found the complete reverse and perhaps enough escaped back to North Korea to take back the truth.

The agents, while highly trained in many ways, were badly fitted for their jobs in other aspects. There were many vivid examples to show both the ROK spirit and North Korean ineptness.

In one case, two starving survivors of a team came to an inn in a village to try to buy a meal. An alert waitress noticed that they talked with a peculiar accent and ate their soup differently than the locals. She tipped off the police, the men were taken into custody, searched and admitted to being agents.

Another similar case happened when an agent needed to replace his worn shoes but in trying to buy new ones called them by the wrong name.

Two agents, the remnant of another team, were trying to *get* north by train but made the mistake of sitting opposite two sharp teen-age boys, suspecting something amiss, pretended to roughhouse and in doing so brushed back the coat of one of the agents, disclosing a vest full of hand grenades. The boys managed to pin the agents back against the seat long enough for the other passengers to pounce on and hold them.

Examples of this sort were many, but the Northerners were callous killers and over 50 South Koreans, including police, military, and a number of civilians were killed, sometimes in cold blood, by the infiltrator teams. These actions inflamed popular feeling against the Communists and spurred efforts already under way by the ROK Government, the provincial

officials, police and armed forces to develop for themselves a study and effective counter-infiltration capability.

Progressively during the year of 1962, the ROK Government and armed forces, the United Nations command and the U.S. forces in Korea were working hard to build the needed organization and capabilities to cope with the new threat of "porous" warfare from North Korea. The UN Command's job, as an outgrowth of its principal mission of being prepared to defend the ROK against Communist aggression, was directed towards stopping Armistice violations from the North through the DMZ and the seaward approaches to ROK.

The ROK Government for its part went into high gear to organize and strengthen internal security of the entire Republic in the face of the infiltrators. With U. S. Embassy concurrence, about 30 million dollars worth of American aid, primarily in terms of night vision and other counter-infiltration equipment and now communications sets were rapidly put in the hands of the ten ROK divisions, and the U.S. divisions stationed on the DMZ, and the ROK Navy and Air Force. Some help went to the Korean National Police which was rapidly being expanded to include a number of Combat Police companies. The ROK Government developed a comprehensive command and control system covering the provinces, military districts and police. Primary local responsibility rested with the provincial governors and police but if the scope of infiltration were to require it the ROK military could progressively be brought in.

As a matter of basic policy, the primary effort of the Republic continued to be its increasing economic development, but the steps to insure the basic security essential to that continued growth were put under way. 1967 closed with the Republic deeply concerned with the new threat and working hard to cope with it. During the year serious incidents caused by aggressive, North Korean infiltration had increased by ten

fold over those in the immediately preceding year'

In 1968, new and more dangerously belligerent North Korean moves came quickly in the middle of bitter winter weather, In late January of that year, a thirty-one man raiding team of highly trained agents infiltrated south through the DMZ to attempt the assassination of President Park Chung Hee in his official residence, the Blue House, in Seoul.

Despite a warning given by four young ROK woodcutters -who were briefly captured by the agent team, the North Koreans traveled at night with such speed that they were able to penetrate deep into Seoul and near the Blue House before their raid was frustrated in a pitched battle. They were then tracked down and at least twentyeight were killed and one 'captured. The prisoner, impressed by what he saw of the progress in the ROK instead of the perverted story he had been told, talked freely and extensively about the team's training and objectives. He further confirmed the existence of North Korea's sizeable unconventional warfare apparatus and its growing strength.

The Blue House Raid was the most flagrant and brazen violation of the Armistice Agreement in all of its years. It held high risks of war, reckless disregard for the peace of the area and very significantly was clearly and deliberately provocative action. But just two days later it was followed by another dangerously provocative action, the piratical seizure of the U.S.S. Pueblo, in international waters off Wonsan, North Korea.

These two inflammatory events rapidly brought affairs to a high state of crisis and produced a quick reaction from the United States through the augmentation of U.S. Forces in Korea by USAF tactical aircraft and the movement of strong U. S. Navy carrier task forces into the waters off Korea. Tensions remained high for several months, but the final results were a development which North Korea wanted least of all.

World recognition of her dangerous aggressiveness increased. Urgent assistance came to greatly strengthen the ROK armed forces. A strong self-help movement in the Republic of Korea itself got under way to further improve her counter-infiltration and internal safety posture. One remarkable step, taken almost immediately and not widely known among Americans, was the formation of a citizens army", the Home Defense Militia, of over two million men, mostly veteran ex-servicemen, and some thousands of women. This force, in the tradition of our Minutemen of 1776, was designed to protect its members, own hearths, home and loved ones and their places of business and is today reasonably though lightly armed and very well trained. It is organized in over 50,000 units in villages, towns and cities. It stands not only as testimony of the Koreans, intent to help themselves, but also as an incomparably real capability to deter or deal with North Korean armed infiltrator bands. North Korea's violent actions had boomeranged.

For some months after the Blue House raid, the seizure of the Pueblo, North Korea acted cautiously and there was a lull until mid-summer in violent Communist violations of the Armistice, broken only sporadically, once by a murderous ambush. However, in June aggressive intrusions in the DMZ by the North Koreans started again. When multiple landings put about eight units of fifteen men each, a total of 120 agents, ashore on the mountainous eastern coast of the ROK. These teams tried to "communize" by force remote villages, they terrorized farmers and murdered a number of families. Again the national reaction was intense. Large bodies of police, regular troops and the new Home Defense Militia pursued and finally wiped out or captured all but two or three of the entire North Korean commando force.

When the critical year of 1968 ended, there had been an increase over 1967 in both numbers and intensity of incidents.

But its end also found ROK strength and capabilities to deal with the threats of either subversive or open warfare greatly improved. Steadfast efforts had been made not to yield to North Korea's deliberate provocations and thus escalate violence—perhaps to open war, but instead to prove courageously, consistently, and effectively that Kim Il Sung's strategy of subversive war backed by strong conventional forces for open war could not and would not succeed. It is remarkable that, in the meantime, economic progress in the ROK continued to new highs, reinforced by a re-established sense of confidence in the defenses against North Korean force.

Hopefully, North Korea was getting the message. The year 1969 showed a significant drop in North Korean subversive aggressiveness against the ROK, although the shooting down of an unarmed U.S. reconnaissance aircraft outside North Korean aircraft caused another dangerously tense crisis and heightened tensions.

In the Republic itself, however, incidents involving fire-fights with Communist infiltrators dropped markedly to a total of only about 70 as against over 350 in 1968.

No significant landings over the coast took place, and improved counter-infiltration capabilities were beginning to pay off. The ROK Navy and Air Force teamed up to sink or capture a number of North's fast agent boats. The dangers from North Korea's porous warfare are by no means ended and 1970 might bring new perils, but there are indications that at least some of the trained secondary elements of the subversive warfare apparatus have been demobilized.

It is clear that so long as the ROK remains unified in its common opposition to Northern force, so long as our American commitment under our Treaty of Mutual Security with the ROK *remains clear and credible and* so long as the other free-nations who joined in the defense of Korea in 1950 maintain

their watchful interest, it will be very hard for North Korea to create "another Vietnam" in the Republic of Korea. All during my recent tour of duty in Korea I was struck by the intensity of feeling to defend their freedom shown by the people throughout the Republic.

The large and effective North Korean conventional armed forces remain, however, a sinister and somber remainder of the need for continued strength in the South.

The Republic of Korea today stands strong and proud, literally on the Frontier of Freedom". It has faced and continues to face a very real and continuing threat of violence from the North. It has also faced and still faces the entire gamut of problems and challenges of economic, social development in our changing and ideologically driven world. Its record up the now is truly remarkable. This year and those immediately ahead, however, hold many unknowns for the Republic both internally and externally.

Although the Communist North should hopefully have learned that aggressive belligerency does not pay, there is certainly no promise that this is so. The consequent defensive military burden is high both on the ROK's whose economic and fiscal resources are still so very austere and on us Americans whose support in peace and war has enabled, in large part, the successful survival and growth of the Republic of Korea.

But with all of these and other problems, the strength and vitality of the Republic keeps forging ahead to further economic growth and social improvement. Its determination to defend at any cost its precious right to freedom and democracy remains firm. It has written a remarkable story in the decades since WWII and we Americans can, I believe, be proud of the part we have been able to play in that story.

What the future holds for us all, whether peace or war, will be deeply affected by trust and understanding between

(Religions in Korea)

BRIEF HISTORY OF KOREAN BUDDHISM

Introduction of Buddhism and Emergence of Dhyana School in Korea

It was in June of 372 A.D. that Buddhism was first introduced into Korea. During the second year of King Sosurim, of Koguryo when Korea was divided into three Kingdoms king Fukien



Shown right is a full view of Bomo Temple on Mt. Keumjuing in Kyongnam Province

of the Ch'ien Ch'in Dynasty of China directed Ven. Shuntao and other royal envoys to carry Buddhist images and scriptures into the Korean Kingdom. Ven. Shuntao taught the religion to this Korea disciples mainly through writing. He was followed



Main Hall of Sudok Temple: Koryo Dynasty, 1308. Yesan-gun, Chung-nam Province.

by Ven. Ahtao, also of the Ch'in Dynasty who came two years later. A year later, in February of 375 A.D. Sungmoon-sa and Ibullan-sa were built for Ven. Shuntao and Ven Ahtao respectively to reside in. These were the first Buddhist temple in Korea. Buddhism in the Koryuryo kingdom hereafter achieves remarkable progress.

It was in September of 384 A.D. during the first year of the reign of King Chimnyoo that buddhism was introduced into the Paekche Dynasty(18 B.C.--660 A.D.) by Ven Marananda of India, who came by way of the Tung Chin Dynasty of China. King Chimnyoo accorded a royal welcome and extended reverent

hospitality to the Indian priest, and had a temple erected on Namhan-san near Kwangju, Kyonggi-do, were the Ven. Marananda ten Paekche people. This event marks the beginnings of Buddhism in the Paekche Dynasty.

In Shilla(57 B.c. -935 A.D.) Buddhism was introduced from Koguryo during the reign of King Nulchi by Ven. Mulchoju, but it did not achieve any prominence until after Ven. Ahtao and his three disciples had settled in Ilson-gun of Kyongsan.; pukto. The gradually expanding Buddhism in Shilla there-after witnessed an appreciable gain in acceptance following the martyrdom of Ichadon during the fifteenth year of the reign of King Pophung, 582 A.D. As Buddhism attained wide following in Shilla, many followers of the new doctrines and precepts departed for China for further studies.

During the period of King Chinhung more than ten eminent monks including Chajang and Uisang went to China for that purpose. An equal number of monks headed by Hyecho were sent to India for the same purpose during the reign of King Chinpyong.

The three dynasties, namely Koguryo, Paekche, and Silla, joined in a competitive endeavor to propagate Buddhism in Japan by sending not less than thirty monks to the Island nation. The Buddhism which thrived in the three dynasties did not at once show the characteristics of the various sects of China's Tang Dynasty. Toward the beginning of the Unified Shilla Period, Korean Buddhism was classified into five sects, each contributing to the growth of the religion by conducting professional research in its doctrines and philosophies.

The Nirvana Sect, founded by Monk Poduk of Koguryo during the period of King Muyol of Shilla, adopted the Nirvana Scripture as its basic text and had under its control the following temples: Kumdong-sa at Anju; Chingu-sa near Imsil; Taesung-sa in the vicinity of Nonsan; Chungdae-sa near Chinan; Taewon-sa

in Chonju; Yuma-sa at Chongup; Kaewon-sa in the vicinity of Tanyang; and Yonguk-sa built toward the end of Koguryo period in her territory.

The Vinaya or Namsan Sect was inaugurated by Monk Chajang during the period of Queen Sondok of Shilla, and had Tongdo-sa as its center of worship. The Pepsung Sect, also called the Sarrinon or Bubgong Sect, was quite prevalent during the three Dynasty Period(18 B.C.- 660 A.D.) though its date of inauguration is a matter of conjecture. It appears that the Chungdo Sect of the later period is a variant name of the Popsung sect. The Whaom or Wonyung Sect was divided into two branches. The Wonhyo Branch, also called the Haed mg or Punhwang Sect, was established independently in Shilla during the period of King Munmoo, and had its headquarters at Punhwang-sa of Kyongju. The other branch, called the Uji or Pusok Sect was established during the reign of King Sinmoo by Monk Uisang upon his return from the Tang Dynasty of China, and had Pusok-sa of Yongju as its center of worship. This branch also had under its control Pimara-sa of Wonju, Heain-sa of Kaya-san, Pomo-sa of Tongnae, and Whaom-sa of Koorye.

Finally, the Popsang or Yuga Sect adopted for its basic texts the Yoga-caryabhumisastra and the Vijnaptima trakarika when it was founded by Monk Chinpyo of King Kyung-duk's period. The headquarters of this sect were Kumsan-sa which had its subsidiaries, Popchu- sa. In addition to these various sects there were the Chonju or Chinon Sect, and the Sosung or Hinayana Sect..

Although a considerable number of Sects readily developed in Korea, it was not until about 820 A.D. that the Dhyana (Zen) Buddhism of Ven. Dharma had been introduced into the country. The great monk Toui of Shilla went to the Tang Dynasty in China to pay his homage to Ven. Huineng, the sixth patriarch of Dhyana Buddhism, at the latter's shrine in mount Chogye. He

then proceeded to Kangshue where he obtained the seal of doctrine from Monk Sitang, the third generation descendant of Huineng.

Renaming himself as Doui and returning to Korea in 821 A.D., he immediately threw himself into the task of teaching his newly acquired doctrines.

The followers of the canon-centered Buddhism. However, turned a deaf ear to his teaching of non-artificiality (asmakṛita). Doui therefore secluded himself in Sorak-san at Chinjon-sa for forty years concentrating on his Dhyana practice. There he died after bequeathing his disciple, Yomgo, whose pupil named Chejing eventually restored the faith to its rightful position after erecting Porim-sa at Kaji-san. This marks the Dhyana School in Korea.

The Dhyana School thereafter developed into nine sects, somewhat receding in the middle of the Koryo period (901-1391 A.D.) later, the great Monk Pojo-am of Palgong-sam composed the Chunghye charter upon which the Chunghye Group was organized.

In 1199, during the third year of the reign of King Sinjong, the Chunghye Group was relocated at Kilsang-sa in Somggwang-san which was subsequently renamed chunghye-sa. Following the renaming of Suseon-sa in Mount Chogye, the Dhyana School progressed to a remarkable degree culminating in the successive emergence of such eminent monks as Chinga I., Chongjin, Kandang, Myomyong, Chawon, Chagak, Kakom, Chonghye, Chinmyoung, Haedang, Chajong, Wongam, and Hongjin.

Establishment of Chogye School and Extinct of the Canon-centered School

Toward the end of the Koryo period Monk Taego, who obtained the doctrines from Monk Kwangji of the Kaji-san Sect

at Hoeam-sa of Yangju in 1313, built the Taego-am at Samgaksan and composed the Song of Taego-am which came to be known as the "Hyumn of Enlight ement." Travelling to China in 1346, he learned the doctrines of Shihwu, the twenty-fourth generation descendant of Sixth Patriarch Huineng, and returned the next year. Kingkongmin of Koryo eventually accorded the rank of Royal Priest to taego anp established royal agency called Wonyung-bu for Monk Taego to unify the nine sects of the Dhyana Buddhism then prevalent in the country. Following the unification of the nine sects, the great monk Taego named the newly organized body, the Chogye School. Hereafter all the Dhyana sects in Korea were merged into the Chogye School.

Meanwhile the Canon-centered Buddhism, which had been divided into various sects by the time the Yi Dynasty was founded, gradually declined owing to the anti-Buddhist policy of the new dynasty. In 1424 during the sixth year of the reign of King Sejong the Buddhist sects in Korea were regrouped into two large schools, 'Dhyana and Canon-centered, each being authorized to have only eighteen temples under its control. Toward the end of the Yi Dynasty peroid Buddhism reached probably the lowest ebb. The persecution of Buddhism was particularly so rampant under King Yonsan that it rendered the religion almost incapable of recovery. In the wake of such maltreatment monk Pyokkye sought refuge in Mt. Hwangak, where he was able to maintian the continuity of Korean Buddhism by passing the Dhyana tenets to Monk Pyoksong. Under the circumstances the Canon-centered School was reduced extinction and the Chogye Order remained as the sole representative Buddhist order of Korea.

Following the extinction of the Canon-centered School, the Dhyana School monks, who had been slighting in favor of the non-scripture doctrines, sought to lecture on the *Avatamsaka* and the *Saddharmapundarika* scriptures thereby inspiring themselves

with the spiritual profundity of the scriptures. The scriptural studies in Korea developed as an aid to the Dhyana practice.

Korean Buddhism was upheld and preserved by the Chogye or Dhyana School through the recurrent trials and tribulations in which the followers of the school valiantly kept the torchlight of Buddha's ideals burning.

3. The Corruption of the Order and its Purification

As soon as the Japanese annexed Korea in 1910 they did all they could to corrupt Korean Buddhism because they knew that Korea's Buddhists had always loved their father-land even risking their lives for the protection of their country.

Stimulated by the strong and fervent nationalistic spirit, the Japanese rulers tried to corrupt the Korean Buddhists urging them to take wives and to live a layman's life. In course of time increasing number of monks served from the path of Buddhist monks and took a laymen's life. Thus Buddhists who should have attained to the attainment of Buddhahood at last gave up their duty as Buddha's disciples adopting in its place laymen's way of thinking: Even intelligent young monks who had gone to Japan for study had followed Japanese priest's life and returned laymen quite different from their former selves. The monks who were leading single lives and engaged in and pursuit of Buddhahood in conformity with Buddha's Commandments, were even boycotted by those having families in their temples.

At last in 1955 Korea's Bhiksus and Bhiksunis numbering a thousand held a meeting and adopted a resolution against the genuine tradition of Korean Buddhism should be abolished, and that all the holders of important positions, including the supreme one in the Administration of Order should resign. According to this resolution new constitution of the Order was worked out

and the jomjung(primate) and other key staff members of the Order were newly elected.

4. Present Situation

When Korea was annexed to Japan, the authorities decreed regulations for Buddhist temples. Because of the strong partritism in the Buddhist society, Japanese rulers in Korea tried to corrupt the Buddhist priesthood, urging them to take wives and to live a secular life. when Korea was liberated from Japan, Korean Bhiksus and Bhoksunis numbering a thousand held a general conference, at which time they passed a resolution to the following effect. That the constitution against Buddhism shall be abolished and that all the important position, including the supreme position of the executive organization, shall be resigned.

According to this resolution new consitution was established, and the Primate and other executives were newly elected. These steps were carried out successfully with the powerful support of the public opinion and of Bhiksus. Thus the new era of the Korean Buddhism dawns. the Bhiksus hierarchy assumed all the functions of the temples and other central Buddhist organization in the change is called the purification of Buddhists. In April of 1962, the sublime task of purification was completed succesfully. Now the hopeful and bright future stands on the side of Korean Buddhism.

(From The World Buddhist Leaders Conference)

(Anti-Communism)

=Historical Testimony on Communism (4)=

Following is the Reality of Clean up in North Korea

Kim Seung-Dae

(Investigator of Communist Problem)

7. The reality of North Korea judging from Cleanup

`The 20 platforms of KIM IL-SUNG' disclosed on March 23rd, 1946 may have declared the blood cleanup through its planks 1 and 2 as follows.

Article 1: Remaining Japanese Imperialists will be all out cleaned up.

Article 2: Heartless struggle will be developed against reactionist and anti-democratic elements and activities of Fascist and anti-democratic party, group or individual will be absolutely forbidden.

As above mentioned, Kim Il-Sung assassinated Hyun Joon-Hyuk, his political rival within a month since Kim entered the North Korea, and the Soviet Army Headquarters sided with his assassination through the news censorship and to suspending traffic between Pyongyang and its suburbs under the name of taking preventive measures against epidemics absurdly.

After the event, it was made clear by Yoo Jae-II, interpreter of Soviet Army Headquarters that the assassination was made by pre-consultation of Kim Il-Sung, Kim Chaek, Kim Yong-Bum, Chang Shi-Woo, persuading major general Romanenko at his office.

Yoo Jae-II was called to the Soviet Union and condemned to

exile in Siberia on the charge of revealing the secret whereas Chang Shi-woo, the very assassin of Hyun, fearing public opinion was degraded to the chairman of a cooperative society, but soon he was commissioned commercial minister by Kim and promoted to Lieutenant General. However in 1954 he was exiled on the charge of siding with the anti-revolutionary intrigue by Park Heun-Yung and his party, and worked at the farm and his whereabouts is now unknown.

Meanwhile, Mr. Chou Man Shik, organizer of, Pyongan Nam Do Preparatory Committee for the National Founding was pressed by Soviet Army Headquarters to support the trusteeship over Korea, but due to his steadfast objection, he was imprisoned in his home, for five years, and immediately before the Korean conflict (On June 16), North Korea made suggestions to exchange Mr. Chou Man Shik and his son with Lee Ju Ha and Kim Sam Yong, the arrested North Korean spies for deceiving preparation for invasion to South Korea. Finally Mr. Chou Man-Shik seems to have been killed by Kim Il-Sung in and about the middle part of October, 1950 but the fact is unknown yet.

Kim Il-Sung and his party repeated blood stained purge by the Communist since Bolshevistic Revolution in 1917. Now let me mention in detail about this appalling history of clean-up centering around typical characters.

The end of Huh Ka Eui

Huh Ka-Eui, Russian-born Korean and a member of the Soviet Communist party came into North Korea from the Soviet Union shortly after the liberation and became organizational director of North Korean Branch office, the Korean Communist Party making Kim Seung-Hwa, Nam Il, Park Chang-Gyu, Tae Sung-Soo, Kim Suck-Bok etc under his influence and when the North Korean Communist Party and the North

Korean Shin Min Party were combined for the North Korean Labor Party is August, 1946, he still became the organizational director of the party, and vice chairman of the party, chairman of political committee, a member of seven military committee successively and finally became vice premier of the North Korean Communist Regime in 1951. But since he was heroic by nature, he used to complain of arbitrary action of Kim Il-Sung and closely contacting with Park Hun-Yung's Party, he frequented The Soviet Union Embassy.

This made the reason of regarding him as a suspicious character by Kim Il-Sung. So as to exclude, Kim Il-Sung's party made Park Chang Ok, Hur's right hand who is vice premier and concurrently clerk of the Labor Party take an action to Hur in combination with Kim Il, Kim Il-Sung put the most trust in and present a case to standing committee accusing him of weakening the party by means of increasing members from South Korea, intentionally keeping the North Korean members at distance, and saddled him with the responsibility for the failure of reservoir construction work in the Suburbs of Pyongyang early in 1952 and drove him into a corner every time.

Additionally Kim Il-Sung's party took an severe action to Hur for his having objection to compulsory food buying at the request of the Soviet Army, and when he was strictly inquired into the joining plot for establishing new government by Park Hun-Yung's Party, unable to contain himself any longer, Hur shot at himself with his own pistol.

The fate of Chu Yong Ha and Oh Ki Sung's party

Chu Young Ha is a character selected vice chairman in the inaugural meeting of the North Korean Labor Party in August, 1946. Kim Il-Sung's sudden promoting Chu to a vice chairman was made for showdown with so-called domestic

faction (Oh Ki-Sup and Chyung Tal-Hun who were solidifying their positions in Ham Kyung Nam Do Province) and after accomplishing such a political purpose, he exiled Chu from the Party. But supplicating Kim Il-Sung for help, he became traffical minister of the North Korean Communist Regime for some time, but in a little while, slipped to Korean ambassador to the Soviet Union, and in succession, fell to the manager of administration office of light industrial ministry and finally on the charge of his becoming vice chairman due to the recommendation of Lee Seung-Yup's party pointed to the traitors, he was completely buried politically and died a laborer, meanwhile Oh Ki-Sup having been consolidating his position in the area of Ham Kyung Nam Do province with Chung Tal-Hun was called to Kim Il-Sung and 1st secretary of the labor party for a while, but soon he was exiled from the party in spring of 1946.

Kim promoted Oh only for hindering him from constructing his citadel in the area.

After that, Oh became propagational director of the 'Provisional People's Committee in North Korea' and was utilized in inaugurating The North Korean Labor Party but sideslipped to labor director, and finally in the second political rally in March, 1948, Oh and Chung Tal-Hun were excluded from central committee.

The other hand since Lee Joo Yun and Chang Shi-Woo, the domestic faction other than Oh and Chyung excluded from the party came to avoid contacting them pursuing their own safety, Oh was completely isolated, but he, regrettably persevering was appointed central committee again in April, 1956, on the meritorious deed siding with Kim Il-Sung's party in case of cleaning up of the members from the South Korea in 1951. But it is not so long after that he was pulled down from central committee on the charge of his showing sympathy

to the Yun-An faction in case of purging them and was degraded to vice chairman of a cooperative association of Choong Hwa Kun Pyungan Nam Do in April, 1958 and in the long run was imprisoned and his many vicissitudes were made an end.

The last of Park Hun-Yung and the South Korean Labor Party

Park Hun-Yung directly after the Korean emancipation, consolidated various leftist organizations in South Korea for inauguration of the Korean Communist Party (the South Korean Labor Party) under the US military Government, and led Protrusteeship Kampf, bill forging case (May, in 1946), October Uprising (in October, 1946 they tried homicides, incendiaries, plunders for general strike throughout the South Korea), However, judging it next to impossible for him to stay in South Korea any longer due to the impeachment of various communist riots, Park's party went up to the North Korea, leaving Lee Joo Ha and Kim Sam Yong as the underground organization in South Korea and taking advantage of the Conference of People's Delegates opened in Hae Joo, August 24, 1948 all the members of the South Korean Labor Party went up to the North of Korea, and their success in solidifying their basis in North Korea in addition to leading leftist movement in the South Korea made Kim Il-Sung's Party regard them as the strongest rival to watch over.

However combining both the Labor Party of the South Korea and the North Korea in June 1948, Kim, chairman of the Party appointed Park vice chairman and additionally when Kim established the North Korean Communist regime Kim Il-Sung, Premier of the regime made Park vice premier and concurrently foreign minister for temporary compromise. But it was not because Kim heartily welcomed the South Korean Labor Party. In

fact trying to encroach upon South Korea by force, Kim provisionally treated him expectation of occupying South Korea at a stroke taking part of armed rising by the South Korean Labor Party when he makes an inroad upon South Korea.

But as his encroaching plan ended completely in the failure, in the fifth general meeting of the Labor Party called on December 25th, 1952, Kim Il-Sung's Party saddled Park with the responsibility for the failure of invasion for purge.

Kim's Party made Park Chang-Ok, his culprit imprison Lim Hwa, a poet from the South Korean Labor Party, and forge of leading members of the South Korean Labor Party. Almost all of the members of the South Labor Party were arrested, and of them, Lee Seung-Yup, Lee Kang-Gook, Lim Hwa, Cho Il-Myung, Park Seung-Won, Sul Chung-Shik, Pae Chul, Paek Hyung-Bok. Chou Yung-Bok, Maeng Jong-Ho, and Lee Joong-Up were sentenced to death on the charge of coup detat plot by force early in August, 1953, and Kim Nam-Chun and Yoon Hyung-Tal were sentenced and Kim Nam-Chun and Yoon. Hyung-Tal were sentenced 15 years' prison and Lee Won-Jo, ten years' prison.

Since Park Hun-Yung the boss of the Party, however, was a outstanding figure, final sentence to him was suspended in consideration of internal and external influence, but Kim excluded his precarious rival by putting Park to death after secret trial on December 5th, 1955.

His guilt was as follows. It was a breach of faith against communist leaders for him to make contact with American missionary Underwood in 1919, and Park should be saddled with the responsibility for the weakening the organization by bringing forth many victims through severe struggles in South Korea, he falsely snide that there were over 500,000 underground members in South Korea in case of the Korean War, and

conspired coup d'état by force.

The remaining part of the party were exiled, imprisoned, and cleaned up cold heartedly.

The Last of Kim Yul

Graduating from a university in the Soviet Union, and recommended from the Soviet Communist Party, Kim Yul, Russian born Korean came into the North Korea. But his arrogant attitude under the background of the Soviet Communist Party or his outstanding political ability seemed to have made Kim Il-Sung's Party regard him as a suspicious character to be excluded with Mu Jung in the 3rd general meeting of Central Committee of the Korean Labor Party on October 21st, 1950 and he was written on the list for purge, unwillingly. But the Soviet Army supporting Kim Yul positively Kim Il-Sung gave him a position of general manager of rear area in the Korean War, and vice heavy industrial minister, chairman of central committee of producing cooperative association, chairman of Hwang Hae-do Branch of The Korean Labor Party successively after the armistice. But once he was detested by Kim Il-Sung, his purge was the question of time.

Amidst Anti-Corruption, and 'anti-wasting' movements between 1954 and 1955, Kim was involved.

Prosecuted from embezzlement and adultery making a bad use of chairman of Hwang Hae-Do Province of the Korean Labor Party in the people's court, Kim was sentenced 8 year prison and finally purged. At that time his family fled to the communist China. Since Playing with Women by the communist leaders given a tacit permission in the North Korea, it's well-known that there may be number of players beyond Kim.

The tragic end of Kim Doo-Bong and Moo Jung, the Yunan faction

Kim Doo-Bong, Park Il-Woo, Kim Chang-Man, Hur Chyung-Sook, and Lee Sang-Jo may as well be called central figures of Yunan faction under the background of the Communist China, and owing to the fact that North Korean Communist Regime had a narrow escape from the crisis due to the Communist Chinese aid in the Korean War, the force of Yunan faction was gradually increased, thus this made Kim Il-Sung's party drive into a life-or-death struggle and this is the reason why Kim's Party was forced to set about big purge of the Yunan faction. To begin with, in the 3rd periodical conference of the Korean Labor Party called at Byuloh-ri, Manpojin, Pyongan Puk-do (while running off to Manchuria) in December, 1950, Moo Jung was dismissed from the post of 2nd corps commander on the charge of disobedience and massacre of a lot of the wounded soldiers while retreating. It is said for Moo Jung to have died due to sickness in the Communist China or he was assassinated while imprisoned in Pyongyang, but it was not identified yet.

Park Il-Woo, graduating from counter-Japanese military school and communist college, and after becoming a leading commander of Pa-Ro-Gun in Communist China, became the supreme staff of secret police since coming into the North Korea, director of internal bureau of the North Korean Peoples' committee organized in February, 1947 and was preferred to internal minister of the North Korean Communist Regime. When Korean War took place, he served commander of advancing command as a military person in the supreme military organization of the North Korean Communist Army. Since the intervention of Chinese Red Army in the Korean War, he assumed authority under Paeng Duck-Hoe, Red Chinese Commander in North Korea. As a deputy commander of

Allied Communist Army Command. not unwilling to leave another faction other than his own come into power, Kim Il-Sung's party brought forward a problem' dangerous forming faction by Park Il-Woo at the general conference of the Korean Labor Party in October, 1952 and he was disposed of warning, (Originally he was to be purged the party but by the pressure of Red Chinese Army he was only warned and was degraded to the communicational Minister from the interior minister and finally he was completely exiled from all the public office on the charge of anti party element, sectarian and racial traitor at the general meeting of the central party on March 21st, 1954 in addition to plotted anti-government with the embezzled money.

Pang Ho-Sam, serving on outstanding commander of Paragon of the Red China more than 10 years came into the North Korea and made big contribution to the establishment of the North Korean Army, When Korean War broke out, directly commanding the Communist Army, he reached the Hamidong basin and he succeeded in retreating with the minimum sacrifice making a good of the central mountainous regions. This made him get the title of double hero. But his siding with accusation of the incapability of Kim's Party made his title taken away before and after the purge of the South Korean Labor Party in 1953 and he was driven out of the party and ran off to the Communist China for the reason of treating the chronic disease and his whereabouts is unknown yet.

Influenced by the raising a question of exclusive individual worship_ due to the injustice of individual worship of Stalin by Khrushchev at the rally of the Soviet Communist Party in February, 1956, Yoon Kong-Heum, Sur Hwi, and Lee Pyl-Kyoo (the Yuman Faction) strongly repulsed individual worship of Kim Il-Sung by Kim's party and plotted anti-Kim campaign,

bringing forward the question of living difficulties of the North Korean people due to the Kim Il-Sung's economic five years plan. But exposed themselves to danger, they escaped from North Korea to the Red China.

Yoon Kong-Heum, Sur Hwi and Lee Pyl-Kyoo who escaped from North Korea appealed to the Soviet delegation Mikoyan for their lifesaving who was attending the 8th rally of the Chinese communist Party opened in Peking.

Though they recovered the position and membership by the pressure of Mikoyan and Paeng Duck-Hoe, Red Chinese commander to the North Korea to Kim Il-Sung, Kim couldn't have forgiven his traitors, so at the delegation conference in March, 1958, Choi Chang-Ik (vice premier), Yoon Kong-Heum (commercial minister), Lee Pyl-Kyoo (constructional minister and director of building materials bureau), Ko Bong-Ki (chairman of Hwang Hae Do Branch the Korean Labor Party), Sur Hwi (general chairman of the Profession), Yang-Kye (the director of cabinet secretariat), Park Chang Ok (vice premier), Kim Seung Hwa (vice minister) and Lee Sang Jo (ambassador to the Soviet Union) were cleaned up as ringleaders of plotted coup d'etat by the sectarian.

Taking advantage of this case, Kim Doo-Bong, the highest leader of the Yunan faction and vice chairman of the council of Peoples commission, Kim's party has let alone, was degraded to a farm laborer in Soonan farm. Since he was once chairman of the central committee of the Korean Labor Party above Kim Il-Sung (the then vice chairman), none could have predicted his miserable death as an ordinary farm laborer in the winter of his life. After the case, even Kim Chang-Man, a faithful servant of Kim Il-Sung, who betrayed his comrades of the Yunan faction was excluded on the charge of violation against the party idea in 1966. So far Kim Il-Sung repeated the purge from the kidnapped persons from South

Korea to the rival communist for solidifying his dictatorship. History in the communist North Korea may as well be the succession of blood stained purge owing to the incessant factional struggle of communists.

Judging from the severe and cruelest blood stained purge among the same communists, their cold heart clean up to the non communist is far beyond imagination.

Now there is only nominal freedom of religions in the North Korea but there is neither temple nor religionists. Prior to the encroaching South Korea, Kim's party imprisoned all christian leaders, staff members of Chun Do Kyo, Buddhist leaders and other anti-revolutionary elements in the North Korea for the prevention of anti-communist riot in North Korea, in case of their aggression to the south, and in September, 1950 when their invasion ended completely in the failure due to the counter attack of UN troops, and forced to be driven into a corner, they ordered all the prisons of about 500,000 to massacre in the North Korea.

Particularly, in Pyongyang, Shineuijoo and Anjoo, the inside and outside of the prisons being set fire with oil, all the prisoners were burnt up, and at Ham Heung Prison, many a party of 5 to 10 whose wrists were run through with were thrown in a well and there was a massacre of hundreds of persons with explosion of dynamite within the tunnel of a coal mine.

Awake to seek the Lord with all your heart.

(Letters)

We have been blessed with a beautiful boy

New York, September 15, 1970.

Dear Father,

How are you, mother and father. We are very fine. Father we have been bless with a beautiful boy. He is a very strong little boy. He was born circumcised. His name is Wesley Samuel III. He was born August 10th at 3:21 P. M. He weighted 7lbs 9onz. Father we are very greatful for this wonderful blessing. Here we are enclosing a picture of him.

Father we are 777 couples that will be blessed each couples will be strong and grow beautiful and freely bring joy to Father. Our heavenly Father too, has been looking forward for this day, when this many nations can come together and be bless.

Father we hope to see year. All New York family send their love.

Love,

Wesley and Gladys

**Through more communication and observance we
come to understand each other better**

Toronto, October 19, 1970

In our last letter we mentioned Vince's departure for Winnipeg, Manitoba, and Carl ind Linna's departure for Buffalo, New York. In this letter, we will attempt to give

some idea of Toronto's activities this summer without them.

The house seemed very empty at first, but we realize that the only way it is going to fill up is throughout our hard work and Father's assistance.

We'd like to announce our new centre director, since Linna's and Carl's departure---- Katharine Bell---- Who was the second person to join and stay in Canada's Family (Vincent Walsh being the first) when it was first founded by Linna and Marie two years ago. It is interesting to observe how Father gives extra love, strength and wisdom to those taking on more responsible positions; only then does real potential begin to blossom!

In July, besides witnessing daily to people in our usual one-to-one base, we made our first attempt at speaking to the masses at Alan Gardens. Alan Gardens is popularly known to Torontonians as the place for speaking your mind; where conversion of the masses is attempted. The Attempters are usually religious, socialist, communist orientated people. Kathy, Alan and Bob each spoke for approximately fifteen to twenty minutes; and although only two people came to hear Chapter 1 through that effort, the gain made was one of spiritual growth within us.

Also in July, we were invited to partake in seminar with a group of young Baptists. The young Baptists had chosen for a summer project, a study of comparative religions. Among the five groups interviewed, we were informed at a later date, that they were most impressed with Unified Family.

During spring and early summer, Kathy attended a course on Catholicism. Kathy and her group instructor developed a good rapport and in early July, she managed to teach all of Principle to him. He hasn't accepted Principle, but nevertheless, he hasn't rejected Unified Family. He mentioned the desire to interview over the University radio station sometime in the future.

Miss Kim paid an unexpected visit to Toronto for one day and night in July. She came up to see Matt Smith but also spoke to all of the Family, giving more specific information on the physical and spiritual progress in Korea, Japan, WACL conference, blessing etc. It was wonderful to see her again and also to learn more about the progress taking place at Home.

Grace Ross, one of our newest sister, was unexpectedly and pleasantly surprised to find herself whisked off to Washington with Miss Kim the next morning. Since Grace was beginning her one week's vacation at that time, Miss Kim invited her to accompany her to Washington, and spend her holiday there. Judging from Grace's whole expression and attitude when she returned, there was no doubt that her stay in Washington was a wonderful experience for her.

August found us gathering together, nightly at 9:30 P.M. Monday to Friday to read and discuss Principle together, to discuss topics related to practice and improve our teaching methods. The purpose of our nightly meeting was to bring us closer together, and to broaden way to invite people who had already heard Principle, to come and join us in a deeper give and take with the whole family.

Through more communication and observance we come to understand each other better. Another interesting way of developing our understanding of each other is through meeting our physical parents. We had the opportunity of meeting Kathy's mother and a close friend of her family's Muriel, (who live in Vancouver) when they stayed with us for one week in Spring. Mrs. Duffy, Bob's mother (who is from Ottawa) stayed with us for five days in August. It was a beautiful experience meeting their parents and also seeing how parents character and habits can and do influence their children's make-up and personality.

More and more people are directly or indirectly being inspired and prepared by Father's increasing influence.

Three teenagers from Detroit, U.S.A. paid us a visit one summer evening, they were searching for a "Christian house" here in Toronto. Apparently in many cities throughout the States these "Christian houses" are becoming more and more popular to the younger generation who are rebelling against the Church institution and are going back to Christ and following His teachings purely, without the superficial motions and doctrines of the "Church". They firmly believe that Christ will return within their life-time, but, they definitely expect Him to come through the clouds, lift all His faithful followers up out of this world with Him.

In Canada, more specifically, in Montreal, Quebec, a group of people known as "The Children of Seven" have formed a community centered on revelations received by Sonny Grenich, their leader. Their leader is supposedly one of three people in the world, who have been given the Keys to David. He is a Jazz guitarist trying to express God through soul-inspiring music and uses it as a base for reaching people. We contacted him while he was on a short music engagement in Toronto. Sonny rarely accepts dinner engagements, but he and three of his members did come to dinner upon our invitation. He was impressed with the Family and stated that we were the first group that he had encountered since he began (1968) forming his spiritual group, that was similar to his. He feels that he has been chosen at this time for a specific mission by God.

During the latter part of August, we had the great delight of meeting another brother, Paul Bullen, who heard Principle early in 1970 in Paris, France and was raised by Barbara and Reiner. He will be living in Vancouver British Columbia, which is on the west coast of Canada, with his parents. He will be finishing his last year of secondary school and will also be seeking Father's lost children.

We are now swinging into the fall season, and making

special conditions and trying new methods of reaching our brothers and sisters in Canada.

May you all grow daily closer to Father, our prayers and love are with you always.

In Their Name

Marvi Ranniste,

Finally, We make up little booklets of the Divine Principle

London, September 21 1970

Dear Mrs. Choi,

It is a great joy to write to you and express our deepest love to Father and Mother and all at Seoul at this great and busy time. Here in Britain we have been unable to get a T. V. documentary made but we are now working on the basis of trying to get a news film team to film just the blessing. Also we are contacting the big national dailies.

What with moving and then working to save every penny for the blessing this summer has been difficult. Now at last we are beginning to return to our major task of restoring the nation. The cottage will shortly be painted for the winter and some of our members will not have to work two jobs. We have finally established a very effective way of getting Divine Principle sold, we make up little booklets with parts of the first chapter in and sell them at one shilling each. They are similar to our Make Britain Safe campaign. So all are members are happy that we are beginning to make an impact. These are the opening skirmishes in what we all regard as the final Battle for Britain. I have told all the members that unless in

four years time we are contacting people by the thousand we can say we have lost the battle. Satan is really taking the nation's youth. It makes us all want to fight harder. We have large boards with Union Jacks on top, together with a portable grammophone playing traditional patriotic music. We ask only that we may love Our Father more and have the love, courage and faith to save this nation for God.

In Our True Parents Name,
Doris and Dennis Orme

Now we have total of 12 Principle centers in Germany

Essen, September 25, 1970

Dear Mr. Kim Young-Hwi

This has been a full and active month again and we thank Father and our Parents for each experience and blessing in the course of restoration here in Germany,

In view of the forthcoming WACL-Conference in Tokyo we intensified our anti-Communist work within FWPU. 10,000 handbills headed: "Never Communism" were printed in one night and distributed on Saturday, Sept. 12, 1970 in downtown Essen (copy and translation attached). The people were very much in favor of our action and admired us for doing this publicly. They took the pamphlets and folded them up carefully to read them at home. Some persons even requested a whole bunch of them, explaining that they want to put them into the mailboxes of their neighborhood. Surprisingly very few were thrown away and picked up by our members afterwards. On Saturday, Sept. 19, 10,000 handbills were given out again.

This week we changed the time of distribution to Friday night and again handed out 10,000 pamphlets when the "Kettwiger" was swarmed with shoppers. By now the communists got angry openly. Some of our members were threatened that they would be beaten up if they would be caught alone.

On Sunday, Sept' 20, at about the time of the big WACL-Conference in Tokyo our two appointed specialists on the ideology of communism gave their first anti-communist lectures, explaining the nature and aim of communism. The night before we heard a tape called "The Red Religion" which was given to us by the Social Democratic Party (SPD). It was very informative.

For the success of the WACL-Conference and for the great blessing to take place in October the German family fasted a total of 420 days. Daily family prayer at 22 : 00 p.m. started in July for this purpose, and is still continuing.

After weeks of preparations spiritually as well as physically the great day arrived and for five members of our family a dream came true. On Sunday, Sept. 13, 1970 our bus left Essen at 6:30 a.m. loaded with our five solemn and happy candidates, suitcases and sleeping bags en route to Paris, the first step towards the big event. We had a happy family reunion with our brothers and sisters from France, England, Austria and Holland. The atmosphere was high as our hearts were giving thanks to our Heavenly Father and our Parents for making this day possible. Each one of the 16 European candidates gave a short testimony and expresses their gratitude for the great privilege to be able to travel to our home: and to be blessed by our True Parents and Japan to attend the important WACL-Conference. On Monday morning, Sept. 14, we all went to the Holy Ground right near the Eiffel-Tower and then finally the moment arrived, when our group boarded, the big plane, each one happy and beaming. We then

headed for home right from the airport. We are thankful to Reiner, Barbara and the French family for all their love and energy they put into arranging the trip and our stay in Paris.

We are happy and deeply grateful to report, that we were able to open up two new centers in southern Germany this month, one city is in Heidelberg and the other Nurnberg. Now we have a total of 12 Principle centers in Germany.

Upon entering Heidelberg to look for a suitable apartment memories of our first visit to the city and castle with our Master in 1965 came back so vividly and our hearts were full of joy that we could start in this university city with about 15,000 students.

Within a day Father supplied us with a center, almost a miracle for conditions there. Our two boys are quite active already and have good contacts! Our student group there will be known under the name of TONG-IL-GROUP (see attached handbill). Being students they could paste hundreds of posters on fences, old walls and boards all over town and distribute them at campus and everywhere in the streets. We feel, that Father is really happy about this new station in Heidelberg.

We are so thankful for our new members, who followed Father's call and moved into the center May they grow fast to be strong fighters for the dispensation.

A great inspiration to all the family are the letters arriving here from our candidates in Tokyo. Our Japanese brothers and sisters are really powerful warriors for Father and our five members there are very much impressed by the spirit and enthusiasm of the Japanese family and feel the deep bond of love uniting us all. As we read about all the activities and the time of there sharing together the spirit urges us to push forward even faster here in our actions. How important it is to use all our energy only for our mission, that restoration may come about fast.

We are sending all our love to Father, Mother, the Children, Choi, to you and to all our brothers and sisters across the miles.

In the name of our True Parents

Paul and Christel Werner

We are marking a group condition for Italy's restoration

Rome: September 25 1970

Dear Family,

First of all we would like to say how deeply moved we all were to hear about Mr. Eu's passing into the Spirit World, he has been a great man here on earth and he will be a great man in the Spirit World!

A few days ago Carlo Zaccarelli came back from Syria, it was a joy to see him after all these months! He has been working in Damascus University making friends with many students and even talking about Principle to some of the more receptive ones. As the country is in war and most people are communist there is no freedom to speak or write, this is the main reason why he has never written his monthly report to 'The way of the World'. Carlo has talked about his experiences to the Roman Family, who was most eager to hear them, and will be going tomorrow to share the same experience with the Milanese Family!

Romans have finally come back from holidays, and we can finally start being really active again in university and groups!

We have also established a weekly preaching section, where members give lectures, on whatever subject they feel (that has naturally God as its base): hoping that this will help our brothers and sisters who have never exposed their thoughts to a public

to become good preachers.

These are basically our news.

We want to express our joy for the coming great blessing, and our gratitude to the Parents who have made such a wonderful event possible.

Our love and prayers are with you, in the name of our True Parents,

Martin Porter

I took ten members to visit Teddy, Pauline
and the Dutch family

Milano, October 3, 1970

Dear Mr. Young Tyang Chang

I was really looking forward to coming to Korea but it was decided that I should wait until after the Blessings for the leader's decisions concerning all the missionaries. I have not written a report for quite some time now so here are a few lines concerning our activities here in Milan.

At the end of July Martin, Dawny with little Timothy paid us a visit. During the month of August the Milan Family began to reap the benefits of street witnessing as many more new people began listening to Divine Principle. In the middle of August I took ten members to visit Teddy, Pauline and the Dutch family. It was a most rewarding experience for everyone. While the Dutch family was busy working at two jobs so as to earn money in order to pay the trips of those attending the WACL conference in Japan and Blessing in Korea, the ten Italian members gave out 21,000 pamphlets to the Dutch people. The one Christ, one World atmosphere was

wonderful and despite the language barrier both families were in complete harmony. We also had the pleasure of meeting the Dutch members listed for Blessing by the Master so a 21 day indemnity drive was started with the hope that at least one member of the Italian family would be blessed with the 700.

The month of September saw a marked increase in the number of new listeners to Divine Principle. Franco Ravaglioli, Luciana Ferrario, Mario Ferrario, Carla Castelbarco and Elio D'alberti are now teaching although not all the chapters. Anita Bertoncini has come to live in the Center for a 40 day trial period. Franco and Vittorio usually spend alternate weekends with us, so on Sunday morning the six of us renew the pledge together.

A new committee was elected on Sunday September 6th: President: Elio D'alberti, Vice President: Carla Castelbarco, Secretary: Franco Ravalioli, Asst. Angela Amoroso, Public Relations: Anita Bertoncini, Treasurer: Mario Ferrario, Asst: Adele Schiroli, Giorgio and Tullio who are university students are both responsible for the anti-communist movement and the cultural group held on Wednesdays. The aim of the cultural group is to form a nucleus for the Victory over Communism movement.

Iolanda Pizzi brought Nicoletta Nicolind and Mario Sorace who were visiting from Florence to visit the center. These two young people stayed with us for two and a half days and heard a great part of Principle. On their return to Florence they will keep reading Principle with Maria Louise... Before leaving Milan they introduced us to another youth who runs a small prayer group.

That is all from the Milan family for now. A big "Hello" to all our brothers and sisters the world over.

In the Names Our True Parents

Barbara Burrowes

**I pray everyday on the Holy Ground for the
restoration of the world**

Stockholm, September 16,1970

Dear Mr. Kim,

Love and gratitude to the Heavenly Father and the True Parents is growing stronger and stronger, and often the Father gives me joy in little things so that I am overwhelmed and like to sing and again: "God, your goodness is reaching as far as the clouds..."

For the WACL-conference in Tokyo which takes place in this month I am sending all my wishes and prayers. May the Father bless all who are taking part in this important event and also bless all efforts made so that the victory may be ours.

After the long summer interval life is streaming in stockholm. On 20th september we have an important election so that people of all ages are discussing in the streets. This month I talked to about 80 young girls and also bistributed printed pamphlets. For the first 'Swedish child" I fasted 12 single days and for months I have been reading one chapter a day. Also I pray every day on the Holy Ground for the restoration of the world. About others I talked a good deal on the telephone.

I am sorry to report that Annemarie Ochner a German girl secretly left me after having accepted the Principle and after havirig been living with me for two weeks.

But there are many young people. and a possibility to find prepared people is in a circle called "information on catholicism" whom I attend regularly on Tuesday. another possibility in a Methodistic parish puite in the neighbourhood of the center.

After having finished my summer job "church guard for tourists" I am working as a mother's help in two families and so I have the possibility to see from experience !.ow family life

is running in Sweden. Often the children are bacly dominating the whole family, but I have chance to work in a family where children are nicely brought up.

Just today I met a wonderful girl on a bench near the Holy Ground. She is a music student and promised to come every Wednesday, we exchanged our addresses and both were encouraged.

Now as my Swedish is improving I started to learn English in order to understand better the reports in The Way of the World.

How wonderful it is to be a member of the great world family and to belong to the True Parents by love and truth.

"God your goodness is reaching as far as the clouds....".

In the Name of the True Parents

Stockholm Family,

..... —————
Perfect love keeps sweet to sweeten others.
.....

(Book work)

The Lost Years of Jesus Revealed(IV)

By Dr. Charles Francis Potter

5. How Scholars Protect' our Faith.

Evidently, Millar Burrows belongs to the old school where the measure of a man's scholarship is his reluctance to be definite. He hazards no definite guesses on the date of any manuscript, save that he thinks the Habakkuk Commentary is 'one of the younger members of the family of the Dead Sea Scolls,' and 'was in all probability written, at the earliest, not very long before 63 B.C., and at the latest not long after that date'. (The Dead Sea Scrolls, page 186.) And on page 223 he admits that 'it now seems to be fairly well established that the non-biblical writings in the scrolls...were all composed within a period of about 135 years.' (175 B.C.-40 B.C.)

What particularly irks anyone who has studied the literature of this whole period, say 175 B.C. to A.D. 50, and its influence on Jesus and his disciples and the beginnings of Christianity is the blithe, nonchalant, and irresponsible way in which the more orthodox Christian scholars (the ones who assure us that the cave findings will not change Christian doctrine one jot or tittle) are restricting the title 'The Dead Sea Scrolls' to the larger manuscripts originally found in the first cave by the Bedouin boys. But the 'Ark-savers' will admit, if no layman is in hearing, that the 'big finds' were in Cave 4, and that 'the half has never yet been told.'

The real point of the whole discovery is, of course, that

the Enochan and other apocalyptic and pseudepigraphic books were found in great profusion in the Qumran caves and can now be dated definitely before Christianity. Their alleged interpolations by Christians can hardly have been made in 100 B. C.

Moreover, the finding of several manuscripts each of Enoch, Jubilees, and the Zadokite Document, the Testament of Levi, and several hitherto unknown pseudepigraphs will be apt to draw the attention of the general Christian public to these noncanonical books. For they are just as new and strange to the great majority of Christians as the more publicized scrolls the Manual of Discipline, the Thanksgiving Psalms, and the Warfare Book. And, once the more intelligent laity realize the nature of the contents of these pseudepigraphical books, they will be asking embarrassing questions of their pastors and spiritual leaders.

There may be nothing to disturb the faith of the ordinary either unobservant Christian who reads the Manual and the Psalms after being assured there is no danger there. Nor is there anything in all the hundreds of cave manuscripts, Enoch and all the rest, to disturb the faith of a Unitarian, for instance, who does not believe in the deity of Jesus, nor in special miraculous revelations, virgin birth, bodily resurrection, salvation, atonement, and similar orthodox dogmas.

And, since most scholars, Christian or Jewish or neither, have either rationalized, or explained casuistically, or completely abandoned belief in miracles and the supernatural, the professed Christians among these scholars can easily say that there is nothing in the Scrolls to disturb their own faith, when from the point of view of the average lay Christian, these scholars have long since had no faith left to be disturbed!

Right on that very point, too, there needs to be recognized a common error and fallacy. Most people, and this includes

not only the average Christian adult but also newspaper and magazine writers and editors, mistakenly suppose that any professor in the faculty of a theological seminary, or a professor teaching 'Bible' (Biblical Literature) or Comparative Religion in a college or even in a preparatory school, is a 'theologian.' And so, since they are theologians, they must necessarily teach theology and, of course, believe what they teach, presumably the Christian faith 'once delivered to the saints.'

It seems like a little semantic joke to state that today very few theologians teach theology, or even believe in it, save in an extremely theoretical or official way.

Let us digress, though pertinently. On the faculty of any Protestant theological seminary, I care not how orthodox it is supposed to be, you will find at least ten and often twenty professors and teachers of something else for every one professor or assistant professor of theology proper. The chances are that even he will be often called 'Professor of the Philosophy of Religion; and will spend more lecture time on philosophy, comparative religion, and the psychology of religion than on the dogmatic theology that is concerned with the doctrines of Christian theology proper—the doctrines that once, and not so long ago, occupied the major part of the curriculum.

The rest of the faculty, euphemistically called 'theologians,' are professors of Greek and New Testament, professors of Hebrew and Old Testament, professors of Church History, Social: Ethics, Missions, Psychology, Comparative Religion, the History of Religion, Religious Education, Clinical Training, Homiletics, Church Music, Sacred Rhetoric, Pastoral Counseling, Liturgics, Patristics, Library Research, Church Administration, and Pastoral Theology. And do not get the idea that the last named professor teaches any theological doctrines.

Prstord Theology formerly meant preparing young preachers for visiting homes and teaching the parishioners and their

children the doctrines of the church, 'instructing the flock in the faith'. Now it means many things, none of them doctrinal. It includes teaching the 'theologues' how to keep a card index of parishioners' names and addresses, how to prepare a sermon, preach it, then mimeograph it and mail it to the absentees, or tape-record it and run it off in homes of shut-ins or to captive audiences in hospitals and prisons. It even includes training in speech, oral Bible reading, weddings, funerals, church organization, denominational office -holding, group therapy, and publicity and public relations!

All these subjects are necessary nowadays, but why call them 'theology; and why call those who teach them 'theologians', when most of the faculty members could not pass a simple examination in the doctrines of the church which supports the seminary?

So when a scholarly professor of Oriental Languages, Comparative Religion, Old Testament, or of Semitic Philology assures you that there is nothing in the Dead Sea Scrolls to disturb Christian faith or change any Christian theological doctrine, just hear in mind that the professor to whom you are listening or whose book you are reading is very likely not a real theologian but a scientifically trained specialist who, if he knows what the doctrines of Christianity are, doesn't really believe in them, unless he is permitted to reinterpret, define, and explain them in his own way.

'Reinterpretation' is a very popular word with the current crop of Christian scholars and professors, and is as useful today as was 'that blessed word Mesopotamia' with which early twentieth century preachers covered their timid introduction into their sermons on the Old Testament of the discovery by scholars that Israel's laws and ethics were strangely like those in Babylonian Mesopotamia centuries before Moses. Inasmuch as Abraham had sent his servant into Mesopotamia to get a wife for Isaac, and the result was the beautiful and virtuous Rebe-

kah, and since 'dwellers in Mesopotamia' were in the crowd at Pentecost who were baptized 'in the name of Jesus Christ'. that seemed to make Mesopotamia a blessed link symbolically between the Old Testament and the New and diverted attention from, Hammurabi's presumption in having dared to anticipate the Ten Commandments as shown on the great stone stele discovered at Susa in 1902, inscribed with the Code of Hammurabi and even picturing in beautifully wrought diorite bas-relief the king receiving the laws from the hands of his god just as Moses is said to have done almost four centuries later.

Another device used by Christian scholars sometimes when they are forced by scientific discoveries to admit the existence of certain facts apparently dangerous to Christian doctrines as commonly held is to broaden the doctrine of revelation beyond all recognition, Dr. Frank M. Cross, Jr., did this in verbally chastizing Edmund Wilson, whose book on the Dead Sea Scrolls was a best seller, for presuming to think of revelation as a miraculous 'suspension of the normal historical process,' when anyone 'acquainted with contemporary theology' knows that the Christian doctrine of revelation means simply 'that God chooses to give meaning to history, not to suspend it'. To this most important point we shall refer when further examining the peculiar conduct of the scholars who want to eat their cake and have it too, or, perhaps, who remove the frosting and solemnly assert that the *cake* was always just plain bread anyway.

6. Bedouins and Jarried Savants.

To return to the Essene community at Qumran for another, closer look, we find that the reports of the contents of Cave 4 throws a great deal more light on these fascinating people.

The discovery of the fourth cave of the Qumran region was, like the first find, due to the Bedouins. With picturesque imagery Dr. Geza Vermes, the brilliant Catholic scholar, whose

Les Manuscrits du Desert de Juda, published in 1953, was one of the earliest -and best of the books on the Qumran manuscripts, tells how the Bedouins would lie low while the scholarly explorers from the French Catholic and American Protestant Schools of Research and Archeology and from the Jewish Palestine Museum would sally forth into the Judean wilderness, loaded with equipment, looking more like an Alpine mountain-climbing expedition than exploring scientists on a field trip. Then the great savants would gingerly climb up and down the patented rope ladders draped over the rocky ledges and crevices, vainly poking into likely looking fissures and crannies, to the great amusement of invisible sharp-eyed natives.

When the weary searching scientists would finally start back for Jerusalem and home, the ferret-like Bedouins, needing no rope ladders or other fancy equipment, would resume their own tireless probing explorations of all the niches, crevices, and little holes that the scientists had overlooked. For the Bedouins know their own happy hunting grounds and how to get up to and into and down from any part of the rugged terrain; the paces called inaccessible by Europeans and Americans merely take a little longer. So before long, they had denched' (to use Vermes' expressive French word) or pried out of the little hole where it had nested for nineteen centuries what was left of a priceless copy of the Zadokite (Damascus) Document. Let Vermes tell us (in my attempt at rendering his vivid French into English) what happened next:

But the richest and least expected loot awaited them (the fatigueless ferrets) close by the Qumran ruins. In the grayish marly embankment which, on the east, supports the plateau, a tiny pocketlike hole allured them. At this spot where, normally, nothing should have been preserved, they hit the jackpot-manuscript fragments, large and small, so numerous as to be counted by thousands...

Once again, therefore, an archeological expedition betook itself in haste to Qumran. The hurried and harried savants were of course elated at another discovery, hilt rather exasperated that the Bedouins had beaten them to the quarry arain.

This time the scient,ists had the help of the Jordan government's Department of Antiquities in halting the Bebouin diggers, whose activities were dangerous to the fragile manuscript relics. In the last week of September 1952, the sholarly excavators gathered up the comparatively few crumbs the Bedouins had left in this richest of all the caves (known as cave 4) and also found, close by, Cave 5, iltact and containing other manuscrpt fragments, but these were badly damaged because so thickly encrusted with marl.

The Bedouins could not let the savants take the lead away from them that way, so they promptly found Cave 6, containing better perserved manuscript fragments of leather and even hundreds of fragile papyrus pieces. Fortunately, these were obtained by the scholars before they had passed through too many hands.

Antique dealers in the Bethlehem black market area were apparently quick to catch on to the possibilities of the situation after their fumbling of the Bedouin offering of first finds. At least one of them, according to Father Vermes, has made imseif a fortune, buying fragments from the nomad herdsmen and selling them to the scholars at the Palestine Museum.

From the fact that some fragments showed freshly made fractures and tears, it soon dawned on the Wise Men who hed come from the West on swift air-camels to Jersalem that either the Bedouins or the middlemen were making little ones out of big ones, to increase their profits. Rumor had it that the wily sons of the wilderness were even hoarding many of the leather scraps for a rainy day, or until prices should rise still higher. For a time the black market price for fragments was as high as *seven dollars per square inch*.

When the word got around that the purchasers really preferred the larger pieces and would pay more for them, another practice developed. Father Vermes says he saw a lot of fragments arrive at the Paletine Museum about the first of November 1952, some of which had been clumsily pasted together to make bigger pieces.

The scholars have been in a quandary as to how to handle the Bedouins. They have great difficulty dealing with the unscrupulous sons of Ishmael, but cannot very well get along without them either, especially in prospecting for caches of manuscripts and fragments in almost inaccessible places. Yet, unless there is constant supervision, they will conceal their treasure trove, or part of it, from the savants and sell it later Bethlehem black market. By the time the crumbling bits of old leather and papyrus finally reach the scholars, not only is the price much higher, but their condition is likely to have deteriorated seriously.

Even if the archeologists offered as much as the black marketeers, it is doubtful if the Bedouins would deal directly with them. In the first place, they have learned that they profit more when they deal through an agent or sell to one of the 'antiquarians' of Bethlehem, who will make the foreigners pay a higher price. And besides, these shrewd desert gamins are looking for what fun they can get out of it all too. Unhindered by such peculiar notions as morality, ethics, or loyalty to an employer, they apparently consider it innocent fun to fail to report part of a find, or even all of it, although they may have been employed for that very purpose.

Practically all of the Essene scrolls have been found "less than a stone's throw" from the Qumran Community House, as Dr Albright has reminded us in reporting this tantalizing news from the archeological front.

Dr. William F. Albright, as the whole scholarly world

knows and the rest of the educated world should and soon will know, is the greatest orientalist in this country, if not in the world. He was the scholar to whom Dr. Trevor sent the first prints of the first Dead Sea Scroll, Isaiah, and who promptly identified and dated it, congratulating the discoverers. This was March 15, 1948, some time after the Bedouins had found the clay jars in the first Qumran cave.

On May 23rd, 1956, the eve of his sixty-fifth birthday, Dr. Albright gave a memorable address on the Scrolls in the auditorium of the Enoch Pratt Library, the cultural center of Baltimore. As Dr. Albright was the Spence Professor of Semitic Languages at Johns Hopkins University and well beloved in Baltimore, the hall was filled to capacity. He did not indulge in the equivocation and punchpulling so popular of late among orthodox scholars. He frankly told his fellow townsmen of the very close connection in practices, ideas, and even in the turns of a phrase between the people of the Scrolls, the Essenes, and the early Christians, and that the background of the New Testament 'is far more Jewish than anyone had ever guessed in print, let alone proved.' He revealed much more, expressing his opinions as based on his studies, opinions and conclusions of which we shall speak later.

The information he imparted about the difficulties with the Bedouins, which is more apropos of our present subject, is in the report he gave, previously unannounced in this country, that at least two more sheepskin scrolls had been found in the spring of 1956.

The new scrolls were unearthed in the same rocky limestone region, very close to the Qumran settlement, where most of the others were discovered. Guards had been stationed there, but under their very noses the clever Bedouins succeeded in finding and removing these new scrolls and were then holding them until huge sum they demanded was handed over, How

many more scrolls were in their possession as anyone's guess, as they seldom show more than a part of their findings before beginning to deal. Nor does anyone know how many other manuscripts and fragments they have been holding over from previous cave plunderings during the last ten years. The Story of the Dead Sea Scrolls is a serial and will break into the news again and again probably for years.

After the money had been raised to purchase the two or more new scrolls, it would be some time before the public was informed of the general nature of their contents, and still longer till the texts are published (photographed in their original form), then translated and published in modern languages, last of all in English, most likely.

It should be noted that the American public is still waiting for information and translations of manuscripts found in the various caves several years ago, although it is strongly suspected that the scholars immediately concerned have known a great deal about their contents for quite a while.

Of course, the identification of fragments, then collating, photographing, grouping, and translating, and all the other steps of the process take much time, because of the care that must be exercised with the often delicate, minute, and only partly legible pieces. But, allowing for all that, there is still an unnecessarily long time before the public is informed, which can only be accounted for by presuming that the scholars are overly deliberate for one reason or another.

The delay may be due to the rather supercilious professionalism of which ivory-tower people have not been guiltless in the past, or to the similar mental quirk which impels experts, specialists, and 'authorities' to withhold new knowledge from the people with the rationalizing excuse that the ignorant populace might use the information to their own harm; or, as has been suspected, the tardiness may be owing to the fact

that the new discoveries upset some of the established doctrines of the church, and the savants naturally hesitate to disturb the faith of millions of Christians.

It is entirely possible that the delays which have occurred and are still going on are to be explained by 'time out' being taken until advice is secured from ecclesiastical headquarters of some of the several faiths involved, Not that any attempt would be made by the scholars to suppress or destroy any of the documents discovered—a pious practice of former days—but it might be deemed wise, or practical, or 'realistic' (to borrow a current political semanticism used to excuse subterfuge), if the scholars consulted with various religious leaders or even among themselves as to just how or when or how much or in what order the contents of the caves should be revealed.

Certainly there must already have been considerable hesitation before some passages in the Scrolls now accessible in English translations were exposed to the startled gaze of the righteous saints and the smiles of the sinners and infidels.

Dr. Albright is of the opinion (so he said in Baltimore) that the Scrolls were slow to come to public attention because they interfered with certain pet theories of various scholars rather than because of doctrinal theology.

Postponing comment for ten years or even fifty until more of the fragments had been inspected, classified, and translated was a popular attitude at first among the New Testament scholars, who were asked to predict the effect of the Scrolls on Christian doctrines and the faith of the layman. They were following Josh Billings' advice: "Don't never prophesy unless ye know."

But that bluff has been called. Said Dr. A. Powell Davies, the late famed preacher of All Souls' Church, Unitarian, of Washington, D.C., speaking apropos of the "too-early-yet-draw-any inferences; wait-fifty-years" school of New Testament professors:

"This is indeed an amiable suggestion. In fifty years our present New Testament scholars will no longer be teaching and can hand on the problems of the Dead Sea Scrolls to their unfortunate successors." And Dr. Davies asserts trenchantly that the professors themselves well knew but were avoiding the fact that there is enough known already of and about the Essene literature found in the caves for the formation of a preliminary interpretation and a temporary opinion which can be changed later if new facts warrant it.

I might add from my own continuous contacts with New Testament professors, which began in 1905, that all through these fifty years I have never found these learned gentlemen either slow or reluctant to offer hypothetical interpretations and opinionative theories—and moreover based on far less documentary material than the Dead Sea Scrolls offered five years ago, when the reverend fathers were playing socoy and shy about saying anything regarding the manuscripts except perhaps that there was nothing to fear, for 'the grass withereth, the flower fadeth, but the word of our God shall stand forever.'

As I write this, word was received that one of the scholars has secretly had the two rolls in his possession for months.

Tell Him you will never disobey Him again_

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

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

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

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

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

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

years.

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

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

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

On October 14, 1960, the official business posts of HSA were established and old 5 districts and 36 sub districts were recognized to 9 districts and 72 sub districts dated August 31st, 1961 and the sub districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub districts in total.

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

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

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

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

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

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

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

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

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

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

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

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

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

—Rabindranath Tagore —

